

220

41

3651

[illegible]

समाप्तः

पुनः पञ्चमोऽक्षरीनीयाः कार्म्यसर्वत्रोत्तयोद्धारणानि विनीयेतुलामेव
 ह्युपेयमावमः पिप्लुपुत्येव पृथीतितातेपवदति उर्ध्वोर्ध्वव। प्रसाकाउय
 कुरुक्षेत्रवाद्यस्यपुबुधैमेपये ॥७॥३॥ अथमावपाद
 कावमाध्या। तैकर्मसमिवाभगमविश्रितेभिहोवेव्वहाविश्वोऽप्यातल
 चिन्तकवर्णविश्वविश्रितियावरा। सुतेउहानविश्रुतधपीतोऽव्यनापि
 निहिरुदसमातमानपयस्युत्तरापससाणाभुभनिरियसतिर्यपतेशकमये
 व्यस्योमदित्वेयोतकमपुत्यतयमाकावुवतेतीत्यकाव्यलोती। अम्यल॥

ATHARVA PRATISAKHYA

*Edited for the first time together with an introduction,
English translation, notes and indices*

BY

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अथर्दप्रातिशाख्यम्

पञ्चनदीयविश्वविद्यालये वेदवेदान्तभाषाविज्ञानाद्यध्यापकेन विद्याभास्कर, वेदान्तरत्न
व्याकरणेतीर्थ, एम. ए., एम. ओ. एल., डी. लिट्. (पंजाब), डी. फिल्. (ऑक्सन)
इत्यादिविविधविरुदावलिबिभूषितेन सूर्यकान्तशास्त्रिणा सम्पादितम्,
स्वोपज्ञभूमिका-आंग्लभाषानुवाद-व्याख्या-सूत्राद्यनु-
क्रमणिकाभिः परिवर्धितं च

लवपुरम्

विक्रमसंवत् १९९६

Manohar Electric Press, Lahore (India)

TO

PROFESSOR FREDERIC WILLIAM THOMAS C.I.E., M.A., PH.D., F.B.A.

EX-BODEN PROFESSOR OF SANSKRIT, OXFORD

AND

CHARLES MACIVER GRANT OGILVIE C.B.E., I.C.S.

SECRETARY, GOVERNMENT OF INDIA, DEFENCE DEPARTMENT.

PREFACE

In 1933, while editing the *Ṛkṭantra*, a *Prātiśākhya* of the *Sāmaveda*, I instituted, in notes, an exhaustive comparison of that treatise with other *Prātiśākhyas* and *Pāṇini*. Excellent editions of the *Prātiśākhyas* belonging to the *R̥gveda*, *Vājasaneyisaṃhitā* and the *Taittirīyasaṃhitā* were accessible through the labour of Müller, Weber and Whitney; the American scholar also published, in 1862, the *Caturadhyāyikā* under the name of *the Atharvaprātiśākhya*, while a treatise, unanimously titled *the Atharvaprātiśākhya* by the available manuscripts, was edited by Vidyārthī of Lahore in 1923 and published by the University of the Panjab in 1926. While the editions of the first four *Prātiśākhyas* had the distinct advantage of presenting the text with judicious comment, the last one was published without any comment or notes, although it contained much that was palpably disjointed, incomplete and enigmatic. The editor's promise, in the preface, that he would offer, in due course, an amplified edition with comment, remained unredeemed, and the work, a mere sealed-book, instead of contributing to the solution of the grammatical puzzles, greatly increased them, so much so that I had to drop it altogether from my comparative notes on the *Ṛkṭantra*.

After the publication of the *Ṛkṭantra* in 1934, I became absorbed in other labours, notably in the preparation of an *Index Verborum* to Tulasī Dāsa's *Rāmāyaṇa*, an urgent national demand and an effort in the direction of placing the vernacular studies in India on a scientific basis. But all the while the idea of interpreting the enigmatic rules of the *Atharvaprātiśākhya*, with a view to focus them on the relative chronology of the Sanskrit grammar, was growing stronger in me, till, in May 1935, with the completion of the said *Index*, I got leisure, luckily crowned with a State Scholarship from the Panjab Government to enable me to profit by a sojourn in Europe. On my joining Oxford in July 1935, while proposing a subject for dissertation, I could select no more useful work for me

than the rehabilitation of the Atharvaprātiśākhya, a choice which was welcomed by eminent European colleagues.

On the singularity of this treatise and the very peculiar position it occupies in the Sanskrit grammatical literature, I may refer the reader to my introduction to this work, adding here casually that the Atharvaprātiśākhya, presented in this volume, is fundamentally different from that of Whitney or Vidyārthi; it is the only typical illustration of *the sūtra in the making*, the sole representative of the nomenclatory Prātiśākhya A, and a work that has notoriously suffered at the hands of successive redactors.

While raising so many points of considerable historical importance our Prātiśākhya warrants that the available Atharvaveda, *i. e.* the vulgate, is not *Śaunakiya*, although it has been so described by Professors Roth, Whitney, Bloomfield and Lanman and on their basis by the compilers of Vedic histories. This also incidentally confirms a large number of those AV. readings, on which almost all the AV. mss. are unanimous, but where RW. and Lindenau have emended the text, the number of such emendations being about 50 in the 1924 edition.

As regards the method, which I have adopted in editing the text, I may refer to the section *the plan of the text* in the introduction, adding, however, that the portions of the Atharvaprātiśākhya likely to be taken as comment are not so—these, instead, form the main body or the predicative part of the work—and that the division of the text into sūtras and comment, so injudiciously created by the authors of our treatise, has been adopted here simply for the sake of clarity and ready reference.

While summarising the conclusions of earlier grammarians on the age-long controversy about the priority of the Prātiśākhyas to Pāṇini and *vice versa*, I have tried to approach the subject from a new point of view, basing my results not on terminology, as has been customary till late, but on vital historical subtleties, such as the treatment of *tvé* by Pāṇini and the Prātiśākhyas, and have differed, on my own reasons, from Roth, Müller, Weber and Liebis, agreeing partly, in result, with Goldstücker, Burnell, Wackernagel and Macdonell.

Before issuing the work I should express my gratitude to those who have helped me to accomplish it. The work owes its existence, in the present form, to the generosity

After obtaining the Kashmir Moleod Sanskrit Studentship from the University of the Panjab, I requested the Provincial Government to grant me State Scholarship; in securing this I was helped by the late Prof. Dr. A.C. Woolner—the then Vice-Chancellor of the University, Mr. R.S. Sanderson M.A., C.I.E.—the then Director of Public Instruction, Mr. P. Marsden I.C.S.—the then Secretary Transferred Departments, the late Mahātmā Hans Raj, Bājā Narendra Nath M.A., the Hon'ble Mr. Justice Bakshi Tek Chand M.A., LL.B., Rai Bahadur Lala Durga Das B. A., LL.B., the Hon'ble Sir Gokul Chand Narang Kt., M.A., Ph.D., Bar-at-Law,—the then Minister for Local Self-government, Mr. Manohar Lal M. A., Bar-at-Law (now Finance Minister), Rai Sahib Lala Lal Chand (now Asstt. Secretary, Finance Department), Pandit Nanak Chand, M.A., Bar-at-Law, Rai Bahadur Lala Mukand Lal Puri, M.A., Bar-at-Law, Rai Bahadur Lala Diwan Chand Saini B.A., LL.B., and the Hon'ble Sir Firoz Khan Noon Kt., B.A., Bar-at-Law—the then Minister of Education.

In special I wish to offer my most respectful thanks to Sir Herbert William Emerson K.C.S.I., C.I.E., C.B.E., D.Litt. etc. the then Governor of the Province and Chancellor of the University (now High Commissioner for refugees under the protection of the League of Nations) for the very kind personal interest he took in the matter; but for his supreme magnanimity and unreserved kindness, the thing would have never been accomplished.

of the University of the Panjab and the Provincial Government, who granted me, in those days of acute financial stringency, a State Scholarship, giving me, thus, the leisure for those necessarily extended studies by which alone one can make solid contribution to Sanskrit grammar, a subject of admittedly uncommon difficulty; and I am sincerely thankful.

In Europe, joining Oxford on the advice of Dr. Thomas Quayle of India House, (London) I had the singular fortune of studying with Professor F.W. Thomas, for whose work as a scholar and for whose unfailing personal kindness and courtesy, I give expression to my feelings of admiration and sincere gratitude.

During vacations I had the pleasure of coming in close contact with Professors E. H. Johnston (Oxford), R. L. Turner (London), H. W. Bailey (Cambridge), J. Bloch (Paris), W. Kirfel and G. Deeters (Bonn), H. Lüders and B. Breloer (Berlin), F. Weller (Leipzig) and E. Sieg (Göttingen), each contributing to my knowledge and happiness, and to these I remain grateful.

Professors L. Renou (Paris) and P. Thieme (Breslau) offered suggestions through correspondence.

I am greatly beholden to Dr. H. N. Randle, Librarian, India Office Library (London), who readily secured for me the loan of required manuscripts and facilitated my studies by expeditiously supplying me with the required number of books.

It would, indeed, be difficult for me to exaggerate the value of the assistance I uniformly received from the entire staff of the Indian Institute (Oxford), St. Catherine's Society, and the Oxford University Registry.

My special thanks are due to the Librarian, Bodleian Library (Oxford), who readily placed the only manuscript of my theses, at my disposal for purposes of printing.

I owe a special tribute to the Hon'ble Mr. Manohar Lal M.A. (Cambridge), Barrister-at-Law, Finance Minister, Panjab who, inspite of his manifold public duties, has found time to see this work, in process of print, from stage to stage.

It is, indeed, with no small satisfaction that I make public mention of the excellent work done by Messrs. Mehar Chand Lachhman Das, in connection with the printing of this work. Thoroughly technical and extremely tedious as the work is from start to finish, accentuated throughout where that is permissible according to the Veda, it is no small credit to an Indian firm that they have been able to print it so very neatly and accurately. The way to completion has been tedious, but the uniform kindness and the alert and intelligent helpfulness of all with whom I have had to do at the press, particularly Paṇḍit Vijayānanda Śāstrī, the keen-eyed proof-reader, have made our progress smooth, and I am sincerely thankful.

True comradeship and a rare devotion to duty were shown by my wife, since August 1936, when our Beloved daughter Indirā died and I was yet in the middle of my labour in Europe, a calamity in which we were supported by the constant and almost paternal care we received from the Hon'ble Mr. Justice Bakshi Tekchand M.A., LL.B. of the Lahore High Court in India, and from the Hon'ble Sheikh Sir Abdul Qadir Kt. B. A., (Cambridge), Barrister-at-Law, Member, India Council (London) in Europe, and to both we tender our most sincere thanks. But for the very active and unfailing personal kindness,

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particularly that of the former to my bereaved family in India, this work would never have been completed ; and it is, indeed, a great pleasure to us that we are able to make this public expression of our thanks.

I may mention, in the end, that the work was submitted to, and accepted by the University of Oxford for the award of the degree of Doctor of Philosophy, in the year 1937, with Prof. Dr. F. W. Thomas (Oxford) and Geheimrat Prof. Dr. H. Lüders (Berlin) as examiners.

Lahore, }
22. 3. 1939. }

Sūrya Kānta

ABBREVIATIONS.

ABORI.	Annals of Bhandarkar Oriental Research Institute, Poona.	C, S, Sāy.	Oriental Studies, London.
ABr.	Abridgment; abridged recension of the Atharvaprātisākhya.	CA.	Commentator or Sāyaṇa on the Atharvaveda.
Acta Or.	Acta Orientalia.	CCA.	Caturadhyāyikā (an Atharvaprātisākhya); Whitney.
Aindra School.	On the Aindra School of Sanskrit Grammarians; Burnell.	CAPr.	Commentator to Caturadhyāyikā.
AJP.	American Journal of Philology.	Chips.	Commentator to the Atharvaprātisākhya.
Altind. Gr.	Altindische Grammatik; Wackernagel, Debrunner.	Critical Studies.	Chips from a German workshop; Müller.
Altind. Synt.	Altindische Syntax; Delbrück.		Critical Studies in the Phonetic Observations of Indian Grammarians; Varma.
APA.	American Philological Association.	Epigr. Beitr.	Epigraphische Beiträge; Lüders.
APr.	Atharvaprātisākhya.	Ex.	Examples occurring in the Atharvaprātisākhya.
APrM.	Atharvaprātisākhya; the main manuscript.	Gesch. d. ind. Litt.	Geschichte der indischen Literatur; Winternitz.
APrŚ.	That śākhā of the Atharvaveda to which the Atharvaprātisākhya belongs.	GGA.	Göttingische Gelehrte Anzeigen.
AV.	Atharvaveda.	Grundriss.	Grundrisses der vergleichenden Grammatik der indogermanischen Sprachen; Brugmann and Delbrück.
BD.	Brhaddevatā; Macdonell.	IF.	Indogermanische Forschungen.
BHS.	Bhāṣikasūtra; Kielhorn; Ind. Stud. X.	IHQ.	Indian Historical Quarterly.
Black Yajus.	Veda of Black Yajus School; Keith.	Ind. Akzent.	Indogermanische Akzent; Hirt.
BLE.	Bloomfield-Edgerton: Vedic Variants; reference: page.	Ind. Ant.	Indian Antiquary.
Bloomfield. AV.	The Atharvaveda; (Grundriss der indo-Arischen Philologie und Altertumskunde.	Ind.Stud. or ISl.	Indische Studien; Weber.
BORI.	Bhandarkar Oriental Research Institute Library.	JAOS.	Journal of American Oriental Society.
BSOS.	Bulletin of the School of	JRAS.	Journal of Royal Asiatic Society.
		Kaś.	Kaśikā.

Kat	Kāṭyaṇa.		Notes; Whitney.
Kaustubha.	Sabdakaustubha; Bhaṭṭoji.	Trans. APA.	Transactions of the American Philological Association.
KZ	Kuhn's Zeitschrift (Zeitschrift für vergleichende Sprachforschung; vereinigt mit d. Beiträgen zur Kunde d. indg. Sprachen).	TS.	Taittiriyaśamhitā.
"		Vārtt.	Vārttikas of Kāṭyaṇa.
L.	Lanman; on Noun Inflection in the Veda; JAOS. X. reference: page.	Ved. Stud.	Vedische Studien; Fischel and Geldner.
L. AV.	Lanman; Atharvaveda; Translation and Notes.	VPr.	Vājasaneyipratisākhya; Weber; Madras ed. differs in numbering sūtras; hence left.
L. Trans.		VS.	Vājasaneyisamhitā.
Lind	Lindenau (Atharvaveda 1924).	Vyāsāś.	Vyāsāśikā; Lüders.
Ling. Soc. of Ind.	Linguistic Society of India; Journal.	W.	Whitney's Grammar, reference: rule; 1924 ed.; Leipzig.
M	Macdonell; Vedic Grammar; reference: page.	W. Trans.	Whitney's Atharvaveda; Translation and Notes.
Mar.	Marginal notes in the Atharvapratīśākhya ms.	Wa.	Wackernagel; Altindische Grammatik; reference: rules and page.
MBh.	Mahābhāṣya; Kielhorn; reference: vol., page.	WZKM.	Wiener Zeitschrift für d. Kunde d. Morgenlandes.
MBh.	Mahābhārata.	ZDMG.	Zeitschrift der Deutschen Morgenländischen Gesellschaft.
Nir.	Nirukta; Roth, Sarup, Sköld.	ZII.	Zeitschrift für Indologie und Iranistik.
OLZ.	Orientalistische Literaturzeitung.	Zur Einführung.	Zur Einführung in die indische einheimische Sprachwissenschaft; Sitzungsber. d. Heidelberger Akad. d. Wiss.; Phil. Hist. Klasse, 1919-20.
Oertel; Synt.	Syntax of disjunct cases in the Prose of the Brāhmaṇas.	Zur Kenntnis	Bartholomae; Sitzungsber. d. Heidelberger Akademie d. Wissenschaften Philosophisch-historische Klasse, 1920-26.
or Syntax.		II.	Other Vedic Works as in Vedic Concordance or Lanman, AV. pp. ci-cvi.
P	Pāṇini.	III.	Abbreviations of grammatical terms as in Whitney and Macdonell.
Pa or Paipp.	Paippalāda śākhā of the Atharvaveda.	IV.	As the whole work is necessarily full of references, particularly portions dealing with accent, I have avoided the use of <i>cp.</i> , and <i>see</i> etc. and have used the abbreviation, in lieu of it; thus:—
Papers.	Papers on Pāṇini; Sköld.		"Om, its use and formation: Bloomfield....." means for the use and formation of <i>om</i> <i>cp.</i> Bloomfield.
P. and the Veda.	Pāṇini and the Veda; Thieme.		
Pat.	Paṭaṅjali.		
Phit.	Phitāsūtras of Śāntanava; Kielhorn.		
Prakrit Gr.	Grammatik der Prakrit Sprachen; Fischel.		
Prāt.	Prātīśākhya.		
RPr.	Rgvedapratīśākhya; first reference to MD. Śāstri, second to Müller's grand numbering.		
RT.	Rikāntra, Burnell, Śūryakānta.		
RV.	Rgveda.		
RW.	Roth and Whitney.		
SPP.	Śaṅkara Paṇḍuraṅga Paṇḍit's edition of the Atharvaveda.		
SPAW. or Sitzungsber.	Sitzungsberichte der Preussischen Akademie der Wissenschaften.		
SBV.	Śāyana on RV.		
SV.	Śamaveda.		
TPr.	Taittiriyaśamhitā; Whitney; (Madras ed. also consulted.)		
Trans	Atharvaveda Translation and		

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CORRECTIONS.

For clarity and convenience full references have been given; the correct figure being shown in English.

P. L.	Incorrect.	Correct.	82. 21.	६. ५८. ४.	६. ५८. १.
<i>Introduction :</i>			86. 26.	२४. २. ४.	१४. २. ४.
21. 35.	sama ñjānn	samañjānn	93. 3.	१. ४. १०.	१०. ४. १०.
<i>Text :</i>			93. 18.	१३. १. २२.	१३. २. २२.
18. 4.	३०. ११. १.	3. ११. १.	101. 11.	३. ४६. ५९.	३. ४६. ५९.
19. 20.	४. २१. १२.	४. २१. १.	101. 22.	८. ५. २.	८. ५. १.
19. 21.	४. २९. १२.	४. २९. १.	102. 11.	१२. १. १४.	१२. २. १४.
25. 1.	१३. २. १२.	१३. २. ११.	102. 27.	× × ×	add ex. 61.
25. 12.	७. ४६. ४.	७. 79. ४.			पर्यन्त ९. २. ५.
30. 18.	२. ३४. ४.	may be deleted	105. 27.	१३. ३. ४.	१२. ३. ४.
34. 32.	६. १७. १.	६. 71. १.	105. 28.	१३. ३. १२.	१२. ३. १२.
35. 17.	१२. ३. १०.	१२. ३. 20.	112. 23.	८. १०. १३.	८. १०. 23.
35. 21.	१. ३३. ६.	2. ३३. ६.	117. 34.	१२. ३. १७.	१२. ३. 15.
35. 30.	६. ७३. २३.	६. ७३. 2—3.	119. 5.	त्वं	त्वं
36. 14.	८. ७. १०.	८. ७. १०.	119. 31.	८. ४. ५२.	१८. ४. ५२.
41. 3.	१. ११. ११.	5. ११. ११.	126. 18.	१०. २. २१.	१०. २. ११.
43. 1.	१८. २. १५.	१८. २. 25.	127. 23.	३. १२. १.	३. १२. 2.
45. 10.	१२=५५	१२=५५॥२०॥	133. 15.	१. १. ३२.	१८. १. ३२.
		(APrM. sūtra number may be added)	133. 29.	75g.	75b.
48. 5.	१८. ११. ५.	१८. १. 15.	136. 24.	76a.	76d.
53. 6.		Read APrM. sūtra number 1 after एकारो..	149. 6.	१९. १.	29. १.
			149. 32.	76c.	76j.
55. 15.	१३. २. १२.	१३. १. 12.	151. 6.	76g.	76j.
69. 6.	न आगमत्	न आ गमत्	157. 1.	76e.	76l.
73. 2.	पुनरा यात	पुनरायात	160. 13.	१. ७. ३३.	१०. ७. 3.
			164. 20.	७. ६१. १.	७. 62. १.

INTRODUCTION

I

MANUSCRIPT MATERIAL

I. The APr. comes down to us in two recensions :—

a Abr. = Abridgment ;

b APrM. = amplified ; the main Atharva-Prātiśākhya MS.

For *a*, the following material has been used :—

(1) *Al. Alvar State Library*, No. 327 ; Samvat 1908 ; script Nāgarī.

A copy of an original ms., now deposited in India Office Library, London.

Title : atharvaprātiśākhya ।

Signature at the end of the first Prapāṭhaka : iti śrī atharvavedīyaprātiśākhē-prathamapādaḥ samāptaḥ ।

Col. : atharvavede prātiśākhye tṛtīyaḥ prapāṭhakaḥ samāptaḥ । iti *lagham prātiśākhāṃ* samāptaḥ । miti āśāḍha kṛṣṇā 13 bhṛguvāsare samvat 1908.

Importance : this is the only one available ms., which specifies "*laghu prātiśākhya*", thus establishing the existence of the two recensions. The point will be discussed later on.

At places corrupt ; virāmas scanty and irregular.

(2) *B = Brhaspatiṇi*.

A copy of a codex from BORI., now deposited in India Office Library, London ; Samvat 1717 ; script Nāgarī.

Contents :—

1 Māṇḍūkī Śikṣā : iti māṇḍūkīśikṣā samāptā । p. 13.

• 2 Jyotiṣagrantha : evaṃ śaunakaśākhāyāṃ brahmavedasyāṅgaṃ jyotiṣagranthaṃ brahmakāśyapānuvādaṃ samāptam । p. 24.

3 Mahāśānti : iti śrī atharvavede mahāśāntiḥ samāptaḥ | p. 41.

4 Dantyoṣṭhyavidhi : iti dantyoṣṭhyavidhiḥ samāptaḥ | p. 50.

5 Kālātita-Prāyaścitta : 5 lines.

6 Caturadhyāyikā : caturadhyāyikā samāptaḥ | p. 57.

7 APr., beginning : śrī mahāgaṇapataye namaḥ | p. 57.

End : iti atharvavede prātisākhye tṛtīyaḥ prapāṭhakaḥ | p. 60.

8 Chandaściti : iti śrī chaṇḍaḥ samāptaḥ | p. 61.

Col. : samvat 1717 varṣe bhādrapadamāse kṛṣṇapakṣa ||

ravivāsare adyeha śrī Anahalapurapattanamadhye (cp. SPP's B, J, P and R mss. of the AV.) vāstavyaṃ ābhyamtarajñātiyapaṃcoli Somajisuta Bṛhaspatijipāṭhanārtham || śubhaṃ bhavatu | kalyāṇam astu | śrī | śrī | śrī |

Practically correct, lacuna here and there.

(3) *J=Jagadīśa* : BORI. No. 12 of 1870-71 ; Samvat 1718 ; script Nāgarī.

Fol. 6 ; 8½" × 4" ; 10 lines a page ; 22 letters a line.

Nasals instead of anusvāra : taddhitāntam instead of taddhitām—

Title : ātharvaṇe prātisākhya-prārambhah | grāmtha | patra 6 | da. durlabha Jagadīśani pothi che | śubhaṃ bhavatu |

Col. : ātharvaṇe samhitālakṣaṇagranthe prātisākhyamūlasūtram | sam p ū r ṇ a m | samvat 1718 varṣe kārṭtikaśudi gurau Kaṇḍālayaniyāsina paṃcakaḥ śrī 6 Rāma-candrātmajaNāgajitsūnū Bhavadevākhyanedaṃ grāmtham likhitam | śivam astu ||

(4) *M=Mādhavaḥ* : BORI. No. 6 of 1884-86 ; undated ; script Nāgarī ; Fol. 8 ; 7½" × 4" ; 8 lines a page ; 18 letters a line ; carelessly scribbled ; practically correct ; virāmas properly marked with orange colour.

Front page : || prātisākhya patra 8 ||

pustakam kṛtām adrākṣaṃ kṛtām ca likhitam mayā |

iti jñātvā na me gālīm rmā duḥ pustakavācakāḥ ||

|| prātisākhya patra 8 ||

Col. : tṛtīyaḥ prapāṭhakaḥ | prātisākhyamūlasūtram samāptam |

paṃcoli śrī 6 Jayakṛṣṇasuta-Rāmajisusurajibhrātr-Sāṃmajibhrātr-Mādhavajīpaṭha-nārtham Mādhavajikena likhitam |

śrī | śrī Lūṇanāthasa che | śrī | śrī |

(5) *N=Nṛsimhaḥ* : BORI. No. 175 of 1880-81 ; Samvat 1676 ; script Nāgarī.

Fol. 4 ; 9½" × 4" ; 11 lines a page , 36 letters a line.

Prṣṭhamātrās preponderate.

Carefully written ; correct ; sūtras numbered at the end of each Pāda.

Beg. : om namo gopījanavallabhāya namaḥ | om namo brahmavedāya | athāto nyayādhyayanasya.... etc.

Col. : sūtra 7 | ṣaṇḍikā 6 | iti śrīprātisākhye tṛtīyaḥ prapāṭhakaḥ samāptaḥ | iti prātisākhyamūlasūtram samāptam | samvat 1676 varṣe āśvinavadi 13 some adyeha śrīstambhatīrthavāstavyaṃ śrīmadābhyamtarajñātiyapaṃcalpī śrīMurārī tadanuja-Nṛsimhena svayaṃ likhitam idam | yādṛśam iti jñāyān na me doṣaḥ | śrī gopījanavallabho jayati | śubhaṃ astu | kalyāṇam astu |

Importance : it uses Ṣaṇḍikās (ṣ = kh = k) instead of Pādas. We shall see that Kaṇḍikās are original and Pādas later.

(6) *P=Pañcapāṭalikā*; BORI. No. 1/1873-74; undated; Nāgarī script.

Fol. 23; $10\frac{1}{2}" \times 5"$; 9 lines a page; 31 letters a line; not correct; virāmas irregular.

The codex contains:—

- 1 Pañcapāṭalikā : 10 leaves.
- 2 Dantyoṣṭhyavidhivistara : 3 pages.
- 3 Kālātīta-Prāyaścitta : 3 lines.
- 4 Caturadhyāyī 9 leaves.
- 5 APr. 5 pages, upto the end of *dvitīyaḥ prapāṭhakaḥ*.

(7) *VR=Vrajabhūṣaṇa*; BORI. No. 87 of 1880-81; Saṃvat 1753; script Nāgarī. Fol. 75; No. 63 missing; $10\frac{1}{2}" \times 4\frac{1}{2}"$; 8 lines a page; 32 letters a line; neat hand; fairly correct.

The codex contains:—

- 1 Vaitānasūtra : iti pūrvārdhaḥ samāptaḥ | f. 60.
- 2 Caturadhyāyikā : iti caturadhyāyikā samāptaḥ | f. 69.
- 3 APr. : iti śrī atharvavede prātisākhye tṛtīyaḥ prapāṭhakaḥ | f. 73.
- 4 Chandaściti : iti śrī chandaḥ samāptaḥ | f. 75.

Col. : saṃvat 1753 varṣe caitraśudi 2 ravau adye (ha) śrī Anahilapurapattanavāstavyaṃ abhyamtarajñātiyatulāpuruṣa brahmamḍamahimahādānādi atirudrakarmāhitāgni paṃcakṛtvā cāturmāsyājītripāṭhi śrī AnantajisutaVrajabhūṣaṇa śrī sāmphaśirpaṇa (Śivārp-) buddhya likhyāpitam idam paropakārya |

(8) *S=Bhāṣā*; last word of the ms.; Oriental Institute, Baroda; Acc. No. 13788; duplicate of 7598; now in India Office Library; undated; script Nāgarī.

Written in a hurry; virāmas not properly marked, *dya* and *gha* confused; at places sūtras omitted; uses anusvāra before a nasal.

Beg. : om namo' tharvavedāya namaḥ | *athāto*....iti.

Col. : tṛtīyaḥ prapāṭhakaḥ | prātisākhyamūlasūtram samāptam || a ka | kha ga | gha ṇa | ca ṭa | cha ṭha | ja ḍa | jha ḍha | ṇa ṇa | ta pa | tha pha | da ba | dha bha | na ma | ya śa | ra va | la sa | va ha | i kṣa | iti mūlade bhāṣā ||

(9) *V=Viśvanātha*; Asiatic Soc. of Bengal; No. 7852-54B; Saṃvat 1671; script Nāgarī.

Fol. 55; first 26 missing; $9\frac{1}{4}" \times 4\frac{1}{4}"$; 12 lines a page; 28 letters a line; carefully written; correct; virāmas properly marked with orange; sūtras not numbered; Pādas and Prapāṭhakas noted.

The codex contains:—

- 1 Mahāśānti : incomplete; fol. 34-35 missing.
- 2 Caturadhyāyikāsūtra : 36-43; caturthaḥ pādaḥ | caturtho' dhyāyaḥ | śrī | iti caturadhyāyikā samāptam | saṃvat 1671 varṣe jyeṣṭhavadī |
- 3 APr. : tṛtīyaḥ pādaḥ | prātisākṣaḥ samāptaḥ | caturtho' dhyāyaḥ samāptaḥ | rāo'tri 6 | navamī | śrīḥ | pothī | saṃvat 1671 varṣe jyeṣṭhavadi | f. 46.
- 4 Pañcapāṭalikā : iti pañcapāṭalikā samāptaḥ | f. 53.
- 5 Dantyoṣṭhyavidhivistara : iti dantyoṣṭhavidhiḥ samāptaḥ | f. 55.
- 6 Kālātīta-Prāyaścitta : iti kālātītaprāyaścittam samāptam |

Col. : saṃvat 1671 varṣe jyeṣṭhavadi 12 some adyeha śrī Vācāle nagaravāstavyanā-

garajñātiyarālaśrī-Puṇyakāputra Mādhavajībhṛātr Viśvanātha adhyayanā-
rtham ।

śubhaṃ bhavatuḥ । kalyāṇam astuḥ । sriḥ rastu ।

tailād rakṣej jalād rakṣe rakṣet śrathalabaṃdhanāt ।

parahaste na dātavyaṃ evaṃ vadatī pustikām ॥

All these mss. apparently originate from the same district in Deccan, as is shown by the colophon in some, and by the practical unanimity of reading in all. Some of them do show minor orthographical variants, such as the use of anusvāra before a nasal, doubling of *ṇ* in varṇṇa, the use of prṣṭhamātrās beside those usual; but these are not regular in any one of them, and occur, more or less, in all; hence they are not of force and extent enough to ensure their division into families

Division :—

Abr. divides the work into three Prapāṭhaka. The first Prapāṭhaka contains three Pādas, while the second and the third have four each.

Sūtras are numbered only by J and N, which are, of course, the most reliable of all. J uses Śaṇḍikās instead of Pādas, numbering them consecutively upto the end.

The numbering of sūtras is as follows :—

I		II		III	
Pādas.*	Sūtras	Pādas.	Sūtras.	Pādas.	Sūtras.
I	28	I	15	I	22
II	15	II	21	II	33
III	14	III	28	III	20
		IV	18	IV	7
					= 284

It is noteworthy that the Abr. mss. confuse Prapāṭhaka with Adhyāya and Pāda, indicating thereby that they have no sure tradition behind them, that they are using the terms just to mark the division one way or the other. We shall see that the Abr., both in its construction and division, is entirely fanciful.

II. *APrM.* = the *man Atharva-Prātiśākhya MS.*; Panjab University Library, Acc. No. 3057; Samvat 1668; script Nāgarī.

Fol. 54; complete.

Title: atharvaprātiśākhya ।

Col.: atharvaprātiśākhya । ṛtīyaḥ prapāṭhakaḥ samāptaḥ । itī prātaśākhyaḥ mūtrasūtraḥ samāptaḥ । samvat 1668 varṣe dvitīya āśāḍhavadī 6 śaṣṭhī bhṛguṇe vāsare । leṣakapāṭhakaryo śubhaṃ bhavatu । rāma । rāma ॥

rāma is repeated on each folio above fol. number.

Letter-analysis :—

- a 24720 in the body of the MS.
- b 106 text letters on the margin.
- c 1158 comment letters on the margin.

25984.

* The division into Pādas necessarily implies four

Virāmas.

585 ; meagre, irregular ; at places causing confusion.

Mātrās.

Mātrās of *e, o, ai*, and *au* 2834 (+15+3=2852) ; cf. below.

Prṣṭhamātrās¹ occur only in :—

मघां	1.2	शवधिं	32.2
शम	1.3	विगृह्यात	37.9
हित	5.8	याथेषु	39.4
योग	8.4	निगयेत्	48.7
चाष्ट	10.10	आप्यति	43.3
हास्तपु	16.4	धोपनातस्तु	48.8
अप्याह	10.16	धदि	52.11
प्रत्यस्य	has been corrected into	—प्रे—	2.5
विभ्रायेनम्	has been corrected into	—यै—	6.10
नल्लुवुः	has been corrected into	ने—	12.2

Upadhmāniya, occurring only at two or three places, is written अनागसः पुष्यते 10.4, ततप्परि, बृहतप्परि, वायोप्परि, उत्क्रामातप्परि 44.5-6.

Jihvāmūliya does not occur.

Palaeography.²

The scribe has written an artistic hand throughout. He has tried to beautify letters by adding curves to them, thus leading to unnecessary confusion of *p* and *y*, *dya* and *gha*, *śca* and *śva* and so on, as will be seen from a study of the script. It is not, that the distinction between *p* and *y* is not known to him that he writes sometimes *p* exactly like *y* or vice versa, or *dya* just like *gha*, *dr* similar to *da*, *skr* looking like *stu*. He knows that he intends *paratvāt* (not *yaratvāt*), *namaskṛtya* (not *stuty*), *īdrk* (not *īdak*) and so on, as is clear from the fact that these letters are not corrected on revision, while scores of other blunders, palaeographic and otherwise, have been set aright. The real cause of the trouble is the conflict between art and utility, coupled with a comparatively flexible character of the then prevailing script.

A study of the typical letters is given in the accompanying plates.

The utility of such a study can be illustrated by one example. On fol. 49, line 13, the MS. reads *āghāyaśṛṅgam* which is not found in the AV. and has cost me dozens of readings of the whole Saṃhitā. It was after this type of script analysis that I realized that the MS. *ya* stands here for *ṭā* (टा) and that the scribe has just joined the lower hook of *ṭ* with the following mātrā of *ā*. The reading *āghātāḥ* does occur at 4.37.5 (cp. ex. 147 under 317) and the elision of *visarjanīya* in *āghātā(h) śr*— is sanctioned by the APr.

We shall see how some of these letters were misread by Vn., and the whole APr. text turned into a mass of blundering absurdities.

The MS. is correct, excepting, of course, confused treatment of *anusvāra* and irregular extension or abbreviation. Confusion of *r* and *ri*, *kṣ*—*kṣy*, *y*—*j*, *jñ*—*ny*, *ṣ*—*kh* has been tabulated below, but not with any idea of dogmatism ; because what we may attribute

1. Reference to fol. and lines.

2. Cp. Ojha, Palaeography p. 73, and Plate XXVII (dated 1908, 1978).

as confusion to scribe, may possibly turn out to be a real reading of a particular AV school.

ORTHOGRAPHY.

I. Words showing *n*, besides anusvāra and *anusvāra* plus nasal* :—

bhavanti	29	bhavanti	23	bhavamnti	215
ānta	20 times	ānta	... 48 times	amnta	33.9; 376
cārantam	53	cārantam	twice		
ksaranti	611			ksaramnti	61
antāḥ	7 times	amtāḥ	34.12	amntāḥ	twice.
prēṣyantam	7.1				
yanti	77	yanti	50.5		
jayante	7.8				
cyavante	7.13				
mādayante	82				
yachanti	83				
yanti	10.12	yanti	56.5	yapnti	.. 505
dhārayante	twice	—m—	21.1		
antārikṣam	twice	—m—	.. 18.6	—mn—	.. 10.3
pricanti	20.10				
sāmante	twice				
āntavat	423				
abhyaghāyāntya-	42.7				
bhīṃdāntaḥ	473				
antakyā	... 50.4				
sāhanti	.. 51.1				
sāmantaḥ	twice				

Words showing anusvāra plus nasal :—

layamntām	67	yāsyāpn ānu	252
namamnti	6.10	yāvapnn amhurō	268
mārayamnti	7.12	akhanapn nasā	279
sarpamnti	.. 7.15	apacamn mānasā	.. 279
prāpn	8.1	rājapnyāḥ	.. 283
prnamnti	8.3	vimdapnte	304
tam nna	94	praisapnyāḥ	3012, 47.8
trāyatāpn no	9.14	āsapnvāt	354
apnyātaḥ	11.12	jñātimn nīr-	361
sapnavatsarāmn māśān	13.15	anāmmreditāni	3711
mṛnāmntam	.. 14.4	nāmno	37.11
nyāmō	17.7	ārpitam nnahī	.. 391
karmamnyāḥ	18.9	vadhām nāpa—	29.2
jaghamnyām	18.11	ūrnāpmradā(h)	39.14
vrāpnyānti	.. 19.14	tmāpnā	41.8
kamnyāḥ	19.14	—dharṣāpmn iti	41.11
stanāsyapnn eti	26.1	saramnyūḥ	52.2
stāmānapm āpi	24.12		

I. Words, where anusvāra represents *n* (or *n* = *t*) :—

vikṣarapn dākṣipām	.. 5.5	traṣṭubhām nirātaksata(t)...	10.16
āsam dāśa	.. 9.5	naṭnāpn nāmasā (n)	12.4
sāvāpn jampbhayāt	... 10.8	pāpmam dēhi (n)	... 17.12

* Reference . fol. and lines.

vibhrājam dāṇḍām (n)	25 2	cāram jātūn (n)	41.2
aṭjanam dhātā (n)	28 1	āyam tāḥ (n)	53.1
āvayvram tējobbih (n)	28 11	sārvām jayema (n)	43 5
mām nāpagāḥ (t)	28 14	gopāyām kukilāḥ (n)	51 6
jāram nāma (t)	35 13	rinamn napāḥ (n+a)	25.9
taṁ nāvagrhiyāt (t)	52 14, 53 12	yāsyāmn ānu -(n+a)	25.2
dāsyūm dādatt (n)	32 12	āyam nekāksaram	53.1
āsam dāṇḍrayoh (n)	37 5	ānājanamn ānāvayāḥ	54.3
vadbām nāpa- (t)	39.2		

Passages registered under 140 have been omitted.

IV. Words like *bhavamti* (with anusvāra for *n*) number about 252.

V. *ñ*, *ñ*, *ñ* and *m*, occurring in the interior of a word, are written with *ṁ*.

VI. *ñ* has been noted in *angeṣṭhāḥ* 24,10, while *amg*—occurs at 43.12.

Extension and abbreviation of letters have not been uniformly carried out, and the following cases have been counted in that connection.

Extension generally after *r* :—

varttate	2.3	pūrtāśya	29.14, 49 1
bḥhartti	2.9, 3.14, 25.9	arceṣi	30.11; 44.2
vyāvarttane	5 4	svarddhi	31.9
varṇa—	16 times.	bhāritave	32.4, 33.3
pūrnāḥ	3 10	caturdhā	32.4
parṇā	5 times.	dharttā	32.12
sarppataḥ	4.16	karttam	34.3
ārppitāni	5 1, 26.5, 29 3	vārocaḥ	34.6
kārttum	7.8	antarddesāḥ	35.4
ārddha—	9 times	śavarttēbhyāḥ	34.5
pipartti	8.9	varddhaya	36.4; 47.10; 58.
kkūrām	11.13 (wrongly)	vī var ddhātave	36.13
dīdyur nnāksatriye	13.14 (wrong).	sphūrjī-	39.14
ūrdhvvām	14.11	ūrṇam-	39.14
asūrttam	15.11	gandharvvīḥ	40.14
pārasur nnaḥ	16.9	carkkaritavat	41.11
urvvarvvāḥ	19.9	abhivarttēna	45 2
urvvi	21 2, 29.5	prativarttāḥ	45.3
mārtta	7 times	ārttēna	47.12
gōr ddhānāt	23 13 (exceptional).	arnnavām	47 12
svastir ddu—	24 13	āvarttīḥ	50 5
vyūrpota	25 3; 50 2	ārttīḥ	49 13
kārppaḥ	28.7	bhūrnayāḥ	50.13
sārppa	29 1	arocanānāḥ	51 12

These are all exceptions; the MS. does not favour, in general, doubling.

Abbreviation :—

etāva(t)tvam	2 2.4, 33.14	āsthā(d) dyaūḥ	9 12
eta(n) nyāyāt	2 9	yā(c) chīraḥ	12.2
tānūnapā(d) dyāvā-	3.4	vīśvaji(t) trīyamāpāyai	13.4
asmi(n) nyāya—	7 5	vīśvaji(d) dvīpāt	13.4, 5
nyāyā(c) chabā-	2.9, 14	ajaya(d) dāsyūnām	14.8
etṣ(c) chabā-	2.10	ēkapā(d) dvīpadaḥ	14.11
akurva(n)n iti	8 11	dvīpā(t) trīpādam	14.12
ta(c) chārīram	9.5	vi(d) dhy upa—	17.15

āst(o) chvān—	17.15
dhā(j) jtvāse	17.1
abhava(n)n āvāsurat	27.10
āvada(n)n rtāni	27.11
atārī(d) duritāni	28.3
āvā(d) dhavyāni	28.4
i(t) tvām	33.2
asmī(n)n antaḥ	34.12
kr(o)chram	35.2
pratyā(n)n enām	36.4
ya(d) dviḥ	37.8
prā minī(j) jānitrim	38.8
akārāntā(n) nv iti	40.8

ārā(t) tvāt	40.12
dārā(t) tva—	40.12
ta(o) chāstram	48.5
āprati(t) tam	50.8
u(d) dhriyāmānā	50.8
ū(d) dhrtā	50.8
ū(d) dhṛte	50.8
nāgnakā(c) chakāt	53.3
vi(t) tvā	53.6
kānikrada(c) chāsādānaḥ	53.8
grhniyā(c) chākalyasya	53.12
bu(d) dhyā	54.9

These are exceptions. The practice is not favoured, on the whole, by the MS. Full forms are common.

Confusion of letters.

Confusion of sibilants is rare. The following are typical :—

āmśa ādhāya (s)	30.2
visyānām (—ś)	37.3
siṣṭaḥ (ś)	48.3
āsāktiḥ (s)	49.13
s = kh. :—	
ṣilyē (kh)	16.7
ukhāsam (s)	46.13 ; so Vn
ukhāsaḥ (on 95b.6)	50.11

jñ = ṇ. :—	
samarāpy edhi	21.13, so Vn

kṣ = kṣy. :—	
sākānksyam	7.3
prākṣyate = pra. √ kṣ.,	18.14
ākṣyitāḥ	21.12
ākṣyāt	22.6
hiraṇyavakṣyā (ḥ)	28.12
akṣyēṣu	24.9

kṣ = kṣv. :—	
rkṣvākam (kṣā)	39.2

r = ri. :—	
kriṣyāḥ (kr)	23.13
ristibhiḥ	42.13
riṣiṣṭutām	44.14

ri = r. :—	
āmantṛta—	13.10
ābhṛye	13.14
śrmaḥ	13.14, 49.11
śrta	17.1
trdhā	17.4
—śrtam	20.5
mryāte	23.13
rśādāḥ	25.4, 50.2.
kryāmāṇam	26.7
mātaḥbhvat	42.3

tṛṣamdhīḥ	44.14
pryāṇ pryāvate	46.2
tṛmśāt	42.2 (Vn srpmśāt)
khanitṛmāḥ	54.6
krṭṛmaḥ	54.7

ra = r. :—	
srajaṣ	10.14
praḍākuā(ḥ)	19.9

ra = r. :—	
pr ca	8.3
—drāmāṇptam	43.14
śrthāya	46.13 (so Vn.)

t = tḥ. :—	
jyestām	2.5 ; 15.3
cyoṣṭāḥ	21.12
vyathuṣṭāḥ	24.5
satpāṣṭām	36.3
atiṣṭipam	38.2
prṣṭe	38.3
śāviṣṭā	38.13
bhāmpṣṭaḥ	42.4
kūṣṭikāḥ	49.10

ṭh = ṭ. :—	
neṣṭha	26.9
janṣṭha	26.9
narṣṭhā ?	44.12
viṣṭhāri	49.14
visthambhāḥ	49.14

ṭh = dha. :—	
vyūthaḥ	4.14, 5.15
vyūthaḥ	19.3
avātḥ havyāni	28.4

y = j. :—	
jé abhiṣācaḥ	24.2

Confusions of *k* and *g*, *k* and *d* are very rare in the MS., and they go back to the Samhitā tradition, hence not noted here, but have been shown at places, where they occur.

APrM. uses *anunāsika* instead of *anusvāra*, before *y*, *r*, *l*, *v*, *ṣ*, *ṣ*, *s*, and *h*. The usage is sanctioned by CA. (1.67,69) but is not uniformly followed by the AV. mss. It obtains, however in TS., and the Prātisākhya of that Samhitā devotes 30 rules (XVI chapter) to its exposition.

APrM. and Vn. use *anunāsika* in the following:—

sañśuḥ	..	4 1.	paśūnām̐ hī	..	20 9
prathamām̐ sām	..	4.10	tām̐ sthānat	..	20.12
—bhītañ sāhaḥ	..	5 3	apām̐ vrsabhāḥ	..	21.10
śnu sañśvātām	..	5 5	vātaram̐ bhāḥ	..	23 6
sām̐ śrutām	..	5 6	sām̐ srāḥ	..	23.11
sañśvidūḥ	...	5 16 but samvidā- nañ.	tām̐ vadhañ	..	24.14
sām̐ sām̐ sravantu	..	6 4; 37.7	enañ vidhyāmi	..	26 2
sām̐ rabhadhvam	..	6 8	agamām̐ sahā	..	27.10
sām̐ srja	...	6 13	sañśresipē	..	27.13
sām̐ viśadhvam	..	6.14 but sām̐ vāna- yantu 46.10.	aḍṛñhat	..	28.2
sām̐ svajasva	...	6.14	avadhiṣañ haviḥ	..	28 6
sām̐ sprśantām	...	6.14	ahāñ sahā	..	28 8
pośāṇām̐ sam	..	7.1	agamāñ vrātya	..	28.12
ayām̐ vāhāḥ	..	7.11	paramām̐ vyōma	..	28.14, 29.1
kūlmalañ straiṣṣyam	...	8.6	ayāñ vācāḥ	..	28 14 but ayām̐ vā- cāḥ 15.14.
sām̐ sōmena	..	8.12	pibatañ rocanē	..	29.4
jighāñsati	..	9 4	idāñ viśvañ skambhā	..	30.2
ḍṛñha	..	9.15	idāñ sām̐ sām̐	...	30.2
vayām̐ rocasa	...	10.2	idāñ samirirē	...	30.8
tvām̐ varuna	...	11.3 but —tām̐ varu- ṇa 46.9	praviśivāñsam	...	30.9
anyōṣām̐ vimdate	...	11 12	sām̐ hitāni	...	30.14, 31.2 but sām̐- hita m 35.12
vadhām̐ varuṇa	...	12.1	egām̐ virāṇām	...	33.11 but virāṇ va- casyām̐ 19.5
tōṣām̐ hī	..	12.4	yām̐ vā te	...	38.11
jīvanañ vṛnaktu	..	12.5, but antāriksam̐ vyāpithā 16.10	vrksām̐ vānāni	...	38 12
sarātham̐ hī	..	12.5 but —v i d a m̐ havāmahe 20 8	viśyānām̐ vadhāḥ (= viś-)	...	39.3
sañśite	..	12.12	sañśitam	..	39.4
sūsañśāsaḥ	..	13.3	sām̐ svajasva	..	39 6
—ṣiktañ sabbhyo	...	14.1	śāñhasaḥ	..	44.1
mōghañ vā	..	14.3	—pośāñ subhage	..	45 7
vām̐ vārdhāya	..	14.7	yām̐ ś ca	..	45 12
daivañ samaha	..	14 10	cyāvāyañ ca	..	46 8
ayūtañ śikyāni	..	15 9	madhyamām̐ śrathāya	..	46.13
sām̐ stantu	..	15 13	bahulañ hrasvaḥ	..	46.14
arvācinām̐ vasu-	...	16.14	—pratikañ śrudhī	...	47.8
yuvām̐ sañśhitām	...	17.1	hāvañ śrudhī	..	47 8
sañśravyōṇa	...	18.2	nārāśāñsaḥ	..	49.7
prapharvyām̐ viśva-	...	18.6	śāñśapēna	...	51 4
tvām̐ vyāsarpapāḥ	...	19 4	vāñśsagaḥ	...	51.13
			kābapdhañ ri-	...	51.14
			udāttañ vā	...	52.14

Çp. also SPP's B, C, and D mss.

Both APrM. and Vn. shorten the vowel preceding anuṇāsika in *rāthaṁ va*, *vaiṭahavyāṁ dvātirat*, and the whole list under 196, where the first 13 examples alone have been corrected from short into long.

Irregular lengthening of the vowel, preceding anusvāra, has been noted in :—

hīṁste	.. 2.10, 14.1	hīṁsīḥ	.. 37.13
hīṁsitāśya corrected into		hīṁsumārāḥ	.. 49.8
him-	27.11	pāṁsī	.. 51.1
hīṁsitavyāḥ (corrected		apsv āntā	29.4
into him-)	18.9	hṛtsv ānta	.. 35.3

The usage is common in both APrM. and Vn.; perhaps the practice was favoured by the followers of the Śākha.

Irregular lengthening of vowel (without anusvāra) has been noted in :—

viddhī śakra (corrected		īt tād	.. 12.6
from short into long)	.. 11.4	agṛiyāḥ	.. 16.7
viksv īchata (corrected		viśve devāḥ	.. 17.8
from short into long)	.. 11.5	kṣiyati	.. 48.1,2

The utility of this type of analysis can be illustrated by one example. Under rule 49 the APrM. reads :—

ākhyātam vidhy upasargasya liṅgam ।

Now, the only right analysis of *vidhy up-* is *vidhi+up-*, and I followed this, but without getting any sense. It was after this type of comparative study of the whole work that I came to analyse the above into *viddhi+up-* (= know), with an irregular abbreviation of *d*.

Accentuation.

The MS. is accented throughout. Red round dots, instead of lines have been used for accentuation. A dot below the line is anudātta sign; the sign of the enclitic svarita is a dot, not above, but within the akṣara, the independent svarita is marked by a red line drawn transversely upward to the right through the syllable.

The use of round dots instead of lines as accent-marks is a method seen only in the Atharvan school, and here too it is not universal. The accent-marks will be clear from the following :—

- I. ओता आपः कर्मण्य हन्यं शरणिं धृत्यः पुनंतु नैर्वाच्येन हविषा मुचंतु मा शपथ्य ३ इधो वरुण्यदुत पतत आभ्य आंक्षी नक्षी देवकते ओयमेः.....

(Cp. under rule 55.)

- II. द्विषो नो विश्वतोमुखा द्विषि इति यावद्वा । पतिसृष्टिः याय सं पितरावृत्तिष्ये सृजेयां मोषं वा देवान्यो मा मोषं । पृषन्ती । पृषद्व्येतु पायः । कृष्णा इषिरा । इद्रेण सख्या तमज्जस्रो जसं घर्म दिवावा शुभं यतीः.....

(Cp. under 29.)

The following points emerge from no. 2 :—

1. In the contiguity of the Vedic text *-iti yāvād vā* etc. have been accented.
2. The accent marks for svarita are turned into anudātta before the following udātta. Cp. *śṛīyāya* (यु instead of य) in the text; *śṛjethām*; (याम्) of Samhitā turned into याम् before the following udātta, and so on, throughout the text. This shows that the scribe was well conversant with the laws of accentuation,

and that he has not simply copied the accent marks of the *Samhitā*. Here accentuation conforms to the examples; the series of examples being treated as a sort of *Samhitā*.

3. At places the scribe has erred in his marks. Compare *sākhya* which is an example of *ādyudatta* but shows an *anudatta* dot below it. See also *dvārā śubham*, where the *anudatta* dot below the first *vā* is wrong; *ā* of *ārvā* being *udatta*, it has no right to stand there.

III. APr. 37, ex. 37-46 :—

अन्तरिक्षं व्यपिथ सलिलेन वाचः पिशङ्गरूपो नभसो नभसो ज्योतिषीमान्...

But cp. under 158 :—

अपवान् ज्योतिषीमान्

Three points emanate from the above :—

- (1) Rule 37 enjoins *vyāpithā* as *antodatta*, but the scribe makes it toneless, because it is so read by all the mss. He forgets the important fact that he is to deal here with *the APr.* meant for *the AV.*, and that he should, accordingly, follow the *Prātisākhya* authority in this work and not reading of the mss., which, originally belonged to more than one *Śākhā*, but now have got mixed up and confused. Cp. section IV.
- (2) APr. requires *nabhasó* in *nabhasó jyōtiṣimān* (18.4.14.), but the scribe, following the prevailing authority of mss. accents *nābhaso* on the first, as is done by Whitney and SPP.
- (3) In *jyōtiṣimān* the conflict is clear. Both at 37 and 158, the scribe gives double accent to the word; once putting *anudatta* dot under *ṣi*, another time under *ti*, while the accentuation intended by the APr. seems to be *jyó-* like *āpavān*; (cp. 158, which explains anomalous *i*).

Division :—

The work is divided into three *Prapāthakas*, which are subdivided as :—

I 22;

II. 22;

III. 25 (+ 1 = 6).

Both APrM. and Vn. repeat 25 in the third *Prapāthaka*.

The subdivisions are not named in any of the three mss.; (cp. below); the designation *Kaṇḍikā* is only a suggestion, based on the *Saṇḍikās*, found in N. and occurring in works like *Kauśikasūtra* and others.

Repeated scrutiny of the work has failed to yield any working principle, underlying these subdivisions. That they are based neither on the subject matter, nor on its extent, will be clear from the following :—

Prapāthaka I

Subdivision.	Lines.	Sūtras.	Examples.	Subdivision.	Lines.	Sūtras.	Examples
1	11	3	.	4	21	4	78
2	11		12	5	13	1	54
3	10	2	15	6	10	3	15

7	14	..	57	18	18	3	69
8	19	2	51	19	10	1	15
9	9	..	32	20	14	..	64
01	9	2	28	21	11	8	42
11	13	3	47	22	14	5	53
12	11	2	39				
13	15	6	58		239	83	941
14	8	.	25				
15	20	..	67		Prapāthaka III		
16	25	4	129	1	6	3	16
17	15	4	64	2	10	3	34
18	13	8	66	3	3	1	23
19	12	7	33	4	7	.	44
20	9	4	51	5	15		60
21	10	...	53	6	14	15	54
22	7	2	35	7	7	7	24
				8	8	10	27
	285	57	1009	9	7	16	22
				10	19	1	76
	Prapāthaka II			11	20	10	118
1	14	2	58	12	11	3	65
2	10	7	40	13	7	2	38
3	11	4	43	14	6	1	28
4	8	2	28	15	7	3	24
5	4	6	...	16	omitted in both AprM. and Vn.		
6	15	...	68	17	12	1	37
7	6	1	33	18	12	...	35
8	9	3	48	19	3	1	23
9	9	4	39	20	11	....	107
10	7	9	28	21	10	...	92
11	11	1	43	22	13	..	104
12	5	4	3	23	10	....	110
13	13	...	71	24	10	.	15
14	7	2	23	25	9	..	46
15	14	9	63		16	5	64
16	9	2	41				
17	20	10	79		777	222	3236

No working principle underlying subdivisions is obtained from this analysis ; and it would appear that the delimitation of *Kaṇḍikās* is arbitrary ; yet such an inference may be wrong ; because in this want of system may be discovered one proof of the disjointed and incomplete nature of the savailable Apr., a fact so very patent in the third section (cp.117 ; 147) and so frequently alluded to in the notes.

B. 'AprM : Vn. = *Vaidyopānāmaka Nārāyanajī* ; BORI. No. 7 of 1884-86 ;
Samvat 1908 ; script Nāgarī.

Pages 84 ; 10 lines a page ; 33 letters a line ; neat hand.
No title.

The first page does not contain Apr. It reads :—

om* śivāyan maḥ | om tin vā etiṭ sampātāḥ viśvāmītraprathamam apaśyad ve tvām indravajrīm na
yan na indro yujuse yac ca vṛstukathām aham avrđhat kasya hotur iti tām viśvāmītro ga drstvān vāmadevo
asṛjata sa he rakṣamcakre viśvāmītro yānvāham sampātān adarśāms tām vāmadevo asṛjata kām tyam hi
sūktāni sampātāms tabhy atimān sṛjeyam iti sa etāni sūktāni sampātāms tabhyatimān asṛjata sadyo ha jāto
vṛṣabhah kaṇina ud u brahmāny airata śravasyāni taśteva didhayaḥ manisām iti viśvāmītra indraḥ pūbbimadā-
tīrad vā sam arkair ya eka id dhavyaś carsaninām yas tigmasrṅgo vrsabho na bhīma iti vasiṣṭha imam
u su prabhr̥tim sātāe icchamti tvā somyāśah sakhāyaḥ śāsad vān hi dūdhīhi tu na pūtyapagād iti bharadvāja
etair vai sampātair eta rṣaya imām lokām samapatams tad yat samapatams tasmāt sampātās tat sampātānām
sampātātvaṃ tato vā etāms trin sampātān maitrāvaruna viparyāsam ekaikam aharahāḥ śaṃsaty evā tvām
indravajrīm natreti prathamahaṇi yan na indro yujuse yac ca vṛstīti dvitīye kathāmahām avrđhat kasya
hotur iti tṛtiye

Here ends the first page. On the second begins the Apr., without, however, any
title or mention of it :—

—taś cāvayatu pra vidvān atra ca *prā vidvān* viṅrhyate, and so on, up to the close of
the Prātisākhya, where occurs :—

trītiyaḥ prapāthakaḥ samāptaḥ | iti prātisākhyaḥ mūtretyūtrah samāptaḥ | samvat 1908 mti āśāḍha 2 |
śrī | śrī | śrī | śrī | Vaidyopanāma Nārāyaṇaḥ Vijedurgakara Hālī muklaka Mumbai idam likhitam ||

This shows that Vn. is a recent copy of a ms. of the Apr.

That the copyist was ignorant of the AV. tradition, both with regard to its text as
well as script, is proved by the following typical blunders committed by him :—

1. He leaves out the mātṛās of *e* and *o* altogether,
2. uses the mātṛās of *e* and *o* in lieu of those of *ai* and *au*.
3. writes :—

ca for tva ; i = d ; na = ta, yya = sa, sya = na, sta = stha, stha = ktha ; ta=la, va=ba ; va=ca,
du = tā ; sva = stva, da = dr, kṣa = tka, i = 3.

ganam astam = gopā me stam.
śakha = śego
prakhaśa = prā vocam
vrpyam = vṛṣam
aghāpyaḥ = aghoṣa
sārajyata = sō'rajyata
tryapsvānta = apsv ānta
ślokard = ślokaḥkrd
jyāniṣṭo = jyōtiṣo

taśānmātṛa = tato'nyatra
pra dirdhaḥ = pro dirghaḥ
mechatra = maitv ātra
māpatisrouma = mōpa tisthatu
khyāma = vyōma
asvānta = apsv āntā
ḍgkha = hrasva
śāsāḥ = asaū
sahruh = sādruh

*Read the above according to —

om tām vā etān sampātān viśvāmītrah prathamam apaśyad 'evā tvām indra vajrīm ātra' (RV IV. 19.1) 'yān na indro
yujuse yāo ca vāsti' (RV IV. 23.1), 'kathā mahām avrđhat kasya hōtuh' (RV IV. 23.1) 'iti tām viśvāmītrēna drstvān vāmadevo'
asṛjata sa he rakṣamcakre viśvāmītro yān vā aham sampātān adarśāms tām vāmadevo' asṛjata kām ty aham hi sūktāni sampātāms tām
tatpratimān sṛjeyam iti sa etāni sūktāni sampātāms tatpratimān asṛjata 'sadyo ha jāto vṛṣabhah kaṇinaḥ' (RV. III. 48.1) 'tū u
brāhmāny airata śravasyā' (RV. VII. 23.1, AV. XX. 12.1, SV. I. 830), 'abhi tāsteva didhayaḥ manisām' (RV. III. 88.1) 'iti
viśvāmītra indraḥ pūbbimadātīrad' (-dā-tat-?) dāsam arkair 'yā eka id dhavyaś carsaninām' (RV. VI. 22.1, AV. XX. 86.1), 'yā
tigmasrṅgo vrsabho nā bhīmāḥ' (RV. VII. 19.1, AV. XX. 87.1), 'iti vasiṣṭha'imām ā sū prabhr̥tim sātāye dhāḥ' (RV. III. 86.1),
'icchānti tvā somyāśah sakhāyaḥ' (RV. III. 80.1, VS. XXXIV. 18.) 'śāsad vān hi dūdhīhi tu na pūtyapagād' (RV. III. 31.1), 'iti bharad-
vāja etaiv vai sampātair eta rṣaya imām lokām samapatams tad yat sam apatams tasmāt sampātās tat sampātānām sampātātvaṃ tato
vā etāms trin sampātān maitrāvaruna viparyāsam ekaikam aharahāḥ śaṃsaty evā tvām indra vajrīm ātra' (RV. IV. 19.1) 'iti
prathamahaṇi' 'yān na indro yujuse yāo ca vāsti' (RV. IV. 23.1) 'iti dvitīye 'kathā mahām avrđhat kasya hōtuh' (RV. IV. 23.1) 'iti
tṛtiye

We have studied the archaic palæography of the main MS. The ms., from which Vn. descends, must have been still more archaic in this respect; because the scribe of Vn. has hopelessly blundered in its reading, and committed error upon error in copying it.

But if we make allowance for these typical errors, Vn. agrees, in toto, with the main MS. A passage will illustrate the point:—

Vn.	APrM
avarṇamadhya ākāra ekadāśaḥ	ekādēśo
viśayyaḥ ! svarakṣatānupalakṣyaḥ	viśeṣaḥ ; svarakṛto—
svarair vijñānasyātulyatvāt !	
bhaganāham saḥāgamam	bhāgen—
lavipāhārṣam iti dṛa śjāmi	dve
tājanyā viṣam hy asyārdiḥ	tvāj—, hy asyād—
pūranyā mamthena māgad	pūrṇo, māgamad
tān nā gāpāyāsāmākam	tān no gopā—
tryavarayāntāo ca ākāraḥ paraḥ	avarṇpāntāo—
padam yavyate	pathyate

If we study the Vn. in the light of the foregoing palæographic table, and restore the the mātrās of *e*, *o*, *ai*, and *au* to their respective places, we get in this exactly what we have in the main MS.; and Vn., thus, being a copy of a ms., which used *prsthāmātrās* to the entire exclusion of those otherwise, and employed letters more archaic than those of the APrM., and, therefore, probably older than the latter, assumes considerable historical importance, carrying, as it does, the age of the amplified version farther back than one should infer from the main MS.

Leaving aside mātrās and typical errors mentioned above, the two mss. entirely agree with each other; so much so that, on a comparative perusal of the two, one is quite likely to infer that Vn. is a copy of the APrM., and, therefore, of little critical value.

And yet such an inference may be wrong. The one fact, that out of 2,852 mātrās of *e*, *o*, *ai*, and *au*, occurring in the APrM., only 18 are *prsthā* is alone sufficient to negative this. Besides, a scribe of Vn's calibre can hardly introduce into his copy new facts; and were his a mere counterpart of the APrM., it should have been no more or less than that; but such is not the case. We find in it typical variations from the main MS. :—

Vn.	APrM.
3g vyañjanāntāt tat tathā	omits tat
24.1 vijñi	-jñi
55.58 -tandriyaḥ	-driyāḥ
58.46 After 46 nṛpati iva	omitted
97 bhūte'nganya	illegible
106.5 nṛpati iva	-tva
217.6 dṛśaḥ parimāpe ca	dṛśāś caiva pari—
217.117 śyupamāta savta	sapta omitted, āyu— occurs only in seven forms in the AV.; and <i>sapta</i> refers to that. Erring copyists can never produce literature that is intrinsically better than the ms. from which they copy.
217.205 After this nṛtyaḥ	omitted.
217.228 paprayasam = papai - payasam (pāpim 12.3.47).	Papeyasyam ?

320.21 Between the two medi = medi or meḍi. omitted.

402.3 maryādāsyādaḥ -dāpādaḥ

The list is not exhaustive. But the variant *nṛpātī iva* (APrM. —*iva*), and its inclusion among the praghyā words under 58 are enough to establish that Vn. is not a copy of the APrM. Besides, on the margin of the main MS. we find two things:—

- (1) Words or letters belonging to the Prātisākhya text proper, but left while copying.
- (2) Comment.

In Vn. the former alone is found in the text, not a word of the second. Were it a mere copy of the APrM., it would have reproduced both indiscriminately.

Vn. is not accented.

C. Ben.: written at, and secured from Benares; Punjab University Library; Acc. No. 2501; undated; script Nāgarī; fol. 53; 7 lines a page; 34 letters a line; material rough paper, coloured in yellow.

Title: atharvapratīśākhya prā°, sūtra prapāṭhaka 3.

Col. . atharvapratīśākhyai tṛtīyaḥ prapāṭhakah samāptah |

iti prātīśākhyah samāptah | rāma | rāma |

rāma | iti | śrīḥ | śrīḥ | om | om | om |

likhitam Mālavīyena paropakārena kāmayaḥ |

yadi śudhdam (५५) aśudhdam vā yo pathitah sa vicārayet ||

likhitam Kāśyāp bhṛgau dvitīyāyām nabhe'stā || iti ||

Ben. seems to be a recent copy of the APrM., with which it entirely agrees, with one addition, that the comment, which is found in the APrM. on the margin, has been taken into the text proper by the latter, and at places inserted in wrong settings.

That this is so, is proved by one fact. At 97 (*bhūte'ngasya*), the scribe could not make out the dubious letter *niga*; he has, therefore, taken a sort of photo of the same, with the result that his copy, at this place, is as illegible to us as his original, while the rest of the copy is entirely modern in script. Omissions of letters, repetitions thereof, insertion of foreign matter and lacunae etc. do not occur, but blunders like *stutya* for *skṛtya* are met with; of course, not to that extent to which they occur in Vn.

A comparison will illustrate the point:—

APrM.	Vn.	Ben.
-stvā	-ścā	Exact copy
nigadatvāt	-cāt	"
chabda	chasta	"
kṛṣṇasābda-	"	"
āptāmnāyo (<i>piā</i> scored, but not clearly)	āptāmnāyo	counterpart.
upadhā (dhā archaic)	upadhā (dhā mistaken for dhmā)	"
yāvaddhā	yāvaddhā (dhā mistaken for dhā)	"
svarakṛto	-ksāto (<i>kr</i> - <i>kṣa</i>)	"
tvā	cā ;	exact copy
arvān	n	"
ṣṭhā	ṣṭhā	"
prācīm	prā	archaic <i>prā</i> photographed
jja	jja	exact copy
tvā	tvā	

Particulars can be multiplied ; but the one fact, that the scribe counterfeits APrM.-letters, without understanding them in the least, alone proves that he has taken due scruple about the execution of his task, and has given us an extremely faithful copy of the original, if not in its contents, at least in its script, which he could very well reproduce.

Nevertheless, our scribe Mālavīya, who pretends to be a *paropākārin*, is none but a professional manuscript dealer ; because, while the entire Ben. is a sort of photographic reproduction of the APrM., there occur, in its first two folios and colophon, variants of entirely novel type, variants in which words have been deliberately omitted or correct readings wilfully tampered with. To illustrate :—

APrM.	Ben.
yathā tamtūnām vāso yathā dāru- śilāmydām prāsādas tathā ca samdhīśāstrāni padasampdhā- nārtham proktāni ||	tamtūnām .....tathā omitted.
rṣiproktamamtrādisābda—	—mamtrāḥ ādisābda—
pārṣadam vartayisyāmaḥ	pārṣadam vadam v—
yatraitāni	yatraitad etāni
kim	kī
adān iti	adān iti
vidvān iti	—iti

Such a travesty occurs only in the first two folios ; about the colophon we may be sure that the original has been wilfully replaced by the new (without any date), because up to *lakṣaṇam iti* both APrM. and Ben. read exactly alike ; and it is only in the colophon that they diverge.

And the suspicion that Mālavīya is a professional ms. dealer is strengthened into belief, when we remember that both mss. were acquired from Benares in the same instalment from one and the same dealer ; and no wonder that the seller, who is rarely paid according to the worth of his mss., but nearly always according to their number, thought of duplicating his original and thus obtain the double of what he would have otherwise received.

That no useful purpose could be served by collating such a forged ms. is plain, and although both Vn. and Ben. are, thus, unimportant for the direct textual criticism of the APr. they possess a peculiar importance of their own, inasmuch as in them we see a practical metamorphosis of the APr.; in them we shall realize the great role marginal notes have played in the history of Vedic literature, a process that has made it difficult for us to dogmatise about the original form of these works, and practically impossible in case of some, such as the Śikṣās and Prātiśākhya.

And here I append a list of about 100 passages, which are wanting in Vn. (the oldest representative of the work), are set first on the margin in the APrM., and have been finally introduced in the text by the Ben. :—

Sūtra	Passage	Vn.	APrM.	Ben.
4	a dvir udāttaṃ bḥaspatyādinām b ajuṣiparāv iti....antodāttaḥ c pratyāñcām upottamau...bhavataḥ	Not found " "	Margin " "	Text " "
6	sa ca....bhavati	"	"	"

Sutra	Passage	Vn.	APrM.	Ben.
7	avarantāc ca bhavati	Not found	Margin	Text
8	avarantād pare	"	"	"
9	avarantād pare	"	"	"
11	patipūrve dhātav pare	"	"	"
12b	divy upasargapūrvam mihanyate	"	"	"
13	tu	"	"	"
18	arthapādādīṣu bhavati	"	"	"
19	pādāḍau pambhayaṁvosi	"	"	"
20	yō mīyātum āha	text example ¹	"	"
23	adyudattāt param	not found	"	"
24	lupta . . . mihanyante	"	"	"
24	nō ptryāpau	text (ex. 23)	"	"
25	anyayoge mihanyate	not found	"	"
26	yoge na ālū	"	"	"
27	a yāt it mihanyante	"	"	"
	b na mihanyante	"	"	"
28	yatra jeyah	"	"	"
29	adyudattam svat	"	"	"
30	adyudattam svat	"	"	"
31	asamvibhoge 'yu'	"	"	"
32	tasycam syāt	"	"	"
33	varimāram nōmū ex 1	"	"	omitted
34	pratigedhat bhavati	"	"	text
35	brāhmanā	"	"	"
36	brāhmeti āvarte	"	"	"
38	ananyāyām agraṇthe samyāhā	"	"	omitted
39	ataddhātāntam bhavati	"	"	text
40	āha āsya	"	"	"
41	etad bhavati	"	"	omitted
43	māhutaḥ	"	"	text
44	opastam	"	"	"
46	anudattam bhavanti	"	"	"
49	" "	"	"	"
51	padadi apavādena	"	"	"
55	uttame bhavati	"	"	"
56	asamāse	"	"	"
57	pañcapadyam bhavanti	"	"	"
59	ekaro udattaḥ	"	"	"
61	bhavyanti veyah	"	"	"
63	praghyasamjñau veditavyau	"	"	" at a wrong place.
64	pūrvam bhavati	"	"	text
65	sūra jeyam	"	"	"
66	jeyah	"	on top of the line.	"
68	jeyam at veyah	"	margin	"
69	bhavyanti veyah	"	"	"
70	jeyanti veyah	"	"	"
71	ākāraṇteṣu jeyānu	"	"	"
72	jeyanti? veyah	"	"	"
73	"	"	"	"

Sūtra	Passage	Vn.	APrM.	Ben.
75	jñeyā iti śesaḥ	Not found	Margin	Text
76	example 39.	text	"	"
80	sakāre .jñeyāni	not found	"	"
81	ūsmāntāni "	"	"	"
82	jñeyāḥ	"	"	"
84	jñeyam śesaḥ	"	"	"
85	jñeyāni . "	"	"	"
86	svarāntāni jñeyāni	"	"	"
87	jñeye. śesaḥ	"	"	"
88	pumsī jñeyāni	"	"	"
89	jñeyāni	"	"	"
90	"	"	"	"
91	"	"	"	"
105	bhavatīti śesaḥ	"	"	on margin.
106	ucyanta iti śesaḥ	"	"	udāttam ityarthaḥ
110	jñeyāniti śesaḥ	"	"	text
112	jñeyāni	"	"	"
115	" ityarthaḥ	"	"	"
116	" "	"	"	"
117	bhavatīti śesaḥ	"	"	"
118	udatto...udāttaḥ	"	"	"
119	padāni jñeyāni	"	"	"
120	jñeyāḥ	"	"	"
121	jñeyāni	"	"	"
123	avagraho jñeyāḥ	"	"	"
128	" "	"	"	"
124	rūpāni...śesaḥ	"	"	"
132	rūpam...śesaḥ	"	"	"
138	nakārāntāni...bhavanti	"	"	"
139	padāni jñeyāni	"	"	"
140	bhavanti	"	"	omitted
143	anārse...bhavati	"	"	text
145	ucyate ityarthaḥ	"	"	"
146	ucyate iti śesaḥ	"	"	"
147f.	ucyate śesaḥ	"	"	"
149	bhavati	"	"	"
160	"	"	"	"
161	nū iti bhavati	"	"	"
162	" " "	"	"	"
163	ucyate	"	"	"
164	a iti divacanāni	"	"	omitted
196	bhavati	"	"	text
197	"	"	"	"
203	"	"	"	"
207	uttaro. bhavati	"	"	"
209	bhavatīti śesaḥ	"	"	"
211	dirgho bhavati	"	"	"
212	"	"	"	"

That these supplementary remarks are not indispensable to the vital APr. is evident, and they are actually wanting in the Vn. prototype. They were first put on the margin for the sake of clarity and ready reference; in the Ben., the scribe, mistaking them for a

part of the work, has introduced into the actual text.

That the process of interpolation, so strikingly illustrated above, may have equally effected the predecessors of the three, should be easily conceded, and if this is admitted, we should betoken the following passages as intrusion from the margin :—

Sūtra.	Passage
6	vaseṣaḥ svarakto'nupalaksyaḥ saivair vijñānasyatulyatvat ।
7	avarantat ca akāraḥ paraḥ padam pathyate । kiṃ karāṇam । hrasvasya dirghadr̥ṣyatvat ।
8	avarasamdhitulyatvat । avarasamdhitulyatvat ।
9	akārādau ca avarantat paraḥ । avarasamdhitulyatvat ।
11	ekena karaṇa dvayakhyate na nibhanyate । asty asmin nyāyamukhe sambhava iti ।
11b	divatike va capare va ।
14c	iti avasandesi । yojed va ।
15	b, c, and d
16	parataḥ karano sati p u v am akhyatam na nibhanyate ।
27b	id ity asmat.
27c	ahēty asmat.
47	tridhānudattam । avyayam । sarvanama । sukhanama ca ।
48	catvordhānudattam । avyayam ।
54	anudattat paraṃ avartam bhavati ।
67	tasyodāharanam ।
98	tasyodāharanam ।
101	tasyodāharanam ।
114	na vabhyasāḥ । " chandaa va " vacanāt ।
127a	arthapadadau antodattam bhavati । arthadau ca padadau ca । tadvibhaktiparapurvatḥ ca । samā-nādhikarane samānārthe . bhavati । samānudāharape samānārthe . repeated.
129	tasyodāharanam ।
141	repha iti ।
143	praghyatām prakṛtibhavaḥ sapavadeḥ ।
147i	pariparvaḥ ca gaṇaḥ । amātavyamnyadarsa ācārya amāyanusāriṇa bhagavatya vāco gatiḥ darśayati । anyataraḥ pratyogah ।
166	fiaro vāpi matv arthe, rathe abhūn mudgalāni yatheti ।
215b	tasyodāharanam ।
215c	tasyodāharanam ।
217a	"
219	"
220	"

The list is exhaustive. If we admit that these remarks are intrusion from the margin, there remain, literally speaking, only sūtras and examples, and not a word beside; this is significant as will be shown presently.

II.

Abr. compared with AprM.

The point has been illustrated at 34, 73 and 196 and noted under typical rules; nevertheless a brief review of the matter may prove useful.

Everybody knows the syntactic function of *iti*, but none can propound it in :—

Ab. 69 *iti eteḥ ity anyataḥ ।*

Ab. 125 *iti vārcadhātuke ।*

Abr. mss. are unanimous on both ; and yet the thing referred to by *iti* is missing, and a construction like this is simply inconceivable. This begets suspicion about the genuineness of the Abr. recension, which demands elucidation. A comparison with the amplified recension may prove helpful :—

Abr.

68. astēḥ praisanyā madhyamasyaikavacanam |

69 ity eter ihity anyatra |

APrM.

astēḥ ..vacanam śivā na ihaidhi sahure hūta
edhi sabā medy ēdhihaidhi purusehaivaiddhi māpa
cyosthāḥ samudrā ivaiddhy āksitō'jasra edhi.
ihaidhi vīryāvattara *iti* ||
eter ihity anyatra |

The above juxtaposition clears the point at once. Rule 68 registers occurrences of *edhi* (√ as), while 69 means that *ihī* (√ i) occurs in other passages, so that the likelihood of confusion between the two is removed. 68 and 69 make a perfectly good reading in the amplified recension, and sound as good rules as those of the RPr, TPr., and VPr. This the abbreviator could not stand. To him both rules seemed too long to fit in the sūtra style. He, accordingly, abbreviated them, but with what skill and result needs no comment.

Abr.

124 dadāteḥ

125 iti sārvaśhātuke

126 rayip dā iti bhūte

APrM

dadāteḥ |

vāso dadāti bhārtava *iti sārvaśhātuke* |

—bhūte'dyatanyā iti sarvatra |

The abbreviator has forgotten to remove *iti* from 125. The addition of *adyatanyā iti sarvatra* is an example of later amplification ; the remark is not indispensable.

104. te pragrhyamadye

rōdasi varunānī pibatam rocanē . . bhavataḥ |
te prag—

The abbreviator has forgotten all about the pronoun *te*, and ignorant of elementary principles of syntax as he is, he has shoved away its antecedents.

201 yathāparū samāse sakārah |

kapayor anantah |

yathāparū can mean nothing here and the rule :—

samāse sakārah kapayor anantah-sadyah-śreyaś-chandasām

is found in CA. 2.62. A comparison with APrM. again, clears the puzzle :—

200. sapta dhātu visarjanīasya lopaḥ |

sapta lopaḥ | dīrghāyutvāya sahasracakso tvām
barhisādaḥ āmbasu āshabhir dasasyet tīsrō'ti
rocanā mādhumatī stha vedarājyam arcobhir
yathāparū |

201. yathāparū samāse sakārah kapayor anantah |

samāse sakārah kapayor anantah, tasyāpavādaḥ ||

The point is clear. The abbreviator mistakes *yathāparū*, the last word of 200, as a part of 201, and accordingly, joins it with the latter. The rule is significant. It shows that the abbreviator is working on the available APrM. It demonstrates the foolish and mechanical nature of the Abr. It suggests that the APrM. is not free from interpolation. *anantah* is a clear abbreviation of the CA. *anantah-sadyah-śreyaś-chandasām*; *tasyāpavādaḥ* is evidently a later addition from the margin. In brief, both APrM. and Abr. are farther removed from the original.

70. parāstāt purāstād anyāni |

atisārpāt parāstāt yād antarā rōdasi yāt parāstāt
pūsā parāstāt .. arvān parāstāt *purastād anyāni* |

The purport of the rule is apparent. It registers occurrences of *parāstāt* in order to avoid its confusion with *purāstāt*, occurring 27 times. The abbreviator, ignorant of the

nomenclatory nature of the Prātisākhya as he is, he has shoved away all passages containing *paristūt*, retaining, however, *purastād anyām* which, in itself, is impertinent to the point.

60. *sacatir anyatra*

saṅgh, patsaṅghīr ā sajanu dvīsatē tvā sajamasi 'ā
sajanu amitrān asmin tām sthānāv ādhy ā sajamī,
sacatir anyatrā !

The original rule registers occurrences of $\sqrt{\text{sa}}$ in order to avoid confusion with $\sqrt{\text{sac}}$, occurring 36 times. The abbreviator omits the main rule. The same may be noted in :—

159. *vidhemety anyatra*

sapserāvvyēna havisā juhomi samānēna vo havisā
juhomīti, *vidhemety anyatra* ||

132. *pātayater dirghopadhasya*

pātayater dirghopadhasya ! nī stāvānāsya pātaya
viṣṭotr indra pātaya.

133. *pādayatir anyatra*

pādayatir anyatra.

134. *padyatir anyatra*

āptām āptyānām pātyamāne idām ā papatyād yaū
pātyeta itī *padyatir anyatra* ||

Passages have been eliminated in :—

81. *viśvā visarjanīyāntaḥ*

sāmās tvāgne yā mahaty āsyendra kumārāsya

107. *dvijakāre*

..... dāpām hāstād itī *viśvā visarjanīyāntāḥ* !

108. *dvilakāram*

majjā rājjur itī *dvī-*

109. *dvipakārāpi*

kgullakā *sveta dvī-*

110. *dvitakārāpi*

pippalī pippalam pippalyā itī *evam ādīm dvī-*

111. *dvīnakārāpi*

pittām vittām ūmmattam itī *evam ādīm dvī-*
ānnam chinnām vācam āviśavinnām itī *evam ādīm*
dvī-

114. *abhyāsasya*

viśvam anyām abhivāra jāgāra praviśivāmsam itī
abhyāsasyāpavādah

The solitary word *abhyāsasya* means nothing, the devices of anuvṛtti etc. are of no avail here.

138. *nakārāntāni- -makārābādhe*

avapāśyaṃ jānānām tṛnāhām jānam prāśyaṃ
jānam vivāhām jātān nirūham jīvātave te sphār-
jāyaṃ jātavedaḥ śrapāyaṃ jātavedaḥ pāśyaṃ
jātavedaḥ pāśyaṃ jānmāni gamāyaṃ jātavedaḥ
itī *nakārāntāni makārābādhe* ||

139. *makārāntāni.....nakārābādhe*

niḥsālām dhṛṣṇūm āsam nirṛtyā īrām jāghābhīḥ
prāyaṃ nān ānāsō

140. *nakārāntāni- makārābādhe*

. itī *nakārāntāni na-*
sasāp nū dārsam nū prācyām nīyase dīrṣtām
nī samayaḍ yānām mādhvā sama nījān īre va
dhānvan nī jajāsa gavyām dumduhbhāyam nyānyā
arkām itī *nakārāntāni makārābādhe* ||

167. *ākārādny eter hyastanyām*

sā praty ūd ait salilād ūd aitām yātāmāne yād aitām
ānṣv aitād vratēnety *ākārādny eter hyastanyām* ||

168. *ākhyātena vighraha upasargena ca*

prētām pādau prētā jāyātā tāt pāretāpasarasah
kravyādā prēta daksipēty *ākhy-*

169. *avyayena ca*

prētō yantu prētō muñcāmīty upasargena vighraho'
vyayena ca ||

170. *rephamadhye takārah*

vārtram vośantyā ivān avindāma kārtram kṛtyākṛtā
kṛtām pūnaḥ kartā itī *rephamadhye takārah* ||

171. *rephamadhye sakārah*

prasārānām itī *rephamadhye sakārah* ||

174. *yakārāntaḥ samyogaḥ*

ānvāntryam mitratūryāya viśvāgotryaḥ sambā-
dhatandryā... ..sphyāv āpsāv itī *yakā-*
galhē vilhātā yakārāntaḥ samyogaḥ !

175. *hakārāntaḥ samyogaḥ*

176. tamau	tmānā tmānyeti tamau
177. gamau	agmē agmātam(?) itī gamau
178. kanau	kāniknatam itī kanau
179. panau	pānipnatam itī panau
180. kakārādi(h)samyogaḥ	pārivrktājyenātisaktēti k-
181. rephādi(h)samyogaḥ	anavadharṣyām itī 7-
191. satte divitakāram	rājasy ā nisattā itī 8-
198. hrasvopadhasya tavarge prakṛtyā	takmaṁś tāvān asi udyāṁś tejāṁśi... ity ato' nyatra h-
199. dīrghopadhaḥ	tāvīyān tāpasā ciktvān tvām . . .vivasvān na itī d-

In 5,10-13, 23, 58, 96-101, 219 and 220 kārīkās have been abbreviated into unintelligible bits.

The table is enough to illustrate the point. The whole body of the work has suffered the nefarious hand of the abbreviator. The principle, on which he has worked, is not difficult to seek. Vedic passages, forming the body of the rules, as they still do in RPr., TPr., and VPr., have been mistaken for examples, and put away from them as comment. And although this caricature of an ancient Vedic text is worthless in itself, yet it possesses a historical importance of its own, because herein we see the *sūtra in the making*, herein we realize how word-lists, once forming vital constituents of the sūtras have been detached from them, or allowed, if at all, to be understood there, only through the initial words of the respective lists, a favourite device of *gana*-formation, already begun in the VPr., and carried to its logical stretch in CA., RT., and Pāṇini.

But the abbreviator has allowed stray word lists to survive, e.g. in 87, 89, 90, 92, 93, 94, and 95; presumably, because these did not seem to him to be too long for the sūtra style. The determination of the extent and size of these lists should have, of course, depended mainly on the whim of the abbreviator; whim or fancy, because there can be no other ground for detaching one passage (i.e. vāso dadāti bhārtave) from 125 and yet keeping 4 in 94, and 5 in 95; because if Pāṇini, the arch-model, could recite 13 words in 2.1.65; 14 in 5.3.22; 17 at 8.4.17; 18 at 7.4.65; 25 at 5.4.77 and 27 at 3.2.142, without feeling the necessity of forming respective *ganās* what conceivable reason there could have been for him to form *ganās* for 5 words at 4.1.58; 4.2.61; 5.2.117; for 7 at 4.3.92; 6.2.118; for 8 at 2.2.67; 4.3.167; and for 9 at 3.3.3 and what whim of Kātyāyana it must have been that led him to do the same for 2 (twice) and 3 words at P. 4.4.1; the list being by no means exhaustive?

The above principle extends to the APrM. as well.

We have seen, thus, APr. 201 establishing two facts —

- (1) The abridged recension is based on the available APrM.
- (2) The latter is not free from interpolation.

We have also seen (towards the close of the last section) that, at a stage just previous to the present APrM., the Prātiśākhya consisted of nothing but rules and examples. And the admission that the available APrM. has suffered interpolations, makes it plausible, that it has suffered other vagaries as well, which are usual in the process of various redactions. That it has actually done so will be demonstrated by the following.

We began our last enquiry with :—

Abr.
125. iti sāravadhātuke

126. rayīm dā iti bhūte

APrM
vāso dadāti bhārtava iti sār-
rayīm dā iti bhūte—

and saw that Abr. has dropped the passage into comment. Rule 124 reads :—

Abr
dadāteh

APrM.
dadāteh + 68 passages.

We have argued at length that Abr. ignores the nomenclatory nature of the APr., and that in detaching passages from these nomenclatory rules it strikes at the very root of this Prātisākhya. At 124, the same mistake has been committed by APrM. What Abr. does in case of one passage (i.e. vāso dadāti bhārtave) has been done by APrM. in case of 68 passages. The principle is the same ; only its extent and application have differed.

APrM. extends this principle to 6-10, 13-18, 20-28, 31, 33, 35, 38-43, 45-57, 61-63, 65-67, 71, 73, 80, 83, 97, 98, 100, 101, 105, 106, 112, 113, 115, 117-123, 127, 129-131, 141-143, 145-154, 160-163, 165, 166, 196, 197, 200-221.

In all these sūtras the redactors have simply detached the predicate from its subject, treating the former as rule and latter as examples, i.e. the comment. Now, if we just transpose the two, we arrive at some such form :—

124 dadāteh = itam u te pāri dadāsi in dadāteh ||

and so on, which is nearest to the *mūla* Prātisākhya ; and this is exactly what is implied by the remark *mūlaprātisākhyasūtra*, occurring in the colophons of APrM., Vn., and Ben. ; although the scribe or the reader has marked only the abridged sūtra portions with the orange colour.

This is supported by the subdivisions.

And here it may be worth while to visualise what we noted about the peculiarity of the subdivisions followed by the APrM. ; and although it is yet impossible to enunciate any sure principle underlying those subdivisions, we can, however, perceive that the authors of those do not make any distinction between sūtras and examples, but place both in one and the same category. They collect AV. passages and arrange them in a particular method in order to illustrate the dissolution of particular samdhis. Now, if in the middle of their enumeration of a certain set of passages, a single passage of striking character happens to come, they formulate a special rule operating on that passage ; and the rule is not supposed to interfere with the series of passages coming in the purview of the rule, previous to the one, applicable to that single passage. The point may be illustrated by 73, which extends from ex. 1 to 116. Between 101-102 the word *enāh* occurs ; a rule operating on that sole word is formed and inserted in between 101-102 ; and the series of 73 still runs uninterrupted up to 116 See also 29, 30, and 55. This again strengthens the view that in the original APr., there was no such distinction as rules and examples ; the very basis of this type of Prātisākhya being nomenclatory instead of prescriptive.

That, this was so, will be clear from an enquiry into the origin and development of the Prātisākhya literature.

III

Twofold development of the Prātisākhya.

Yaska's deliberate use of the compound *padaprakṛti* (1.17) in his definition of Samhitā has been rightly interpreted by Durga as embodying in it the age-long controversy about the priority of Samhitā to the Pada and vice versa; but the suggestiveness of the compound *padaprakṛti* (1.17) in his definition of the *Pārśadas* has not been realized till now.

Prātisākhya A.

Oldenberg¹ agrees with Weber² in showing —and this is exactly what is held by the scholars³ — that the Pada is later than the Samhitā and that it forms, as it were, the first running comment on the Samhitā. Now, the Pada formation must have proceeded on certain principles, and those principles, together with the Pada sorted out accordingly, must have been codified in certain manuals. To illustrate —

Suppose in ten AV. passages Samhitā *ā* represents Pada *ai*, or Samhitā *a* stands for Pada *e*. Now, the first step towards grammatical analysis would be to pick out these ten passages and state that in these passages and these alone, Samhitā *ā* is equal to Pada *ai* or Samhitā *a* represents Pada *e*. The same principle can be extended to the analysis of *avagraha*⁴ and accentuation. These statements, will, of course, be nomenclatory and will vary with the different Śākhās of a Samhitā; because with the variation in Vedic interpretation variation in the Pada arose⁵.

This is one stage of the Prātisākhya, and naturally, earlier too, because it directly follows the Pada formation⁶. It is represented by the APr.

Yaska's *padaprakṛtiḥ* (= padarūpaṃ) refers to this stage.

Prātisākhya B.

The *padas* being thus codified in Prātisākhya A, the second step, naturally was, to devise rules in order to turn these *padas* into the Samhitā, and the manuals embodying such rules are represented by the available Prātisākhyas.⁷ And the process of the formation of Prātisākhya B was not at all complicated. The material in the form of nomenclatory statements was already there; what the followers of each Śākhā of a Samhitā had to do, was, simply to revert the nature of the statements, i.e. to turn that from nomenclatory into the prescriptive. For example, a nomenclatory rule existed in the RV. tradition to the

1 Hymnen des Rgveda 380 ff "der Samhitāpātha das unbedingt ältere, der Pada-pātha das unbedingt jüngere ist"

2 Ind. Stud 13 2 ff

3 Cp note to 148, Pat. MBh II 85 5; III 117 18—19, 398 9-10 (avagrahe'pi na laksanena padakārāṇāṃ anuvartyaḥ pada-kārāṇāṃ nāma laksanam anuvartyaṃ / yathāhāksanam padam kartavyam), Luders, Vyāsaś. p 25. n 1.

4 The Pada formation vitally rests on avagraha and the analysis of accent, and the study of these must have preceded the available RPr, TPr, VPr, CA, and RT

5 Cp tām naḥ (AV 12 S 12), which is analysed by the APr (140) as tām naḥ, but by the Śaunakas as tāt naḥ, cp APr 3

6 Pada-formation went practically hand in hand with the Samhitā Weber, Ind. Stud. 13 p 2

7 Grammar in its earlier stage seems to have been nomenclatory, cp Pat MBh I 5—6.—

"athaitasmīn śabdopadeśe sataḥ kim śabdānāṃ pratipattau pratipadapāthāḥ kartavyaḥ / gaur āśvaḥ puruṣo hasti śakunir mrgo rāḥmana ity evam ādayaḥ śabdāḥ pathatavyaḥ / nety āha / anabhyupāya esa śabdānāṃ pratipattau pratipadapāthāḥ / evam hi rūṣate / Bṛhaspatiḥ Indrāya divyam varasahasraṃ pratipadoktānāṃ śabdānāṃ śabdapārāyanam provāca nāntam jagāma" etc

Bṛhaspati's grammar was nomenclatory and was, later on, replaced by descriptive (laksana). Cp. also. "na hi Pāṇinīśa śabdāḥ proktāḥ / kim tarhi sūtram" MBh I. p. 12.

effect that such and such words, which show *s* in the Samhitā, have *s* in the Pada; it was just reversed to the form, that such and such words, which have *s* in the Pada, should exhibit *ṣ* in the Samhitā. All rules of the genuine *B* should have been of this type, and so they are found to a great extent in RPr. and TPr., and to some in VPr. The process of abbreviation was yet to come.

Prātisākhya A was superseded by Prātisākhya B.

But two things are bound to happen at this stage; first: the evolution of *B* would throw into abeyance *A*; and this has actually happened in case of RV., TS., and VS.; although traces of *A* are still found in them and in the subsidiary treatises called *Taṭpara*, *Nāpara* etc. belonging to them. Second: *B* being *lakṣaṇa* (descriptive) would be easily reduced to the abstract sūtra style; and this is exactly what we find in some rules of the RPr. and TPr., and in a good many of the VPr., CA., and RT.

Yaska's *padaprakṛti* = *padāni prakṛtīr mūlam* (Samhitāyāḥ) *yeṣu* refers to the second stage.

Mixture of A and B.

Traces of *A* are found in *B*; and once it is admitted that *B* is meant for turning Pada into Samhitā – and such is the unanimous verdict of all authorities, ancient and modern – we can confidently pick out all those rules, which deal with the Pada, as relics of *A* lurking in *B*. And our search for this is not long before we meet in the RPr. 155-157:—

prakṛtyetikarapādau pragrhyāḥ |

a rule, which prescribes negation of samdhi before *iti* in the Pada and is read by all the Prātisākhyas alike. In fact, the very term *prakṛtibhāva* is based on *prakṛti* = *pada*.¹ And although such rules are not many in the RPr., they occur in a pretty large number in the VPr. and CA. For instance, what office can those rules discharge in the VPr., which analyse *avagraha* in the Pada, while that treatise declares:—

svarasamśkārayoś chandaso niyamah | (1.1)

to be its object; or with what pertinence the entire fourth chapter of the CA. could stand there, when that treatise is meant for the Samhitā formation, although in the introductory remark it sets out to analyse both Samhitā and Pada,² a statement clearly reflecting the compromise effected between the two types?

That, *avagraha* portions of VPr. and CA. are an aftergrowth, is proved by one single fact, that, in case of RT., we have its *avagraha* portion still separate, called its *Parīṣiṣṭa*.³

Not that *B* alone was borrower. *A* has undergone greater change. This is illustrated by the available APr.,⁴ which declares, in its opening remark, that it will teach the Pada of the AV.; and to this it generally sticks, laying down nomenclatory rules from start to finish. But there occur certain rules in it, rules in which the Prātisākhya exceeds its own limit and lays down prescriptions operating only on the Samhitā. Take for instance 148, 155; the latter prescribes that in *gāviṣṭau* and *gavēṣaṇah* the *v* is not elided. Now, this can apply only to the Samhitā and the rule is actually found, exactly in the same form, in CA., where it properly fits in. All such cases, and happily they are a few, may be confi-

1 TPr. 5. 2 with Whitney.

2 1. 1.

3 Op. my edition of the Śāmapadapāṭha.

4 Rikāntarasamgraha, based on RT., is nomenclatory. See my edition of the same. It had a larger RT. before it.

dently put down as borrowings from *B* or general grammar, lurking in text, through marginal notes.

Not only this. We have seen, while discussing *A*, that the rules of that type could only be nomenclatory, in fact no more than passage-lists, with the bare addition of predicate, such as *ekāvāntāni, ūṣmāntāni*; rules which are, properly speaking, no *lakṣaṇas*, but termed so only for the sake of convenience. That such nomenclatory word-lists have been given the form of the extant APr. sūtras, is entirely due to the influence of the sūtra style set up in vogue by *B* and general grammar.

When was the APr. reduced to the sūtra form ?

And it was thus, and somewhere in that period, stretching from RPr. to the late philosophical sūtras¹, that our APr. received its present sūtra form, a period incapable of being reduced to definite centuries, but well-defined by the sūtra style with an admixture of the *kārikās*,² by the established usage of *atha* and *athātaḥ* as the auspicious beginning of literary undertakings, particularly *bhāṣyas*, and a period in which Buddhist taste had a considerable influence both on thought and speech, as is indicated by the use of neuter *śabdāni*,³ *catureṣu* for *caturṣu*⁴ and irregular sandhis.⁵

APr. as a test for the lot

And the fact, that, in its available form, the APr. is wrongly modelled on *B* and is, therefore, later than that, invests it with a peculiar importance of its own; because being at once the oldest and the youngest of the lot, it can be used as the surest test for the whole; and this leads me to venture a suggestion, which, although at first may sound no more than a paradox, is yet based on certain grounds.

Learned editors⁶ have discussed interpolations in RPr, TPr, VPr., and CA., but they have taken it for granted that phonetics forms an essential part of the Prātisākhya literature, and, therefore, it is an original constituent of it, although not a single rule dealing with this science is found in APr. and not a single authoritative ancient⁷ statement has been produced by any to this effect, while all authorities, ancient and modern are unanimous in declaring, that phonetics is the proper subject of Śikṣās; and these, so far as their kernel is concerned, being prior⁸ to the Prātisākhyas, could have very well supplied the latter with terms like *ghoṣa* and *aghosa*, for which alone the introduction of phonetics in them could be argued. And if once we admit Śikṣās to be meant for instruction in *varnaccāraṇa*, we should be justified in demarking their sandhi portions as

1 Jacobi, The Dates of the Philosophic Sūtras JAOS 31, 1-8, Mīmāṃsā and Vaiśeṣika Indian Studies in honor of Lanman 145-165 ("das M S zwischen 880 und 200 v Chr entstanden sei, das VD in das erste Jahrhundert vor oder nach Anfang unserer Zeitrechnung" p 164), Liebhaf identifies Pat, the author of MBh with Yogasāstra-kāra Zur Einführung I 7ff

2 For Kāt cp Pat, MBh I 8 1 with Nāgeśa, Goldstucker, Pāṇini p 79 Such as those of Vyāḍi, Kātyāyana, and Pat, Vyākṛāṇukāśe on Jātā will be shortly available He also composed a Saṃgraha of 100,000 ślokaś Pat, MBh I 6. 12 with Kaiyata and Nāgeśa

3 Four times in APr

4 Cp under rule 14

5 Cp. 72, 217 3

6 Weber, VPr, Ind. Stud. 4, pp 70, 75, 321., 324, on TPr Luders, Vyāsāś (17ff) with references to Whitney by him, on RPr cp M D Śāstrī (Intr. 22-39), who gives a summary of Regnier and others

7 Vaidikābhāraṇa on TPr I 21, and Uvata on VPr I 169 refer to the available Prātisākhyas, which do contain Śikṣā and Vyākaraṇa The comment on RPr I 1 describes Prāt as merely a Śikṣāsāstra in opposition to Uvata, who includes in it all the three Śikṣā, Chandaś, and Vyākaraṇa

8 Haug, Essay 63 ff (criticised by Luders, Vyāsāś. p. 4); Burnell, Aindra School p. 47, (criticised by Kielhorn, Ind. Ant 1876, 141ff.), Varma, Critical Studies 14-21.

later additions and should be, accordingly, entitled to delete a good many portions of the Vyāsaśikṣā and others, collected by Tripāṭhi in the Benares Collection.

Interpolation in the grammatical literature is general.

Such is, then, the state of flux in which the entire ancient grammar comes before us, including, of course, Nirukta¹, Dhātupāṭha², and Aṣṭādhyāyī³, in which contradictions and anomalies have been discovered by Whitney⁴, Skold⁵, and Faddegon⁶. And the close scrutiny of this single APrM., revealing, as it does, at every step, the great role additions and abbreviations have played in the development of Sanskrit literature, has made me sceptic about Kielhorn's⁷ well-argued plea for the genuineness of MBh. text, and I feel to-day more inclined towards the opposite held by Weber⁸, although not in that form, to that extent and on that much discussed data⁹ on which he based his conclusions.

True, undue restiveness is an impediment in the way of progress; and, on that account, a controversy about the priority of the Prātsākhya to P. and vice versa, has been carried on since Roth¹⁰ first stated his views in favour of the Prātsākhya. He was supported by Weber¹¹ and Muller¹², but was opposed by Goldstücker¹³, Haug¹⁴, and Burnell¹⁵ with a weighty support from Wackernagel¹⁶ followed by Macdonell¹⁷. In 1919 Liebhich¹⁸ supported Weber; he is followed by Breloer¹⁹ but opposed by Thieme²⁰. In the course of the controversy Whitney's²¹ attitude remained noncommittal, while Keith²² went to rather extremes in support of Weber.

And here a few straight remarks may be ventured on this problem.—

Weber²³ based his conclusions on the principle:—

“je älter ein sūtram desto verständlicher ist es, je rathselhafter desto jüngern Ursprung bekundend”

1 Skold, Nir pp. 115, 169-170

2 Meanings have been added probably by Bhīmasena after Pat. Liebhich, Zur Einführung II 49 ff Kṣītrataranginī 242, 266 ff, Luders, Kātantra und Kaumārālaṭa SBAW 1980, 482 ff, Thieme, OIZ 85, 298-240

3 Kielhorn discusses interpolations Ind Ant. 1887, 178-184, MBh. I Pref p 9, Böhtlingk's view (p. xix) has been refuted by Skold in Papers on Pāṇini p 29 Cp. also Liebhich, Concordanz P Candra 1-8, Thieme, OIZ 82, p 204

4 The Veda in Pāṇini Giornale della Società Asiatica Italiana VII, 248-254

5 Papers on Pāṇini 22-24, his main thesis on Prātsākhya and Śivasūtras (op cit 1-22) has been admirably answered by Breloer, ZII 1982-86, pp 188-191

6 Acta Orientalia VII, pp 48-65, answered by Breloer, also by Thieme, OIZ 88, 550-551 Fourth book of Kātantra later addition Luders, Kātantra u Kaumārālaṭa p 14 ff.

7 Ind Ant 1876, 241-260, where he discusses Weber, Burnell, and others

8 Ind Stud 5, p 159, 18, 298 ff, Ind Ant 1878, 209, 1877, 304, Skold, Papers on Pāṇini (22 ff), criticised by Thieme in OIZ 83, 551 See also Liebhich, Kṣītrataranginī p 247

9 Rājetaragunī 4, 487, Vākyaṇīya 4, 484-489, rejected by Bhandarkar, Ind Ant 1878, 60, 240, the śloka has been, again, appealed to by Skold in Papers p 30

10 Zur Literature und Geschichte des Veda 56 ff, Nir xli-xlii

11 Ind. Stud 4, 103 ff He has left VPr anomalies unnoted cp my note to APr 106, 143

12 RPr Intr p 4—17, Hist of Anc. Skt Lit. 150-151

13 Pāṇini, 188 ff

14 Über das Wesen des Vedischen Accent 65 ff

15 RT p lvi

16 Altind. Gr. I. lxvii

17 Sanskrit Lit p. 266

18 Zur Einführung II. 80 ff

19 Studie zu Pāṇini ZII, 1929-31, 114-135, also elsewhere.

20 Pāṇini and the Veda 81-98, also in a communication to me from Breslau, dated 2 X 1936

21 CA. p 249, also Kielhorn (indirect), Remarks on the Śikṣā p 18, quoted by Liebhich in Pāṇini p 19.

22 Veda of Black Yajus p XL.

23 Ind. Stud. IV, p. 90.

The principle does not work. Cp. the samdhi of *ik* in different treatises:—

I. a RPr. 2.21.125	samānāksaram antasthām , svām akanthyam svarodayam !
VPr 4 45	svare bhāvya antasthām !
CA. 3 41	svare nāmno'tasthāḥ !
TPr. 10 16	ivarṇokātau yavakārau !

The samdhi is restricted to *i*, *ī*, and *u* in TPr; a restriction which might, with the same propriety have been made by all, since final *ū* is always *pragrhya* and final *r* occurs nowhere in the Veda. TPr. is thus an improvement on others, but it is admittedly older to all but RPr.

RT. 107,109	ram rstham asve; antasthām !
P. 6.1.77	iko yan aoi !

The principle has failed. TPr. is simplest, yet it is an improvement on the RPr. Cp. however, Kātantra.—

1.2.8	ivarno yam asavarne na ca paro lopyah !
1.2.9	vam uvamah !
1.2.10	ram rvarnah !
1.2.11	lam lvarnah !

Kātantra is simplest, yet it is the latest.

b Samdhi of *ec* —

RPr. 2.25.129	uttamau ca dvau svarau !
„ 2.27.135	hrasvapūrvas tu so'kāram !
„ 2.28.136	pūrvau copottamāt svarau !
VPr 4.48	samdhyaaksaram ayavāyāvam !
CA. 3 40	samdhyaakṣarānām ayavāyāvaḥ !
RT. 111	samdhyaam ayavāyāvam !
P. 6.1.78	eco'yavāyāvaḥ !

CA. and RT. are admitted as later to P.; but cp. the use of *samdhyaam* in them against *ec* of P.

TPr.	Kātantra.
9 11 ekāro'yam !	1.2.12 e ay !
9 12 okāro'yam !	1.2.14 o av !
9 13 aukāra āyam !	1.2.13 au āy !
9.15 aukāra āvam !	1.2.15 au āv !

Kātantra simplest, yet decidedly it is the latest

c Samdhi of *visarjanīya* in Kātantra.—

1.5.1	visarjanīyaś ce che vā śam !
1.5.2	ṭe the vā śam !
1.5.3	te the vā śam !
1.5.4	kakhayor jhivāmūliyam na vā !
1.5.5	paphayor upadhmāniyam na vā !
1.5.6	śe ṣe se vā parārūpam !

A comparison with the table under APr. 80 will show that Kātantra is the simplest and yet it is the latest.

II. Weber¹ places CA. later than VPr. The statement has been accepted.² But cp VPr. 4.119:—

asasthāne mudi dvitīyam Śamakasya !

¹ Ind. Stud. 4, 90-92.

² Liebh, Zur Einführung II. p. 47; Thieme, Pāṇini and the Veda pp. 3, 85, 94-95 with undue dogmatism on a wrong data.

The ascription to Śaunaka occurs in CA. 2.6 —

dvitīyāḥ śasasesu ।

Reference to CA. is patent. But I have shown, under Apr. 59, that the kernel of the VPr. is older than is yet supposed to be. Such references can only show the various recasts each work of this class has undergone.

III. The principle followed by Muller¹ does not work. Compare² :—

Pāṇini	Śākatāyana
5.4.154 śesād vibhāsā ।	2 1 229 śesāt Siddhanandināḥ ।
7 2.10 jarāyā jaras anyatarasyām ।	1 2 37 jarāyā nas Indrasyāci ।

Śākatāyana's appeal to Siddhanandin and Indra does not show his reference to their grammar. The names only mean option.

Pāṇini	Devanandin
2.3.5 vibhāsā guṇe'stūyām ।	the same ascribed to Śrīdatta
3 1.11.120 mṛjeṣ vibhāsā : vibhāsā kṛvīsoḥ ।	" " " " Yaśobhadra
5 1 86 dvigor vā ।	" " " " Bhūtibali
6.3 72 rātreḥ kṛti vibhāsā ।	" " " " Prabhācandra
7 1-7 vetter vibhāsā ।	" " " " Siddhasena
8.4.62 jhayo ho'nyatarasyām ।	" " " " Samantabhadra.

An appeal to these names does not show that Devanandin knew their grammars or that such grammars did ever exist.

IV. *Terminology no sure test for the age.*

Undue reliance has been placed on terminology³ in discussing the age of the Prātiśākyas and Pāṇini. One of these terms is *pratyaya*⁴, which denotes *para* in the RPr., but *suffix* in Pāṇini.

But a much later use of this word in the sense of *para* has been shown by Luders⁵ in Central Asian texts.

Terminology⁶ chiefly depends on the nature of the source from which one draws.

The Apr., in its saṃdhis, follows the order of the RPr. against that of CA.⁷ At places its wording is diffuse⁸ and construction archaic⁹. Its use of *velā*¹⁰, *prasārana*, and its formation of dhātus¹¹ both with *i* and *ti* may be noted.

Yet, in its available form, it is unmistakably posterior to CA and Pāṇini.

Unity in the sphere of Saṃhitās.

And, thus, visualizing the imperfect and unstable nature of our data, and also realizing that a competent discussion of the matter is impossible in the absence of a concordance of grammatical literature, together with a complete translation of the MBh., I

1 The very basis of Muller's arguments was faulty Skold, Papers 27-33, 42-46

2 List from Kielhorn "Scheinbare citate von Autoritäten im grammatischen Werken Festgruss an Böhtlingk 52-53

3 Liebh, Zur Einführung II, with special reference to this discussion, disputed by Theme in Pāṇini and the Veda 85-96

4 Keith, Veda of Black Yajus p xl

5 Kātanta und Kaumārālāta pp 14, 21

6 Whitney, CA p 249, also Luders, in a different context, Kātanta und Kaumārālāta p 55

7 Cp 100.

8 80

9 Cp. quotation under 147 1.

10 Cp section 8

11 178, 191

have purposely refrained from entering into this controversy, and have tried, instead, to outline the provisional chronology of the RPr., Nir., and other Prātiśākhya on the basis of *toe*¹, besides emphasizing, with a leaning on Wackernagel, that the Prātiśākhya in their extant form are no Prātiśākhya, but more or less Prātsamhitās, treating, as they do, not a śākhā of a particular Samhitā, but a Samhitā in general; or to be more precise, that śākhā of a Samhitā, which emerged victorious from the conflict of the warring śākhās, attended, of course, with an admixture of the variants from others, and was ultimately adopted by all, both for ritualistic as well as theoretic purposes; a stage, when *a R̥gveda* became *the R̥gveda* and so on; a process that in all probability took place after Pāṇini's time.

Unity in the sphere of Prātiśākhya

With the supersedence of different śākhās by one, i.e. *the RV.*, a consequent unity in the sphere of Prātiśākhya was natural, moulding all into one, i.e. the extant RPr., and setting this the one norm for the Śākalas as well as the Vāśkalas and the rest. The same process took place in case of other Samhitās and Prātiśākhya², and herein lies the true explanation of the many conflicting views found in them, particularly in the TPr. and VPr.; views that are nothing but relics of the older Prātiśākhya, differing from one another only on minor points, views that have been set down by Keith³ as *corruptions, confusions of memory and oversights* on the part of the TPr. makers.

The RV became norm for the followers of different śākhās.

And the whole matter of *the RV.* for *an RV.* has become now so well established that if, by chance, the Vāśkala RV, together with its hypothetical RPr., ever came to light, nobody would care to alter the present RV according to the new finds; what, at the most, may be done in that case, is this, that the Vāśkala variants, if there be any, and they need not be fundamental, or even great, will be pointed out on the margin or notes of the adopted text, without, however, in any way, interfering with the contents of the established writ.

And if, perchance, out of 100 śākhās of the Yajus, a minor śākhā, differing from the normal VS, only on say 50 places, ever came to light with its attendant Prātiśākhya, there will be no reason to alter the present writ according to the new finds; the proper procedure in such a situation will be this, that the variants of the new śākhā, however small and insignificant they may be, will be bracketed out, together with the sanction of its Prātiśākhya, on the margin of the printed VS.

Fundamental wrong done to the AV.

What is justified in case of the RV., VS, and TS. should equally hold good in case of the AV. If there ever came in the history of Vedic literature a period of conciliation and synthesis for the RV., VS., and TS., there also came a period, when *an AV.* was changed into *the AV.*, and a particular śākhā of the Samhitā dominated over the rest. And if such a thing is conceded – and there is no reason to deny it – it follows automatically that this Atharvaveda should conform to, and be edited according to *the APr.*, and not *an APr.*; and it is exactly at this point that a fundamental wrong was done to *the AV* by those very giants who served it most.

¹ Cp. note to APr. 69.

² Gelpcke, Anantashastri's Padarthaprakāśa: ein Kāva Kommentar zum VPr 19 ff., also Paddegon, OIZ 34, 578-74

³ Veda of Black Yajus p. xxxiv.

It was all very well for those who edited the RV., VS., and TS. Each Samhitā happened to preserve its own *the Prātisākhya*; and this should have facilitated the task of the editors of the respective Samhitās, the mss. of the Samhitās could be checked in the light of the Prātisākhyas and vice versa.

Handicaps in the case of AV. editors.

But this was not the case with *the AV.*; and it is an irony of fate that the AV., although it was the very backbone of the popular religion against hieratic, remained ever unpopular¹ in the land, so much so, that, in its lot nothing is sure and fixed, not even the names of its śākhās², not even their number³, not even the divisions⁴ of its Samhitā, needless to refer to the bewildering variety and perplexity of its text, itself extremely remote and obscure, thrown into greater chaos by one unfortunate handicap in the case of its editors.

Whitney turns an APr. into the APr.

Sure, the mss. of the AV. reached Europe pretty early and were utilized by Roth and Whitney, and the product was their first edition of the AV. in 1856. But it was sheer bad luck that no ms. of *the APr.* could reach Europe along with those of *the AV.*, while a single corrupt ms. of *an APr.* was already in Berlin, and was copied by Whitney in 1852-53, while residing in Tübingen, with the result that, in 1862, an edition of that *an APr.* was published under the title *the APr.*, the real name *Caturadhyāyikā* being shown within brackets.

This was a blunder; the reason and process are clear. In 1848, Roth, while discussing the outlines of the Vedic literature in the introduction to his *Nirukta*, suggested a connection between AV. and CA., that of Saunhitā and Prātisākhya;⁵ this idea was all along working in his mind, when he, in collaboration with Whitney was editing the AV. text. On the conclusion of their joint labour the preconceived connection between the two became firmly fixed. Nevertheless, when in 1862, Whitney was to publish his edition of the supposed *the APr.*, he realized that the title of his work was *Śaunakiya Caturadhyāyikā*, repeated in each signature, the name of the comment *Caturadhyāyībhāṣyam*, and the work was nowhere mentioned as *the Prātisākhya*, except in an ambiguous passage of the AV. *Parīṣṭa*⁶ xlix, till then probably unknown to the editor. Whitney weighed all this but, considering the extreme improbability that any other like treatise, belonging to any other school of the Veda, would ever be brought to light, he, on his own responsibility, bestowed on *an APr.* the title of *the APr.*

1 No Atharvan influence on the *Nirukta*. Skold, *Nir* p. 49, not recognised as a fourth Veda in the time of Buddha: op. cit. p. 183

2 Bloomfield, *The Atharvaveda* (The names of the schools of the AV) 7-12, *KauS* xxxi-xxxiii, on p. xxxii he gives the full list of scholars who have discussed this matter

3 "navadhātharyano vedah" *Pat.*, *MBh* I, p. 9, *Cāranavyūha* (*Ind Stud* 3, p. 277); *AV* *Parīṣṭas* xlix, 4, but op. *Ahīrbudhyasamhitā* 12, 8-9 —

elavimsātsīśākhān Rgvedah parigiyate /

śāstam caikā ca śākhāḥ syur Yajusām ekavartmanām /

Sāmnam śākhāḥ sahasram syuḥ pañca śākhā Atharvanām // For the rest op. Bloomfield, op. cit

4 *Op SPP*, *AV* I. 16-23, *Laṃau*, *AV* cxxvii-cxi

5 P. xlvii

6 "Iksanagrathā bhavanti / Caturadhyāyikā prātisākhyam Pañcapatahitā Dantyoṣṭhyavidur Bṛhatsarvānukramanī ceti" (Caturadhyāyikā prā- can be construed both as *Karmadhāraya* and *Dvandva*), op. *Parīṣṭas* of the AV., p. 387.

Thus, *an Apr.*, i.e. the CA., once turned into *the Apr.*, important conclusions were drawn from it. Because the work was called *Śaunakiya* in the ms., the equation, deduced from it was —

CA = the Apr. + Śaunakiya ;

and because a connection, that of Samhitā and Prātisākhya, between the CA. and the AV. Samhitā, was already presupposed to exist, the equation became :—

CA. = the Apr. = Śaunakiya Apr. + AV. = Śaunakiyaśākhā of the AV. = Vulgate.

And this is exactly the line of reasoning, followed by RW.¹ and repeatedly asserted by scholars like Lanman² and Bloomfield³, not to refer to the compilers of the various Vedic histories.

That, this circle of *anyonyāśraya* is weak, requires certain details.

IV

The Vulgate is not Śaunakiya.

Now, all the twelve mss., on which I have based my thesis, unequivocally call themselves *Atharva Prātisākhya*, no more or less ; while the two⁴ mss., on which Whitney bases his edition of the CA., unmistakably call themselves *Śaunakiya Caturadhyāyikā*. This alone should prove that *the Apr.* belongs to the AV., and that CA. belongs to the *Śaunakiya* school of this Samhitā, and not to *the AV.* in general.

The Apr. cites 3,236 AV. passages, and the number of citations is probably larger than that contained in any other Prātisākhya. Out of this large number, there are hardly ten passages, where the Vulgate mss. do not follow the sanction, explicit or implicit, of the Apr., while there occur hundreds of passages in the CA., where not a single Vulgate ms. follows the sanction of this treatise, besides those typical cases, where CA. specifically prescribes a certain samdhi for a chosen passage, but that samdhi is not carried out in that passage even by a single Vulgate ms.; and this is significant. What RW. have done in such cases is this, that, either they have ignored the CA. authority, adopting the unanimous reading of the Vulgate mss., or they have flouted the Vulgate mss., and followed the former.

That, this procedure is unscientific needs no emphasis ; but before putting the matter into facts and figures, I should dispose of the one possible misgiving lurking in the mind of the reader that the Apr. may possibly belong to the *Paippalāda* school of the AV. ; and, thus, the very basis of our discussion may be wrong.

¹ CA., introductory remarks.

² AV. lxx-lxxd, exxiii-exxvi ; the whole introduction is based on this hypothesis ; cp also Barret, who uses Ś " to refer to the AV. of the Śaunakiya school " : JAOS. 26, pp. 198, 208 ff.

³ " That the Vulgate, together with Kauś., Vait., and GB. belongs to the school of Śaunaka may be regarded as certain. The AV. Prāt. bears the title Śaunakiya Caturadhyāyikā - it is the phonetic manual of the Vulgate, and no other text. The AV. Prāt., at Kauś. I.6, designates Vaitāna as the Śaunakiyasūtra ; the dependence of Vait. upon Kauś. is certain : the Kauś. is, therefore, also a title of the Śaunakin " etc. The Atharvaveda pp. 13-14 in particular, and the whole thesis in general. " The surmise, that the Vulgate belongs to the school of the Śaunakin can now be regarded as even more certain " etc. Kauś. p. xxxvii.

⁴ JAOS. 10, 156-158.

The following table will clear this doubt :—

APrŚ.	Paippalāda.
6. 8. pūrṇo	tṛpto
7. 12. dhāsyūr yonim prathamā ā	yāś ca yonim prathamā
26. sunōtā ca	śṛnotanā tu
30. vacasā veśāyamahe	dhitrāpā utas tvama.
41. roha	kramasva
8. 2. giro me jūsavēndra	kiro jūgasya indra
5. vāya udakēna	—yavu—
9. 1. ihaītu sārvo	asya vardhayato
10. 5. subhūtyā	sapustyā
10. vintād abhi	—adhi
11. tāntum abhi	—saha
15. nīr upānasāt	yonin nīrpāsana
16. prajāpatir budhyate	prajā budhyante
27. pāry ābhrtam sāhaḥ	pari sambhrtam
29. pathām ānu vyāvārtane	patho vyavyā—
39. prthivya ādhy ūdbhrtam	—vyābhy ud bhrtam
42. sasthāt	gasthaḥ
47. pūrusē'dhi	—sās ca
49. ūchistē'dhi	—steti
11. 2. tātaḥ pāri	tataḥp—
12b. 1. asmānē yōnāv ādhy aīrayanta	—dhāmann adhira—
13. 9. ūpa sām	abhi
11. svadhā abhi	svadhayāti
13. yantu	—yanti
14. pārajitāso āpa nī layantām	tā yantu paramām parāvatām
18. ūpa	abhi
13. 27. trūye nāke ādhi vi śrayasva	ijyotismantan abhi lokam jāyasmai
30. kūsindhe ādhy ā dadhau	kvasindhād adhād adhi.
36. asmānē āpi sām sṛja	yad bhaume adhi—
37. bhūme	bhaume
41. sprasantām	sṛjantām
14. 2. yāthēyam arapā āsat	yathā tvam arapāso
10. yās cakāra nā śāsāka kārta	yām cakāra na śāsāka śāsire
12. śacetasaū drūhvaṇo yaū nudēthe	satyojasau drhyāni yo nirete
14. manyo	sadyo
17. vipāśyati	nipa—
22. yā enam	yenedam
26. yāthā	yatrā
28. yē amnō	yē'sto
30. būbhūsti	hrdaye
32. śāle	pūrvaḥ
35. uparīsanti	upadi
39. yāthā sūryo mucyāte tāmases pāri	—sūryas tamaso mucyate pari
53. mām ahām	aham mām
15. 5. straiśūyam	traiśūyam
11. iyam evēdam bhavisyātiti	yam evedam bhavisyati na vayam iti
16. 3. grāhīr jagrāha yādi	grāhyā grhito yady eṣa
18-19. 5. duhē sāyam duhē prātēr duhē madhyām- dinam pāri	duhe vānaḍvān sāyam duhe prāta duhe divā
11. no āmhasah	pātv am—
14. vāñcha me tanvām pādau vāñchākṣyaū	vāñcha me pādau tanvām vāñcha akṣyaū

APrS	Pauppalāda.
20	faida hem patanga haḥ jābhyā hā upakvasaḥ
24	svādheḥi sūnta ehi
23 12	no
27	mpuyavāte
23 3.	jāgrā
6	dova tvastar vardhaya sarvātātaye
24 15	ajāram kṛṇōmi
25 1	vīśvam anyām abhivāra
24 1	as
5	no ehi truh prāsam jayāti
5	kṣiyema
15	kāmāḥ sām atitṛpas tām
23	dattam na etāt
250 12	uttīnaparne rūbhage dēvayūte sāhasvati
15.	hiranyavarne
16	rūbhage
18	ūpatṛya bābhra
25	ūgrapṛṣṭye rāṣṭrabhṛt
42	vīśvajit trāyamāpāyāi mā
240 4.	ābhivṛti kāyasya eit
51 3	gharṇmadūghe iva
58. 25	āvayām ailabā ailait
26	somo nir apait
61 1.	asomākārtṛhaya jajūṣe
24	evāmākedāp dhānyāni
62. 2.	anamivā upētana
66. 4	mārto
2	vṛsabhaḥ
10	vṛsabhaḥ
12	vṛsabhasya
14	yō rūhito
69 4	ibaldhi puruṣa
7.	ājasa edhi
13	āpatighnihaldhi
70. 9.	arvān
71. 2.	nirṛtyā akaḥ
3.	mahyā arīṣṭā-
11	yēnā samgīchā ūpa mā sā ākṣāt
13.	jūhvāyā āsyāya
71. 16.	upastāre
72. 7.	bānan
8.	batam
73. 1.	viśā hi
6.	āyā yamāsyā sādhanam
7.	vṛhāmi te
14.	ṣṭījayaḥ vaitabavyāḥ
16.	māryā(h)
17	praiṣṭā yajā
20.	namasānā(h)
24.	vātāparjanyaśyoh
30.	dhānāni
	faida hem patanga hem jābhyā upakvasaḥ ana-
	dantaḥ
	svadheḥi sūntelu
	omitted
	nu-
	jāgrata
	dova sūvam dadhite śarma yacha naḥ
	amrtam dubhā
	-nyābhi vavāra
	-sa
	yaś śatrūn sam jayāt
	adima
	kāmānt samitau purastāt
	dattar vas tat
	uttānaparnām subhagām sabāmānām sahasvatinī
	-bāhū
	yuyate
	-tarni balhru
	-pṛṣṭyedrā
	trāyamāne sarvavide mām
	vihvṛti ka-
	-dugheva
	avā imailavailai
	somo anṛnail
	hṛdi kāmāya randhaya
	eva me astu-
	svāveśāsa-
	-tyo
	carṣaṇiḥ
	rṣa-
	rṣa-
	ayaṁ ro-
	ehi ehi punar ehi
	-sredhi
	pātir aghny edhi
	arvāk
	nirṛtaye karāt
	-hyāri-
	yena vadām ūpa mā sa tiṣṭhāt
	-yāsyāya
	-stire
	batām
	"
	viśāya
	yamāsyā gacha sā-
	vṛhānāsi
	brahmīn asambhavyam
	nābhā
	-nīvidā
	haviṣainam
	vīśvedevāḥ
	dhānānām

APrŚ.

Paippalāda.

31.	tanāyā(h)	-ya
35.	pātnyā naddhāni	patni te
39.	vahanti	vrajanti
51.	krṣyā gōr dhānāt	krṣtim gām dhanam
52.	striyā yān	yat striyām
53.	ghanakāmyāt	-myāḥ
58.	vilptyā(h)	vilaptyā
69.	āmukthāḥ	amoci
70.	hy ājñāsthā vārunaiḥ	hi vajñiyās tvā
84.	vythisthā(h)	carantām
96.	rtasthā(h)	roesthā
103.	tapojā(h)	samotā
104.	nroākṣā ava	-ksāva
105.	śumbhante	śundhanti
73. 112.	vādā(h)	vadasi
115.	madhyamesthā rājñām	-stheham asyā
80. 1.	nī stuvānāsya	nyastu-
2.	-bhrajā stanāyan	-jasta-
83. 2.	mitrā enaṃ vārūno vā rīsādā	mitrās ca tvā varuṇas ca rīsādau
10.	talāsā vrkṣānām iva	yavā tvamai vr-
21.	prathamā dvāḥ	-mobhā
89. 3.	devāgopā	nevajustā
92. 3.	abhipatō vrṣṭyā	abhiptam rayyā
95. 2	tvām tā	tvam aṅga
95b. 6.	ā'yavan	-yuvam
17.	prā no vocaḥ	-nityasya rāyah
96 30.	karah	karat
35.	ā dhāt	dhātā
100. 26	akarma	kr̥ṇomi
52	ékapādo	-dyo
54.	-dadāt	-dadhāt
66.	manyō	sadyo
101. 3.	āhārsam	aharsam
7.	mā	tvā
15	ādisi	ā dadhe
17.	viśvā āsthāt	viśvāsthāt
103. 1.	enā ebāḥ pári	enāhyāsp-
104. 11.	pṛtanājīm	-nājam.
16.	pīpāna indraḥ	-nā indriyam
18.	utpīpānam	utā pīśnam
21.	prātā rātri	prātar astu
112 4	samudrā āsām	-drāsam
6.	ūjjesa ā rabhāmahe	nijesā gr̥nmahe
11. 11.	vāroasa ā	-sā
12.	āmsa ādhāya	ahim mād-
14	śkambhā idām	bhaidam
17.	yātra	vayam
115. 2.	hara	bhaja
5.	mādaya	sā-
118. 1.	ḍḍhīthām	ḍḍhyatām
2.	viśve śumbhantu	viśvān muñcantu
8.	mānu tiṣṭhatu	mām abhi raksatu

APrŚ.

Paippalāda.

14.	āhar mā	-no
17	mēndro	me indro
120. 1.	ubhā hi vṛtrahāntamā	ugrāya vṛtrahantamām
121. 6.	vātamāyāḥ	vātarambhāya
122. 2.	svaradhī	śraddhī
123c. 3.	āparaḥ pātīḥ	-raṣp
127. 2.	asyā	asmin
	kāmāya	vas kāmā
19.	āyūsyam asmā agnīḥ	āyur asmai somo
127. 22.	kartam asmaī	santu tasmaī
24.	asmaī	asmabe
25	kāmāyāsmāī	kāme asmin
26.	me asmaī	me'sya
28	asmā āvase huve	ihāyantv oṣadhīḥ
29	śrēyasīm dṛehy asmaī	śrayam śrayasi dadhat
30.	satbhagam astv asyaī	bhavatī auphageyam
31.	asyā lohann agrūvai	-syāgruvai
32.	asyaī	asme
43.	kū asyā (h)	no'syāḥ
43.	āpasyāḥ	-syāt
49.	ānṛgād aṅgād vayām asyāḥ	yo'yam asyām
69.	yó amltro	yo'mi
71	asyā	asme
129. 8	āsantāt	-su-
17	śavartebhyaḥ	śivastrebhyaḥ
19.	gabhiśak	-sat
130. 1.	brāhmabhiḥ	brahmaṇā
132. 5.	ūt pātayātha	-yantu
133. 2	pātyamāne	-nāḥ
137. 3.	mé'him arandhayat	me'hin ajambhayat
139. 4.	prāyām	prayām
7	maṣmaṣākaram	viśvārātayo
11.	enam	enam
13.	ni-	nu-
14	"	"
143. 3.	bābhra ā me	-vā me
5	vāya iha	vāyav iha
144. 2.	mó apānó	mop-
5.	dṛstvá	datstvā
145b. 2.	pāsyati pāsyati	-si -si
3.	gruṣta	gruṇitam
146. 3.	ha	hi
147a. 20.	sthāmanī ásvāni astiphipam	ime sthāmann ásvāramsati
147a. 8.	āyaḥ prā tira	-yus pra tara
40.	akunda	kranda
41.	-ekandam	-krandam
54.	prāptnāḥ	samaktāḥ
59.	nabhatām	sadasyate
147i. 2.	pārvāsyā grābhīṣa	parasya grbhīṣi
17.	sā ca tvānu kvayarasai	tasmai tvā ni-
18.	śāviṣṭha	śacibhiḥ
20.	dūksa	

APrŚ.

31. mānuṣṭsu dīksú
 38. vīśyānām
 54. avādiran
 148. 2. kṇotu
 150. 1. -hārsanīm
 153. 2. nairbhādhya
 156b. 1. yāśya jāyām upāmi
 163. 1. maghavan
 165. 3. tva ṛṣabhó
 168. 4. prēta
 169. 2. muñcāmī
 174. 4. -tandryāḥ
 177. 1. jagma ābhīḥ
 178. 1. kániknataṁ
 182. 1. kṛttṛ dūrísāni
 186. 1. tāmradhūmrāḥ
 190. 2. kúlmalam
 194. 1. -vārtmānam sām ṛbhvānam
 196. 7. khálvāñ
 8. ādityāñ
 11. vṛksāñ abhī śisyade
 15. śvātīrat
 20. ayaḥsāmāñ utā pūrusān
 22. āti
 34. śalyāñ
 53. mrdḍhi dūrām
 56. ténāsmāñ āpi
 60. jyótismāñ
 197. 4. rtūñr ajanayam
 200. 6. tīaró'ti
 202b. 5. páry ābhrtam
 204. 8. te astu
 205. 2. bhuvaneṣṭhāḥ
 205. 7. rayiṣṭhām
 206b. 1. sādḥaya
 208. 5. sahasrāpośasya
 16 pavīnasāt
 209. 2. -vāvrđhó
 8. vāvṛta ékam
 11. tāṣṭrupūḥ
 15. sāsabānā iva
 210. 23. vrenyāvan
 212. 7. - pūrusaḥ
 25. bhūme
 214. 2. amitrasāhāḥ
 214b. 2. vi
 3. jānimā supranṭe
 215c. 4. śrudhī
 215d. 1. kalpayā
 216. 5. -ante
 6. pūrū réto
 13. na(ḥ)

Paippalāda.

- gesu riprā
 vīśvānām
 -curam
 dadātu
 -gi-
 nir-
 yañ yājāmānāv abhyemahe
 vājīnām
 ād vaṣabho
 -pyetu
 muñca mām
 tandriyaḥ
 -gmābhīḥ
 karikradam
 kṛtyai dūrísāni
 tivrārunāḥ
 gulmalām
 -varpasam ṛbhvam
 -n
 devān
 parnam abhi śusyataḥ
 ivācarat
 -mām -sām
 anu
 -yam
 mrdḍhivayestām
 yad bhaume abhi
 medhasvān
 -n srje
 catvā tu
 parisamb-
 te'stu
 bhūminaṣṭau
 -hiṣṭhyā
 -da-
 -rapośise
 -vai-
 -dhṛṣṇuvam
 vivṛtekam
 tṛpyanti
 -hānaiva
 -vantam
 pau
 bhaume
 -khādaḥ
 ni
 janmā śrad dadhani te
 śruti
 dhīyatām
 -akte
 puro vācā
 vayam

APr. does not belong to the Paippalāda.

The above table makes it clear that the APr. does not operate on the *Paippalāda*, which never came to be regarded as the norm of the AV., although it seems to have been preferred by Pāṇini and Patañjali, presumably because of its currency in the North, the home of the great grammarian, a place where the Kāṭhas once flourished, wielding, in all probability, a considerable influence on the former, a fact indicated by the excess and variety of the variants found in this particular school of the AV. Sāphitā.

And having thus set aside the possibility of the APr's connection with the *Paippalāda*, let us now revert to the main enquiry.

CA. is not followed by the Vulgate mss.

And here a list of those passages, where the sanction of the CA. is ignored by the Vulgate mss. should prove decisive :—

- a CA. 2.73. *pitūḥ pitāri* : prescribes the change of visarjanīya into *ṣ* at :—
yē naḥ pitūḥ pitārah 18.2.49, 3.46, 59.

“Here *pitūḥ* stands before *pitārah*, and, by the unanimous authority of the mss., maintains its visarjanīya. We must suppose that either the *Prātisākhya* and its commentator overlooked these passages, or that they did not stand in the text contemplated by them, or that they stood there with the reading *pitūḥ p-*”. W.

The edition retains visarjanīya.

- b 2.74 *dyaṁś ca* : requires the same change at :—
dyaṁś pitar yāvaya 6.4.3.

“All mss., but one, retain visarjanīya”. At 3.9.1, where the two words occur again in connection, all mss., except I and H, give *dyaṁś*, and so is the edition. At 3.23.6, and 8.7.2, practically all mss. retain visarjanīya, and so does the edition, although Whitney would have *ṣ*.

- c 2.75 *āyuh prathamé* : requires the same change at :—
āyuh prathamām 4.39. 2, 4, 6, 8.

“The passage is cited by the commentator as *āyus pra-*, but, in every case of its occurrence, the mss. read, without dissent, *āyuh*. The edition, however, has, in this instance, followed the authority of the *Prātisākhya*”. W.

This decision is arbitrary.

- d 2.76 *pre musijivapare* : prescribes the same change at :—
āyuh prá moṣṭh 8.2.17
āyuh prá jivase 18.2.3.

“In both passages, however, all the mss. read *āyuh*, as does our commentary in citing them, and the printed text does the same”. W.

- e 2.63. *nīdunāvirbhavir asamāśepi* : requires the change of visarjanīya into *ṣ* at :—
nīḥ kravyādam 12.2.16, 42.
nīḥ prthivyāḥ 16.7.6.

All the mss. retain visarjanīya in both passages, and so does the edition.

- f 2.107. *abhi syāma prānyatāḥ* : negatives the change of *s* into *ṣ* at :—
abhi syāma prānyatāḥ 7.93.1.

All the mss. except W. read *gyāma*, which was, accordingly, taken into the edition.

Lindenau, reversing the process, accepts *syāma*.

- g 3.79. upasargāḍ dhātor nānāpade'pi requires cerebralisation at.—
 prā nabhasva 7 18 1,2
 pāri nrtyati 4.38.3.
 prañtyantaḥ 8.6.11.

All mss. retain *n* in all these passages.

It is obvious that the CA. is prescribing saṁdhis, which must have been current in the *Śaunaka* school; these are not observed by the Vulgate mss.; hence *Vulgate is not Śaunakiya*.

This is confirmed by :—

- a 2.40. visarjanīyasya parasasthāno'ghose : the rule prescribes that visarjanīya, before a surd consonant becomes of like position with the following sound.

The prescription is unmistakable, and must have been carried out by the *Śaunakiyas*. This is not followed by the Vulgate mss., which, instead, drop the visarjanīya altogether before a sibilant followed by a surd or sonant mute, a usage sanctioned by the APr. 80. Compare Vyāsaśikṣā 156 for this against TPr. 9.1., which is ignored by the TS. mss.; thus indicating a hopeless mixture of śākhā variations.

- b 2.86. śrītasvasvapīsu : prescribes the change of visarjanīya into *s* before *śrīta*, *sua*, and *svap* at :—
 āniṣṭrītaḥ 7.82.3
 nī sva, duṣvāpnyam 6.121 1; 7.83 4.
 daṁsvapnyam 4 17.5.

Whitney preserves visarjanīya in *nī sva*, but drops it in *daṁsvapnyam*. CA. enjoins double ṣṣ in all these, which no ms. does. They, instead, drop it according to the APr. 80.

Now, a careful study of the Vedic Concordance together with BLE's admirable Vedic Variants, shows that the omission of visarjanīya in such situations, or its change into the sibilant, is not a mere whim of the scribe, but reflects in it genuine śākhā variations.¹

Not only this. There are cases, where CA. mentions or implies certain words, which are not found in the Vulgate :—

- | | |
|---|---|
| a 1.77. asmé yuṣmé tvé mé iti codāttāḥ. | yuṣmé and mé do not occur in the Vulgate. |
| b 1.86. hanigamyoḥ sanī | the desiderative of √ gam does not occur |
| c 1.87. śānmāndānām | the desideratives of √ śān, and √ dān do not occur. |
| d 2.14. catavargayoś ca | the part of the rule, relating to the cerebral mute, has no relation to the Vulgate. |
| e 2.51 na vibhaktirūparāstrīrathamtareṣu | the combination of <i>dhas</i> with <i>rūpa</i> and <i>rathamtarā</i> does not occur. |
| f 3.2. aṣṭa padayogapakṣaparnadamaṣṭracakresu | compounds of <i>aṣṭā</i> with <i>parā</i> and <i>damaṣṭra</i> do not occur. |
| g 3.94. ksuhnnādnām | negatives <i>natva</i> , the Vulgate contains no derivative of √ kṣubh. |
| h 4.28 jātīyādisu ca. | the Vulgate exhibits no compound with <i>jātīya</i> |
| i 4.62. udo hantiharatisthāstambhisu | no combination of <i>ud</i> + <i>han</i> is found in the Vulgate. |

No scrupulous researcher would concede that all these are *slips of memory* on the part of the CA.-writer, especially, when they can be better explained otherwise.

1 Editors of the Vedic texts have not been uniform in the treatment of this saṁdhi : BLE. II, pp. 454-455.

CCA. cites the following passages ; these do not occur in the Vulgate :—

1 14.16	prāmū ca roha.
1.28 ; 2.19	punā raktam vāsaḥ.
3 20.	
1 68	rtūtar rtubhiḥ.
1 78.	ami śśāśre.
2 2	tad abhūtam.
2.47.	dhātā dehi savitā dehi punar dehi.
2 50.	samaho vartate.
2.51.	yaś aho rūpāni dṛśyante.
2 51.	yaś aho rathantaram sāma gāyati.
2 52.	bhuvo viśveṣu bhuvaneṣu yañniyaḥ (RV. 10.50 4).
2.63.	āviṣkṛṇte rūpāni.
3 32	vārṣyodakena yajeta.
3.54.	sahasraścam iḍe atra.
3.78	svargaṇa lokena.
4.67.	jamaḍagnyātharvana
4.85.	vāvṛdhāna iva.

At 4.26, Whitney expresses his inability to trace *mahi tvām*, although the commentator discusses these words, expressly stating that these are two words and not one. *mahi tvām* does occur in 12.1.55, and is so noted by APr. at 58, where Whitney reads *mahi tvām* as one.

Now, to call these cases mere *slips of memory* will not do, especially when we find Whitney unable to trace *mahi tvām* in the AV., which he himself edited, and for which he had himself prepared an elaborate word-index.

Moreover :—

a CA. 2.6. dvitīyāḥ śaśaseṣu—

prescribes aspirated surds for unaspirated ones before *ś*, *ṣ*, and *s*. Vulgate mss. invariably read unaspirated surds before the sibilants.

VPr. 4.119 :—

asasthāne mudi dvitīyaṁ Śaunakasya—

ascribes the same view to Śaunaka.

b 2.9. ānananebhyāḥ kṛtataiḥ śaśaseṣu—

prescribes the insertion after *n*, *ṇ*, and *n* of *k*, *t*, and *t*, before *ś*, *ṣ*, *s*. The rule is not followed by the Vulgate mss.

The above tables establish :—

- (1) that CA. records samdhis for the Śaunaka AV ;
- (2) that these are not observed by the Vulgate mss. ;
- (3) that the Vulgate does not represent the Śaunaka śākhā, but some other.

This is emphasised by the following :—

m. APr. 202 + 206b :—

pañcamyāḥ pūrau parataḥ sakāraḥ |
tasyāpavidāḥ | pūmān pumsāḥ pāri -
jātaḥ pūpām āngobhyaḥ paryā -
cārantam utkrāmāḥ pāri |

CA. 2.67 .—

pañcamyās cāngobhyaḥ
pary ādivarjam ||

In all the cases of *gaṇa* formation, where APr. and CA. agree, CA. forms *gaṇas* on the initial words of passage-lists. This is the only case, where the *gaṇa* begins with a word, second on the list. Either CA. has omitted *pūmān pūmsdḥ*, or APr. has added it afterwards. In any case the result is unmistakable. While the APr. negatives *satva* in the passage, CA. seems to imply it, thus showing that the two schools are different. SPP. and Whitney do not offer any variant; this may be by an oversight. The evidence, however, is indirect.

b Direct evidence is found at :—

CA 2 65. kuru-karam-karat-kṛnotu-kṛti-kṛdhiṣv akarnayoh—

which prescribes the change of visarjanīya into ṣ, except that of *kārṇayoh* before *kuru*, *karam*, *karat*, *kṛnotu*, *kṛti*, and *kṛdhi*.

Under *kṛnotu* CCA. remarks :—

kṛnotv ity atra tridhātṛ iti vaktavyam ।

Under *kṛnotu* it should have been said that the change occurs only in three cases, viz. :—

dirghām āyus kṛnotu 6 78.3, ed. -yuh
agnis kṛnotu bhesajām 6 106.3; ed. -nih
manis kṛnotu devajāḥ 10.6.31, ed. -nih

“In all these passages, however, the manuscripts read, without dissent, visarjanīya before *k*, and the edition has followed their authority, except in 10.106.3., where, by some oversight, ṣ has been introduced”. W.

Now, can there be a prescription more specific than this, supported by the explicit statement of the commentator, who never speaks, unless it is extremely essential; and can there ever be a more flagrant infringement of a prescription than the one committed by the Vulgate mss., if the Vulgate is conceded to belong to the *Śaunaka* school?

Now read APr. 148 :—

kṛnotv ity atra tridhātu satvam na,—
dirghām āyuh kṛnotu me 7.32.1; 33.1; 6.78.3.
agnih kṛnotu bhesajām 6.106.3.
manih kṛnotu devajāḥ 10.6.31.

The import of the rule is patent. *Satva* is negated in the same three passages, in which it is enjoined by the CA.; *satva* is not carried out by the Vulgate mss. The inference is—

- a That the APr. belongs to the Vulgate;
- b that CA. goes with the *Śaunaka* school;
- c that the two are not one.

Paippalāda, a source of misconception about the nature of the AV. śākhās.

Not only this. There was yet another handicap in the lot of the AV. scholars. In 1876, the famous birch-bark¹, containing the *Paippalāda* reached Tübingen, and was utilized by Roth, and through him by W.² *Paippalāda* differs from the AV. not only on minor

1 Edited with notes by Le Roy Carr Barret in instalments in JAOS. since 1905. Since 1906 in the Pref of the Kash. AV. is misleading. Books 16-17 published separately, in 1936, by American or. Soc. The plan, suggested by Lanman (AV. lxxxvi-viii) has not been followed, and the edition, as constituted at present, seems of little use to the average student.

2 Lanman, AV p lxxxv.

points, but also in important variants. While the birch-bark, in itself of unique importance, contributed comparatively little to the elucidation of the AV. riddles, it, incidentally, proved to be a source of fundamental misconception about the nature of the AV. śākhās. It was implicitly argued, that, because this particular śākhā of the AV., differs from the established writ rather materially, the rest eight śākhās too, should have differed from this, and one from another, in a like manner, and to a like degree, and that Śāyana's version, although it differs from the established AV., at least, in three hundred¹ passages in the first four books alone, cannot be considered as a correct version at all, least as a version of the *Śaunaka*, to which it professedly² belongs. That, this assumption, in itself is weak, need not be too much emphasized; that variations of *svara* and *varṇa*, if they were genuine variants and not stray slips of scribes and reciters, coupled with minor additions and variations in the arrangement, were deemed of force enough to constitute śākhā variations, should be clear from Oldenberg's³ review of the RV. śākhās; and if such a thing is conceded in case of the RV., there seems no reason to deny the same to the AV., and if this is once admitted, it is easy to infer that the consequent variations in the respective Prātiśākhyas will be still more insignificant, a thing fully borne out by a comparative study of the APr. with CA., although the two represent two different types of the Prātiśākhya literature.

The point will be clear from the following :—

APr 140. c :—

† tān nā kuru, tān nī dadhmaḥ, tān no bhūme, *tān nas tāpah*, tān nīradhata, tān no gopāyatā-
sukam iti śān makāraṇtāni nakārābādhe //

The listed words end in *m* in the Pada, and not in *n* (or *n = t*).

The import is clear; *tān nas tāpah* should be analysed as *tām naḥ* in the AV., and not as *tāt nah*. All authorities of SPP. read *tām naḥ* in the Pada. Now read APr. 3g :—
śākhāntare'pi † *tān nas tāpah* † akāraṇtāni pumsī vacanam † napumsakam takāraṇtāni *Śaunake* //

"Also in another śākhā (of the AV.); *tān nas tāpah* (12.3.12); *tāt*, masc., nom. sing. ends in *a* (= *suh*); the same in neut. ends in *t*; (this is so found) in the school of *Śaunaka*".

The wording is explicit. *Śaunakas* read in the Pada *tāt nah*, against *tām naḥ* of the APrŚ.

APr. 140c and 3g taken together give :—

1. *tām naḥ*; APrŚ.; so SPP. with all his authorities.
2. *tāt nah*; Śaunakas; so Whitney with all his mss.

B. AV 6.24.3'

TS. 3.1.1.7, 8.—

†jāti gāhā kanyēva tūnnā = krōṣāti gārdā kanyēva tūnnā (gārdā = gāldā = galgā ApŚ. 8.7.10).

Śāyana reads *galhā* (SPP's *gāhā* wrong), deriving the word from √ galh *chide*, and so do four mss. of W., and SPP.; and the reading is ensured by APr. 175 :—

galhe vilban bakāraṇtāni samyogah //

1 Whitney. Postgrace on Roth p 90.

2 Śākhāyāni Śaunakīyāni pūrvekteṣu eva karmasu /
vinyogātīdānāme Śaunakīyāni prakāryate //

Introduction to AV. Bhāṣya.

3 Hymnen des Rigveda etc II.

* Details galhā = gāldā; *lā* and *lā*, being graphically similar, *lā* is a corruption of *lā*; *Liders*, Acta Orientalia XIII, pp. 87-93

Thus, we get AV. *gālhā* = TS. *gārdā* = *gāldā* (= *gālgā* ApŚ. wrong); *glāhā* may have been the reading of the *Śaunakas*; W. and SPP. wrongly adopt *glāhā* for the AV., throwing *gālhā*, the correct reading, in the foot-notes.

C. APr. 13; examples 34-36 = 9.8.14,15,16.—

upariśanti (= *rṣanti*; *r* = *r*: BLE. II, pp. 308-310); SPP. and W. record *upa-rṣanti* as a variant in four mss., but adopt *uparṣanti* in the text.

AV. *uparṣanti* = CA. (+ Śaunakīyas) *uparṣ-* are thus ensured. A, B, and C taken together establish:—

1. That *the* APrŚ. and the *Śaunaka śākhā* are two different schools;
2. that *the* APr. belongs to *the* AV., and that the latter should be edited in the light of the former;
3. that CA. belongs to *the* *Śaunakas*, their *śākhā* should be reconstituted according to that Prātiśākhya;
4. that there are only minor differences between the two schools; the mss. of both have been mixed and confused;
5. that the whole lot of *the* AV. mss. should be, again, examined with extreme care, and a new *reprint* of *the* AV. prepared, with genuine variations, together with the CA. sanction, reported on the margin.

V

Editions of the AV.

At the close of the above problem the main enquiry starts. The deciding factor in the foregoing discussion was the analysis of *tām* (written *tān nah*) into *tām* and *tāt*. Now, it is hard to believe that, on this particular point alone, all the authorities of SPP. should read *tām*, while all those of Whitney *tāt*. Moreover, APr. 203 expressly requires *asitās** *pāri* in 6.137.2,3, while CA. 2.80 implies it. Both SPP. and Whitney read *asitāḥ p-*, without recording any variant. This begets suspicion about the accuracy of their editions and demands certain details.

Three editions of the AV. are current:—

1. 1855-56: *Roth and Whitney*; at places, mss. have been misread; confusion (and not *drückfehler* as Lindenau knows them) of *v-c*, *lgā-lā*, *p-y*, *y-p*, and *śr-śn*, studied under APrM., Vn., and Ben., are met with:—

<i>c</i> for <i>v</i> .	<i>cittāni</i> for <i>vit-</i>	1.9.4.
	<i>aertan</i> for <i>av-</i>	3.13.1.
<i>lā</i> for <i>lga</i> .	<i>alāndūn</i> for <i>algā-</i>	2.31.2,3; <i>drückfehler</i> are not repeated.
<i>p</i> for <i>y</i> .	<i>śāpayā</i> for <i>śāy-</i>	4.18.4.
<i>y</i> for <i>p</i> .	<i>syandanā-</i> <i>spa-</i>	8.6.17.
<i>śr</i> for <i>śn</i> .	<i>śrūṣṭiḥ</i> for <i>śn-</i>	3.17.2.
" "	<i>śrūṣṭim</i> for <i>śn-</i>	8.2.1.
<i>bru</i> for <i>bra</i> :	<i>bruvan</i> for <i>bra-</i>	4.8.2; <i>kravan</i> under CA. 3.53-55.

* Lindenau *asitāḥ pāri* in 6.137.2, but *asitāḥ pāri* in 6.137.3 without reason.

Instance can be multiplied. One point illustrates undue hurry :—

1	asur kâthâm	1856 ed.
2	asûh kâ-	1924 ed
3.	asûh gâ-	1895, SPP with all his authorities, now upheld by the APr.

The process is clear. No. 3 was the established reading of the mss.; RW. adopted *asûr*, emending *gâ-* into *kâ-*. Both forgot to change *r* into visarjanīya. The mistake was corrected by Whitney in Notes and carried out by Lindenau in 1924 edition. Thus, gradually *asûr gâsthâm* has been corrected into *asûh kâ-*, but if *gr̥sthinâm* for *kr-*, can be tolerated in 2.12.3, *gâsthâm* may as well stand for *kâ-*, the more so, when it is read by all the authorities.

The list of errors, corrected by Whitney in Notes, runs into hundreds.

It is hard to believe that proper attention was paid by RW. to such niceties as the analysis of *tāp* into *tām* or *tāt*.

2. 1895: SPP.: based on about 15 authorities, both manuscripts and the Vaidikas. Two points will illustrate the defective nature of this edition :—

a 6881 sūryah kṛnōtu bhōṣajām candrām v'pochatu ||

The accent of *kṛnōtu* is due to the antithesis between *kṛnōtu* and *d'pochatu*, and the case is so noted under APr. 15. This seems anomalous to SPP. and he remarks :—

"Such is the accent of all our authorities! Was the original accent corrected into corruption by some one who thought the *yah* in *sūryah* to be a relative pronoun"?

An ingenious guess, indeed. *yah* of *sūryah* mistaken for the pronoun *yāh*!

b AV. 8.10.13 :—

bṛhāc ca rathantariṃ ca dyaṁ stānāv āstāp yajñāyajūlyap ca vāmadevāp ca dyaṁ ||

Antithetical accent of *āstām* ensured by APr. 15. SPP., however, suggests :—

"Here too we have to understand a *yāt* before *āstām*", as if *yāt* alone is the deciding factor in accent. To expect that SPP. would care to record such niceties as the dissolution of anusvāra into *m* or *n* (= *t*) is remote.

3. 1905: an indirect edition of the AV., based on Whitney's Notes and Translation, edited by Lanman. It was, indeed, a great calamity that Whitney, who devoted practically the whole of his life to the exposition of the AV., was not granted to complete his book in his life-time and had to quit his precious material, partly in rough sketches, at places, dimmed by use and age, as is clear from its review by Lanman. But the misfortune was allayed by one factor, that this material came to be entrusted to no less scrupulous a scholar than Lanman, who published his admirable results in two neat volumes in 1905. And commendable though the execution of this complicated task has been from start to finish, there is, nevertheless little guarantee that Whitney agreed, or would have agreed, in toto, to what has been given us in his name; or that his conclusions, on a personal revision of the whole matter—so very essential in a task of this nature—would have been, in toto, these and not otherwise. Considerable variations from 1856 have been carried out; in cases, substantial departures proposed; accents corrected against the unanimous authority of mss., now upheld by the APr., on one ground, that the established accentual laws should have a certain verbal or vocative in such wise and not otherwise.

A brilliant analysis of such anomalies, found in the RV., was made by Mādhava¹ in his R̥gvedānukramaṇī with good results, and it is surely too sceptic to imply that a similar fruitful attempt is impossible in the case of the AV.

4. 1924: the results of Whitney and Lanman were incorporated by Lindenau in the 1924 edition. In the preface to the book he gives a list of 550 passages, where his edition is, or is intended to be, an improvement on the 1856; and he, very kindly writes² to me to say that he is preparing a still longer list of the AV. emendations, probably to be gradually incorporated into the text.

Now, it is hardly necessary for me to argue against such a procedure being adopted in case of an ancient Vedic text. I should, however add, that, out of his 550 emendations, at least 50 go against all authorities, while at several places, shown in Notes, he has failed to incorporate the sane, grammatical as well as accentual, suggestions of the deceased editor.

And here a list of those passages, where 1924 edition goes against mss. and the APr., may prove useful:—

Prapāṭhaka I.

Sūtra	Ex.	AprŚ.	1924 Edition.
	5	... pratyāñcām	pratyāñcām
	7	14 indrā rabhāmahe	—drāra—
		44 brahmā	brāhmā
13	28	namanta	navanta
	52	préśyantam	préśyatam
14	7	dābhāyat	—ya
	14	púṣyati	pu—; W. in Trans. pú—
	21	ási (garbhó'si)	a—; —garbhò'si
	26	amftah	anf—; a misprint?
	41	rṣabhó'hvayat (= bháh + á-)	bhò'h—; = bháh + ah—
15	1	bhāvatha	bha—; W. in Tran. bhá—
	3	prṇákṣi	—pa—; so W. in trans.
	32	éti	e—
18	9	svadáyā	—da—
	17	apód ita	apódita; = úd ita, while APr. —íta
	43	bhūsāti	—sa—
20	3	svargó'si	svargò'si
	4	ágne	a—
	11	mahaté	sah—
21	12	sárvam	sa—; a misprint?
	17	rákṣatām	ra—

¹ Edited by Kunhan Rājā, Madras University Skt. Series, No. 2.

² Konigsberg, dated 25. 10. 1926 (Herzog Albrecht Alle 59).

Sūtra.	Ex.	AFrŚ.	1924 ed.
	27	brāhmaṇaiś ca	—nās—, a misprint ?
	33	gácha; in c.	ga—
	34	diviśán	—śa—
24	4	juhutá	—tā
	10	sam indhé	sám indhe
24	11	muriya	—rī—
	22	jānāti	—nā—; W. in Trans. —ná
	23	"	"
	21	hanyánte	—ya—; W. in Trans. —yá—
	24	vahántu	—ha—
	26	gácha; in c	ga—
25	11	éti	e—
28	5	jayāti	—yā—
	10	guh	gúh
	13	páry epān	—nā—
	20	askabhāyat; (So W. before.)	ásk—; in b.
	22	satsi	sá—
28b	38	pítarah	pit—
	43	sárvam	sar—; a misprint ?
28c	3	pūtána	—ná, $\frac{1}{2}$; a misprint ?
28d	17	satsi	sá—
	19	svápan	svapán
29	17	vítthurah	vithuráh
...	25	párah	paráh
30	3	ásitā álikāh	ásitā al—
	6.137.2	asitāh; implied; so all the mss.	ás—
30	6; 3.3.4	havyám	hávyaṃ; so W. in Trans.
	12.3.32	daivīh	daivīh
...	8	śocayaḥ, (MS. śocá—)	śocayaḥ
32	1	áśraṇa	ásr—; a misprint ?
....	12.4.20	brāhmaṇám	brāhmaṇam
33	7	arāruḥ	ára—
37	12	āśám	—śyám; 1856 —śám
...	25	upahavyám	—hávyaṃ
	32	—vardhamānā	—vārdhamānā
...	37	vyāpithá	vyāpitha
....	40	nabhasó	nábhaso
43	3	maháh; gen.; so C.	(Nom. sing.)
44	2	dyāvāprthivī; implied	dyāvāprthivī
....	7	samhitám (So all the mss.)	"incorrect" W.
48	1	puṣkarám (So C.)	muṣ—; so W. in Trans. and SPP.
50	2	barhiḥ	barhiḥ
....	....	vrijyase	—yate
51	1	vyāghra	vyā—
....	4	pāpman	pāp—

Sūtra.	Ex.	APrŚ.	1924 ed.
..	5	apāmārga	ápā—
..	6	yāhi	—hí
...	7	āpah	ā—
...	8	yama rájasu	—mārā—
54	66	taliḍyām	—idy—
....	126	vadhvāḥ	bad—

Prapāṭhaka II.

58	14	mahī tvám	mahitvám
....	25	ailait	—layīt
....	26	—apait	—ṇayīt
....	53	āpa bādhamānah (accent ?)	apabā—
59	2	pāśyanti tvé	—tve
? 69	11	pūruṣugandhiḥ (accent ?)	—ṣag—
73	43	abhibhā(h) śvánah	—bhāḥ—
....	68	abhiśacah (so all the mss.)	—śā— ; so C.
.	72	kāsām	—sa—
80	3	nī śvā— (so all the mss.)	nīh śvā—
...	10	sākhyu(h) stāmānam	—uḥ stā—
....	13	a vedā(h) svastīr	vedāh—
		b drughanā(h) sva—	—nāh—
...	16	surabhī(h) syonā	—bhīh s—
83	18	devātā	—tā(h) ; so C.
...	31	dēvā(h) (So C.)	devā(h)
...	33	iṣitā (MS. —tó) ha—	—tó ha—
95	5	navanta	—ma—
....	9	na ā gamat	nā āg— = ā + aga—
....	9	gamat	aga—
....	13	āpo datta (nom.)	āpo ; voc.
...	16	dīpsat (So all the mss.)	—sā—
	21	gan	agan ; in Tr.
100	60	āyāta (ā + a—)	ā yāta ; in Tr.
101	3	āhāriṣam	—rṣam
104	15	pīpāna śloka—	—naḥ śl—
106	4	udāyyām	—āpyām
112	18	rāyā (= rāyé)	= rāyāḥ ; so C.
114b	11	vedarājyam	—da rā—
117	2	svāpan	svapān
127	24	asmaī (So mss.)	—mé
....	25	asmaī	—mai
....	40	vrjyase	—yate
....	68	asyām	—yā—

Sūtra	Ex.	APrŚ.	1924 ed.
138	3	praśyaṃ (= yan)	préś—
140	3	prācyāṃ (—ān)	—yām; = yām
	7	gavyāṃ	gavyān
140c	4	tāṃ naḥ (= tám)	tān naḥ; = tát

Prapāthaka III.

143	2	īlītā (So C.)	īḍ—
144	5	dr̥ṣṭvā	vr̥ṣ—
147	65	trināman	—ṇā—
I47i	10	hina	hī ná
...	37	paryaṣti	—éti
.	59	rohainām	rohayai—
170	2	avindāma	—avid—
174	8	mārtvyāḥ	—tyavāḥ
175	....	gálhā	gláhā
178	1	kániknatam	kanáknakam
184b	1	vṛknám	—ṇá—
189	1	āpa rudhmaḥ	—rundh—
192	1	samanté (?)	—anté
196	8	ahamuttaratvé	áhámú—
..	12	yé'smāñ	yé'smán
197	1	rtūr ūt—	rtūr ūt—
..	2	paññīr	—ññīr; so in all the ten examples.
200	8	vedarājyam	—da rá—
203	5	asitās pári	ásitāḥ p—; in 6.137.3 asitāḥ correct.
..	12	svādúṣ kílayám	—dúḥ k—
204	6	manyús te	—ús te
210	25	knadvataḥ	kla—
213	4	subhāgamkáraṇi	subha—
216	18.3.17	ádha	ádha
217	105	pultkáyāḥ	pur—
....	353	kasannflam	—sarñl—
....	358	karaúkaram	karók—
....	359	paṭūraú (So C.)	—ṭau—
....	371	śilāñjala	si—
....	416	apsadr̥m	—dhri—
...	453	asvakāta	—vagá—

Sūtra.	Ex.	APrŚ.	W's proposed emendations.
7	36	jihvā barhṣ	—vābarhaḥ
10	4	—durarmāṇyāḥ	—admāṇyāḥ
21	13	piprāyasva	—prāy—
25	4	anyāḥ sāmanam āyati	either anyā for —yāḥ or āyan for āyati
28d	2	rúṣati	rúṣyati or —ṣati
...	3	rúṣantaḥ	rúṣ-; so C.
33	21	janāye	jānaye
51	11	asau	ásau
54	41	tiryām	—lyām
..	47	suprāvyā	—vyè
...	115	—durarmāṇyāḥ	—admāṇyāḥ
71	16	upastāre	—stī—
73	8	suśádā(h)	—dām
...	58	viliptyā(h)	—ptī yā
...	60	—naghnyā(h)	—gn—
80	2	vātabhrajā(h)	—tav—, or —bhrajah
...	10	stāmānam	sthā—
83	1	sūṣā	pūṣā
...	15	suhāvā	—vām
95	41	mā dhāt	mā dh— = mā + ā + a—
134	1	āptām	—tyām
145	4	susrásah susrásah	<i>susrastarāḥ</i> for the second
194	2	mātaribhvari	—śvari

Corruptions are part of the AV. tradition; hence they should be preserved.

Such is, then, in brief, the history of the AV. text, which is still in a state of flux. True, in most of the cases cited above, the traditional readings are anomalous, probably nothing but errors; nevertheless, they are bits of an ancient tradition, a tradition on which the life of a nation has been lived till late, and it is no business of an editor to meddle with them, least to replace them; the more so, when our emendations change from day to day, and we shift ground in each edition we venture to bring out. Granted, the AV. tradition is corrupt alike in its text, metre and accent; but what Sanskrit work, in that way, is free from anomalies and errors! Not even the RV., where Weber¹ and others have detected errors in scores. Nevertheless Müller² and Aufrecht³ did not emend the traditional readings; they, instead, scrupulously followed the ms-authority in their respective editions; and there the editorial function ended. What is true in case of the RV. should equally hold good for the AV., with certain provisions.

Here the duty of an editor is to present the AV. text strictly on the basis of the mss.,³ together with a rigorous and exhaustive record of variants, not in the foot-notes, as

1 Ind. Stud. XIII, 59 Brunnhofer, Emendationen zum RV. KZ. XXVI, 81-82; Bloomfield, Seven emendations of the RV. text JAOS 1906, 72-78, and scattered through the works of Grassmann, Ludwig, Oldenberg and others. Instructive also are from this point Roth, Über Gewisse Kurzungen des Wortendes im Veda, Geldner, Die Worthapologie im RV., Festgabe Jaeger 102-106, Delbrück, Conjecturen zur Mañtrāyāni Samhitā. Festgruss an Böhtlingk 93-95 etc.

2 Liders detects conflict between the two: Antidoron p. 299.

3 Whitney himself agrees to such a plan in case of Vedic works: JAOS. (Proc.) 1884, p. CLXXXIV.

usually done, but on the wide margin, in front of the respective passages, clearly distinguishing the AV. from the *Śaunakīya* in the light of the two Prātisākhyas, and then, if desirable, recording, in a separate column, sensible emendations till now proposed. He will not add even an anusvāra to *samūde*¹ if it is not found in the mss., will not change² one *ā* into *i*, if it is not sanctioned by ms-authority. Such a procedure may be profitably extended to TS., KS., MS. and ŚB., each criticised at hundreds of places³ and imperfect in more than one respect.

VI

Sāyana's alleged bhāṣya on the AV.

Closely connected with the AV. text is the question *how far and in what manner Sāyana's AV. comment can help us in our task?*

His merits and demerits, in the field of RV., had been fully discussed by Vedists, before a mean was evolved by Pischel and Geldner in their *Vedische Studien*.⁴ Geldner followed Sāyana, provisionally, in his RV. translation, rejecting him towards the close of his career⁵. His RV. *Vedārtha* thus disposed of, his alleged⁶ comment on AV. remained. Its first four Kāṇḍas were analysed by Whitney⁷; and here too with the same unfortunate result

But all this while the question was discussed, mainly, in the light of comparative philology, since no explicit opposition to him could be found in any reliable native comment. But, now, that a work of rare authority is available in the APr., we should check his comment in the light of the same and close the issue one way or the other.

Three passages should decide the point:—

I. AV. 1.32.4:—

vīśvam anyām abhivāra tād anyasyām ādhi śrītatām ||

"One hath covered all, this rests upon the other" W; Sāyana reads *abhivārah*, offering three explanations:—

- (1) abhito varanapam chādanam | vyatīyayena ghañ |
- (2) abhivārah| abhivṛtam | karmapi ghañ |
- (3) abhivārah| abhitañ| sambhajanayuktam | bhāve ghañ |

Three explanations, all equally futile and foolish, with a deliberate change of —*vāra* into —*vārah*, just to fit in the *ghañ*; —*vāra* is ensured by CCA. 3.12, and APr. 114:—

vīśvam anyām abhivāra, jāgarat (?), pravīśivāpsam ity abhyāsaśyāpavādah ||

Thus *abhivāra* = —*vavāra* ensured; Paipp. —*vavāra*; and so Whitney; correct.

¹ Proposed by Wachsmang: "AV. 8.1.15 someide ist drückfehler für sam-m-." Alind Gr II. I. § 80, p 74 note, which it is not; cp. APr. 121.

² Proposed by Lindeman at 4.31.4. By introducing a single *i* into the AV, the editor spoils a brilliant historical theory of Leiders: cp. Zur Geschichte des *i* in altindischen: Antiquorum 294-308, particularly 299-300.

³ Oriel. GGA. 186. pp. 185-198 is an admirable review of the matter

⁴ 1. Entstehung 38.

⁵ So Leiders ausdrücklich.

⁶ Leiders: AV. p. LXXVII. The identity of Sāyana on the RV., with the commentator on AV., is doubtful.

⁷ The native commentary to the AV.: Festgruss an Roth 89-96.

II. AV. 18.4.24 :—

apūpāvan āpavāms eadūr éhā sīdatu ||

“ Rich in cakes, rich in waters, let the dish take seat here ”. W.

Instead of *āpa*—, Sāyaṇa has, second time, *apūpa*—, explaining it *a cake of different material*.

But cp. APr. 158 —

āpavān jyōtisīmān ity akārekārāv āgaman pūvasya ||

Thus *āpavān* = *ap* + *vat* = rich in water; so Whitney; correct.

III. AV. 18.3.40 :—

cātuspaḍim ānv aitatā vratēna ||

“ It went (?) after the four-footed one with its course ”. W.

Sāyaṇa reads *etatā*, making it qualify *vratēna*. But cp. APr. 167 :—

sā pratyūdait salilād ūdaitām yātamāne yād aitam—
—ānv aitatā vratēnety ākārādīny eter hyastanyām ||

Thus *aitat* = *ait*; √1, aorist; so Whitney; right; remove query mark after *went*.

The conclusion is patent. The commentator has no knowledge of the APr., no regard for grammar, and no unbroken AV. tradition behind him. He makes licentious use of P. 7.1.39, in not a single fix is he a sure guide; in no case of anomalous accent does he speak, while on trivial points he waxes eloquent.

With these preliminary remarks, I subjoin a list of the variants offered by him :—

Prapāṭhaka I.

Sūtra.	Ex.	APrS	Sāyaṇa.
6	4	ādīṣi	adīṣi
7	1	vahatām	-tam
..	9	mahāt tād	-has t-
..	35	sajāmasi	-cā-
10	10	abhi prasārpataḥ	abhipra - (one)
..	26	pāri prājātena	paripra - (one)
..	29	ānu vyāvārtane	anuvyā- "
..	32	ānu pravṛyyām	anupra- "
..	38	sāmsrutam	-śri- "
12b	3	āsataḥ pāri	-tas p-
13	2	sām sām	sām-sam, no accent on the second
	5	mṛpāta	-taḥ
	22	abhi sām dhamāmi	abhisamdh- (one)
	51	etā ūdāruhan	-tad udā-
14	24	prasrñāti	-sr-
16	1	pāruṣparuḥ	-ruḥ p-
18	16	ūpakvasa	apakvasaḥ
21	4	vākṣathaḥ	vak- (enclitic)
	13	piprēyasva	-pi-a-
	15	cānati	-ni-
23	3	rākṣata	ra- (enclitic)

Sāṁ.	Ex.	APrŚ.	Sāyaṇa.
24	1	vādhī	vr—
25	1	abhlvāra	-raḥ
	4	sāmanam	śa-
28	6	ādān	adāt
28b	24	tārdāpate	-da-
	30	sāvitaḥ	sa- (nihanyate)
28c	4	ābhihruti	-hvr-
28d	2	rūsati	ruśāti
	3	rūsantaḥ	-sa-
	13	āva nēlī	-vanī- (one)
	25	śāraḥ	śi-
33	4	ānavagīśyatā	-valgūy-
37	12	ārsām	-sa-
40	1	dhāvāmi	-ni
54	20	sarpedśyēbhyaḥ	-śe-
	30	mathavyān	madh-
	47	suprāvya	-vye
	53	ūtāḥ	ūt-
	62	asvām	śśvām
	95	matyām	mar-
	124	lakṣmyām	-smam
	128	lalāmyām (-mī)	(from -lāma + yam)

Prapāṭhaka II.

55	15	īyotāya	dy-
	16	īyotaya-	"
	26	bādhyāmānam ānu-	vadh-,
	..	dīdhyānāḥ	anudi- (one)
	33	cittām ānu cittēbhiḥ	-anucit- (one)
	38	ādhi śrītām	adhiśri- "
60	2	sajāmāsi	-cā-
62	4	upēśantam	-pai-
63	1	suśvām	-se-
	3	urvī (loc.)	(urvyau, nom. dual)
	4	mahī	(amah sthāne suḥ)
64	1	pārvyāśya	-vasya
66	3	mārtān	-tyā-
70	1	parāstāt	pur-
...	2	"	"
...	5	"	"
72	2	amūm	"
...	..	vānayanantu	-ūh
...	9	amūne	van-
...	10	nā te tanūm	-ūh
73	1	vāsā(h)	-te nūnam
...	2	gumarbhāvā(h)	-śā (= vāsāni)
...	19	vīśā(h)	-vā (instr)
...	30	prathamā(h)	-vā (= āni)
...	42	ādrogbhāvita(h)	-mā (= āni)
			-tā (rakṣitā)

Sūtra.	Ex.	APrŚ.	Sāyapa.
	44	matyām	marty-
	68	abhiśācah	-sāc-
	82	ādhatthā(h)	-tāh
.	91	hetyā(h)	-yā (instr.)
80	2	vātabhrajā(h)	-tavr-
	4	ām(h)stītah	-nist-
.	6	āsurbhya(h) stāitave	-yas tar-
	7	yā(h) stāyān	yas tā-
.	14	na(h) stāyāt	nas tā-
81	1	vyathī(h)	-thi (without s)
82	3	visvā(h)	-vā (= āni)
83	2	risādā	-dā(h)
.	10	talāsā	-palāsah
.	13	visthā (instr.)	-āh (nom.)
.	15	suhāvā	-vām
.	18	devātā	-tā(h)
.	25	naristā	nuristā(h)
85	3	nisvarām	nihs-
95b	6	ā yavan	-vam
	13	āpo datta (āpah nom.)	āpo da- (āpah voc)
..	16	dīpsat	-sāt
	23	duh	ad-
.	36	vāyo dhāt	-yodhāh
100	7	avrtan	-tam
.	8	asican	asrj-
	29	samāresinā	-sane
101	4	ābhārisam	-rṣam
	8	pūnarnavāḥ	-rna-
103	2	āpagā	-āh
104	7	ūd āśāvah	udāśa-, (one word)
.	8	āsūn	amś-
.	10	gāsthām	glā-
	11	pṛtanājīm	-jam
.	29	abhiśrāvā (loc.)	(nom. dual)
114	1	abhiśvāra	-rah
114b	3	īyisthānah	-isth-
.	8	indrasamdhāyā	indra sam (two)
.	12	yathāparū(s)	-ru (parusābdah parvavāci)
118	13	syonā māpah	-ām māp-
119	3	hinkārāḥ	-mk- (him iti śābdah)
121	3	samr̥dhe	= sam + vr̥dhe
.	4	samūde	samm-
123	6	svādhitum	-tam
127	54	asyā	as- (anudātta)
128	10	sāmīdāh	-nīlā-
	16	pumsūvanam	-sav-
133	3	papatyāt	-pady-
135	3	tyé te	te te
138	5	-ūhan	auham
139	5	vatsām	-ān
•.	12	enām	-ān
140	1	sasān	-sam

Prapāṭhaka III.

Sūtra.	Ex.	APRŚ.	Sāyaṇa.
140b	2	mṛḍaśāt	-rla-
144	5	ḍrstvā	ḍhr-
..	8	apīdhānam	pidh-
145	1	sām sām	sām-sam
...	3	ihéha	ihéha
147	37	ānu sūtum	-sūtram
..	42	syāma	sy-
..	43	-spāśanam	-spāśin-
147i	6	vā te	vāte (one)
..	7	yayūh	yuyuh
...	8	suprāvya	-vye
...	10	hina	hi na
...	11	tuviskamaḥ	-vitta-
...	12	vṛksāṁ vānāni	-kṣava-
..	13	achāvāḍāmasi	-chava-
..	22	devātā	-tā(h)
..	40	akārsam	-ris-
...	43	riṣan	arṣan
147j	1	-yāvanim	-yopan-
149	2	edhi	eva
150	1	śepaharṣanīm	śepoha-
...	2	vāndaneva (+naḥ+i-)	= -nā+i-
158	1	āpavān	apūpav-
162	4	nū	anu
163	3	uddhargṣipam (ud+h-)	ud+dh-
167	4	aitat (ā+√i)	et - (pron.)
171	1	vārtram	-tam
172b	1	asthnāḥ	asnah
174	1	ānvāntryam	anvāntryām (svaritatvam)
...	11	sphyau	-phau
175	2	vi(hā)lho	vihamlah
181	1	anavadharṣyām	-vadhṛṣ-
182	1	kṛtūh	krtyaiḥ
182	1	dūrśāni	dūsyā-
196	17	marūtaḥ	mar- (vacative)
..	25	vī naśya	viviksva
..	35	ārebbāpāṇ	-nān
...	36	mārtān	-rtyān
197	6	piṭṭhā ūpa	piṭṭhaya u-
199	4	tādhi	tāliha
200	2	-cakṣo	-kṣuh
...	6	rocana	-āh
...	8	vedarāḥyam	veda rā - (two)
...	10	yathāparū(ṣ)	(parūśabdhāḥ parvavāci)
201b	2	antahpātré	pātre antah
...	3	sadyahkrīḥ	-yask-
202b	3	pāri prajātena	-ripṛa- (one)
203	2	pāruṣparuh	-paruhp-
...	4	iḍās padā	ilas-
...	5	asitās pāri	-tāḥ p-

Sūtra.	Ex.	APrś.	Sāyaṇa.
204	18	ḍidhiśóḥ	ḍadh-
206	2	goṣedhām	-se-
207b	3	vibarhóna	vivar-
...	17	nividaḥ	niv-
208	7	sahasrūpośām	-rap-
...	8	svāvasum	svav-
..	9	naghāriśām	nagharu-
209	1	ḍādhr̥ṣuḥ	ḍādr̥ṣuḥ
..	5	cākṣpat	-kṣp-
...	6	cākṣpo	-kṣpe-
...	8	vūvr̥to	vav-
...	14	jihīḍa	jihla
210	3	pr̥t̥ tara yā	prataraya
...	22	satyāvānam	-tyav-
...	25	knadivataḥ	-div-
212	3	ásataḥ	as-
...	4	ásat	as-
..	6	sāhyāma	sah-
..	22	yāvayat	yav-
..	26	vānavantu	van-
...	27	yāmaya	yam-
213	1	ḍidāyat	-day-
...	4	subhāgampkārani	-bhag-
214b	4	jānimā	-ma
..	7	kṣāmā	-ma
216	4	suhiūto	-hute
..	20	śaviṣṭha	śasamiṣṭhāḥ
217	42	prāñ	-ñk
...	107	āliklavāḥ	-bāḥ
...	108	jāṣkamadūḥ	yāḥ klam-
...	117	kukūndhāḥ	kṛkan-
...	118	kukūrabhāḥ	-vāḥ
..	127	karūmāḥ	khar-
...	128	sr̥imāḥ	śru-
...	302	śitimpāḥ	śyat-
...	305	pāṇḍagāḥ	panna-
...	313	śrtsamānaḥ	echam-
...	320	śāpśapēna (correct T. mar.)	śapśaphena
...	336	pāṇḍjakam	-lica-
...	339	ūrupḍāḥ	aru-
...	340	matmaṭāḥ	mupmutāḥ
...	371	śilāñjalā	śal-
..	381	māhṛtukā	-hi lokāḥ
...	389	ululāyaḥ	ullul-
...	414	oṇpūdr̥uḥ	-pa-
...	415	pūtūdr̥uḥ	pūtad-
...	416	ar̥psadr̥im	-śadhr-
...	422	śāmanam	śam-
...	453	asvakātā	-gatā
...	570	ābaya ānābaya	āv-, anāv-
...	582	vyatibḥ	-thi

Needless to emphasize that the commentator has failed not only in correct or even serviceable interpretation of the AV., but also in correctly analysing *Samhitā* into the *Pada*, a point illustrated under 73, 89 and 95.

But all the same, there remains one question: *do these variants represent an AV. śākhā?*

Whitney has given an emphatic *no* to this, without, however, producing any cogent argument. And although Sāyaṇa's expedient —*vārah* for —*vāra* at 114, is likely to beget suspicion about the accuracy of his entire stock, yet his readings are so varied and so many — more than three hundred in the first four Kāṇḍas alone, at places agreeing with the RV against those of the printed AV, in some cases siding with the Paippalāda, in others supported by other texts — that it seems unreasonable not to concede to them the name of a śākhā; and if his mss. can be shown to conform to the sanctions of the CA., we should readily admit that he was a follower of the śākhā, which he himself declares as his, in the introductory remarks of the *Vedārtha*; and all this combined gives us three śākhās of the AV. —

1 *The AV. + APr.*

2 Śaunaka + Sāyaṇa + CA.

3 Paippalāda + Prātisākhya *missing*.

But this again depends on a rigorous examination of the AV. mss., together with those of Sāyaṇa, and unless that is done, we are not in a position to close this issue one way or the other.

VII.

The bearing of the APr. on the CA.

Having thus discussed the bearing of *the APr. on the AV.*, it is time for us to see its bearing on the CA., and the same will be attempted now.

While comparing APr. with APrM., we concluded that the AV. passages, shown in the available APr. as examples, were, in no remote a period, constituents of the sūtras, and these must be so construed, if the treatise is to fulfil the object, for which it was originally devised.

The principle followed in that enquiry, can be extended to CA. as well. A comparison of the two will illustrate the point —

APr.	CA.
a 207. idām ā śu tād ā śu pāry ā śu mahīm ā śu anyā ā śu stusā ā śu byām ā śu parā ā ta śkam ||	34 uñā idām ā sv ādisu |

CA forms *idām ā śu ādis* gaṇa on the initial passage of the list and omits the rest of the long list.

b 12b. tasyāpavādaḥ | samānē y ó n ā v ā d h y atrayantādhī tashūr yé'satah pári jajñiré samudrād ádhī jajñisó pári bhūmá jáyase ||	4-5. yónāv ádhyatrayantādisu ||
--	------------------------------

List has been dispensed with : cp. also 12c. and 12d.

APr. —

- c 196. āpabaddhāhi itā vaha śāst itthā mahāhi
a yō a anūh adhidānti.... iti nakarasya
visarjanīyaḥ ||

CA. :—

- 2.27. ākāropadhasyōpabaddhādīnām svare ||

Long list has been omitted by forming *āpabaddhādi-gaṇa*.

- d 197. rtiñr ūt srjato vaśi mō sū paññir abhi
d cymār nā bodhy rtiñr njanayam ...
pññir ūpa iti nakarasya rephaḥ ||

- 2.29. nāmy upadhasya repha rtiñr ūt srjato vaśity
evam ādīnām ||

List omitted by forming a *gaṇa*.

- e 200. dīrghayutvāya sahasraekṣo tvāp barhi-
śāpī ... yadūparā itī suptadīnā visar-
janīyasya loṇaḥ ||

- 2.59. dīrghayutvāyādiṣu ca ||

- f 202. pañcamīyaḥ pāraṇa puratāḥ sa karaḥ |
ta-yapa-vādāḥ | pūman puratāḥ pūrijatāḥ
pāṇām āṅgebhyaḥ pūryuekrantam tātāḥ
pūm pūrijatam.... ||

- 2.67. pañcamyās cāṅgebhyaḥ pāry ādivarjam ||

The first passage on the list has been purposely omitted by CA., or it has been added to the list by the APr. afterwards. In any case, the *gaṇa* begins with the passage second on the list. It is clear that the APr. reads *puṇisāḥ p—*, while CA. seems to imply *puṇisās p—* thus indicating śākā variation. SPP. and Whitney do not offer any variant.

- g 201. tāts tvāp putrāp vīndasya vādhris tvāp
pūvāstas tva dīdhipōs tāva — iti satva-
syāpavādāḥ ||

- 2.81. yuṣmad-ādeṣe tāts tvām ādivarjam ||

tāts tvām adi gaṇa may be noted.

- h 205. parameṣṭhī bhuvanomeṣṭhā madhyameṣṭhā
ameṣṭhī...iti anupasargāt sakaraḥ |

- 2.91. paramebhyo'nāpāke ||

The peculiar *paramebhyaḥ gaṇa* may be noted.

- i 206. triṣaptā goṣedhāp raghuṣyādo
gaviṣṭhīraṇ...āgniṣvātā itī anupasargāt
sakaraḥ ||

- 2.98. try ādibhyaḥ ||

A great saving, indeed.

207. abhivartēna vīśvam anyām a bhivāra
kaśyāpasya vītharēna... ..iti upa-
sargasyottarapado dīrghaḥ ||

- 3.12. vartādiṣu ||

What an abbreviation !

- k 210. śulō'svāvaty āśvāvaty āśvāvalīp tvīṣimati
tvīṣimantam....iṣṭāvantāḥ— itī āśvā-
dīnām matau dīrghaḥ ||

- 3.17. bahulam matau ||

APr. offers double abbreviation ; CA. adopts still easier method.

- l 212. nārakap śādanam āsata āsat sāhyāna...
...glāpayanta itī prathamasya dīrghaḥ ||

- 3.21. nārakādīnām prathamasya ||

nārakādi gaṇa may be noted.

- m 213. dīdāyad uṣāṇa uṣāśānāktā subhāga-
kāraṇī sudhāgā uṣāśam śrathāya—iti
dvitīyasya dīrghaḥ ||

- 3.22. dīdāyādīnām dvitīyasya ||

didāyādī gana may be noted.

APr. :—

- 214 sātrāsāhāśyāmitrasāhō viśāsahī a b h i-
mātsāhō yamasādanād ukthaśāsah —iti
sātrāsāhādīnām uttarapādādyasya
dirghah ||

CA. :—

- 3.23 sātrāsāhādīnām uttarapādādyasya ||

APr. presents double abbreviation; CA. forms *sātrāsāhādī gana*.

- 217c. samudrō'bhīstaye kimīdī jarāyu hāri-
draveṣu nīhah .. and a long
list of indivisible words

- 4.54 samudrādīṣu ca

A list of about 500 words has been dispensed with.

Compare also 12b, 12c and 13.

Here we see the *sūtra in the making*; we see how *ganas* were formed and long lists of *examples* dispensed with. The process is patent in the available CA.

Whether these *ganas* were formed on the original APr. rules, or on those of the original CA., is a question difficult to attempt. The latter alternative seems more plausible.

A more important fact may be noted here :—

While the APr. recites these lists in full, the commentator on CA. gives only the initial two or three passages of each, omitting the rest :—

APr. :—

- a 12c. yāvat te'bhī vipāśyāmi
mānasābhi samvidūḥ
yāvat sābhi vijāngabe
yō viśvābhi vipāśyati
3 more.
- b 13. ihaivābhi vi tanūbbhō
sāp sām sravantu sindhavaḥ
idām ū sū prā sādahaya
ūpa prāgād devāḥ
53 more.
- c 138. avapāśyam jānānām
tṛṇāhām jānam
prāśyam jānam
vivāhām jūstīm
6 more.
- d 143. vāya ūtāye
manya īdītā
bābhra ā me śrūta
3 more.
- e 196. ūpabaddhāñ ihā vaha
śāsā itthā mahāñ asi
yō asmāñ abhidāśati
śārvān māc chapāthāñ ādhi
72 more.

CCA. :—

- 4.4. Four : order the same.
Omitted.
- 4.3. Four order the same.
Omitted.
- 2.2. Four . in the same order.
Omitted.
- 1.81. Three : in the same order.
Omitted.
- 2.27. Four : in the same order.
Omitted.

APr. :—	CCA. :—
f 197. řtūmr ūt sřjate vaśi mō śū pañīmr abhi hānāva dāsyūmr utā 5 more.	2.29. Three . order the same. Omitted.
g 200. đirghāyutvāya sahasracakṣo tvām barhiśādaḥ 7 more.	2.59. Three . order the same. Omitted.
h 202. pūmān pumsāḥ pārijātaḥ prānām āṅgebhyaḥ pāryācārantam 9 more.	2.67. omitted , CA. pumsās p- cited. Omitted.
s 203. rāyās pōsam pārusparuḥ mā piśācām tirās karah 9 more.	2.80. Three in the same order. Three omitted ; three included in other sūtras.
j 204. tais tvām putrām vindasva vādhris tvām pavāstais tvā 15 more.	2.84. Three : order the same. Omitted.
k 205. paramesthī bhuvanesthāḥ madhyamesthāḥ aṅgesthāḥ 5 more.	2.94. Four . order the same. Omitted.
l 206. trisaptāḥ gosedhām reghuryādaḥ 13 more.	2.98 Three : order the same Omitted.
m 207b. abhivartēna abhivāra 19 more.	3 12. Two : order the same. Omitted.
n 210. śśvāvati śśvāvatiḥ śśvāvātīm 25 more.	3 17. Three : order the same. Omitted.
o 112. nārakam sādanam āsataḥ 25 more.	3 21. Three : order the same. Omitted.
p 213. đidāyat uśśaḥ uśśāśnāktā 4 more.	3.22. Three : order the same. Omitted.

APr. :—
 q 214 sātrasāhāsya
 amitrāsāhāḥ
 viśāsāhāḥ
 abhūmāṭṣāhāḥ
 Two more.

CCA. :—
 3 23 Four : order the same.

Omitted.

The conclusion is clear :—

a *Original CCA. agreed with the original APr.*

b *In its available form, CCA. is an abbreviation.*

The hypothesis that two *Prātisākhyas*, treating two different *sūkhās* of a *Samhitā*, need not totally differ, is *proved*.

Absolute identity survives at :—

APr. :—
 a 62. śakalyeśi
 anamivā upētana
 ūpeṣetu
 upēsantam udumbālam
 b 63 tanū dākṣam
 āṣṭrī padām
 dhārayanta urvī
 mahī no vātāḥ
 c 108. enā ebāḥ
 yāthā mán nāpagaś āsāḥ
 prthivī utā dyauḥ
 d 163. ūd dharsantām
 ūd dharsaya
 uddharsīnam
 e 201. adhaspadām
 pīhasphakām
 namaskārēna
 viśvātaspānīḥ
 viśvātaspṛthah
 antaḥkośām
 antaḥpātrē
 sadyaḥkrīḥ
 śréyaḥketaḥ
 chāndaḥpakṣe
 parāḥparaḥ

CCA. :—
 3.52. Identical
 " "
 " "
 1.74 Identical
 " "
 " "
 3.34. Identical.
 " "
 " "
 2 7 Identical
 " "
 " "
 2.62 Identical.
 " "
 " "
 " "
 " "
 " "
 " "
 " "

—provided by a sort of *vārttika* by the commentator.

Not only this : *identity of corruption* is noted in :—

APr. :—
 f 57.b : urvārvā iva
 prdākṛvāḥ
 isvāśruraḥ
 śvaśrvāḥ
 té asyaī vadhvāi

CCA. :—
 3.60. Identical.
 " "
 Corrupt in the same form.
 Identical.

Whitney rightly suggests *śvaśrovaḥ for iśvaśrurah*; the original *śvaśrovaḥ* was corrected into corruption on the basis of Pāṇini's *śvaśuraḥ śvaśroṃ* (1.2.71) which has, however, little to do with the topic in hand, but has a mere similarity of form. Compare 217s:—

śāśadānaḥ śāśādyamānaḥ—

where *śāśādyamānaḥ* is an intrusion from Nir 6 16.

In a previous section we concluded that *two śākhās of a Saṃhitā, need not, as a rule, materially differ from each other, as the AV. and Śaunakiyā do not*. From the above we infer that *two Prātiśākhya, treating two śākhās of a Veda, need not, as a rule, fundamentally differ from each other, as the APr. and CA. do not*, although they represent the two different types of the Prātiśākhya literature.

We have also studied that CA. + CCA. is an abridgment of a fuller recension; it resembles in this the Naigamakāṇḍa¹, the RT. comment², Brhaddevatā³, Pāṇini⁴ in a way, Bārhaspatya-sūtra⁵, and Sāyana's⁶ comment on the RV., to refer only to a few.

A deeper analysis of CCA. should suggest that the portion now styled as *comment*, is, in reality, nothing but relics of the *older CA.*, that the metrical portions betokened by Whitney as citations from some *ancient authority* are mutilated parts of the *older CA.*, and that longer metrical portions thrown into *Additional Notes* by the editor are definitely so. They are so, all the more, because in all the mss. of the CA., they are read as part of the sūtra-text; they must, accordingly, be reinstated to their proper position.

At present these are mere suggestions, but I am sure that an analytic study of that work backed by some new material, will, eventually, bear me out, and we shall get one day a fuller and more complete CA, a work more in keeping with the Prātiśākhya literature than the one available now, with a comment that scarcely ever adds more than *bhavatī* by way of paraphrase, with hardly two or three examples.

VIII

And the above brings us to the following problems:—

(I) Which of the two Prātiśākhya is earlier ?

APr. 3d:—

etāvattvam apavāda ābādhaś cārthaśābdataḥ |
sārpvedanam nyāyamukham pañcasv artheṣu vartate ||

clearly presupposes general grammar, and so does CA. 1.2:—

evam iheti ca vibhāśāpṛāptam sāmānye ||

Both are based on general grammar; both are meant to restrict its operation to their respective śākhās of the AV.

1 Skold, Nir. p. 118, I should, now, explain the want of explanation in the *Nyuktantavaḥ* through process of abbreviation.

2 Bt., author's Introduction p. 98.

3 Macdonell, p. xviii

4 *Kātantra en verklarater* P. Leobich, Zur Einführung I, p. 6.

5 Thomas, Lahore ed. pp 17-18.

6 Fitz Edward Hall's letter to Muller. Preface to the third Vol. of the first ed. p. xlviii.

But APr., in addition to general grammar, refers to CA. in the following :—

APr.	CA.
136 uttamā uttamesv <i>iti</i> ||	2.5. uttamā uttamesu ||
147. e	2 69, 70, 73, 75, 76.
147. g.	2 102.
147 h.	3. 86, 87, 88, 92
201 samāse sakārah kapayor anantaś tasyāpavādah ||	2 62 samāse sakārah kapayor anantaś-sadyah-śreyaś-chandasām ||

In fact, the whole of the third Prapāṭhaka is, in a way, dependent on CA. General rules for *satva*, *ṣatva*, *ṇatva*, *lengthening*, *samāpatti* and *avagraha* have been taken for granted, and only exceptions to them are recorded.

Thus, in its available form, APr. is posterior to CA.

(II) APr. and Pāṇini.

Reference to P. may be seen in :—

32. brāhmaṇam napuṃsakam | tasyedam iti vā | jātir antodāttam ||	tasyedam 4 3.120.
39. dakṣiṇā taddhitāntam ||	dakṣiṇā āc 5. 3.86.
34 akārāt pratisēdhāt param udāttam ajārādnām <i>iti</i> ||	nañō jaramaramitrāmṛtāḥ 6 2.116.
44. pūrvapadaapraktisvarah ||	6 2 1 ff.
59 ekāro vibhaktiśeṣaś chandasī ||	7.1.39.
75. anuśailkāntāś dhātōh kṛtātvāt ||	6.4 67.
95b. bahulam ||	6.4.75
101. so'n mānyoge tu neyate ||	6.4 71
127a idamaḥ sarvalingesu tṛtiyādīsu yo vidhiḥ ||	2 4.32
128. luptaśeṣenāvagrahaḥ... ||	6.1.63.
130. nalope ca pādasya ||	8.2.7.
136. uttame parato dvidhā ||	8 4 45.
137. jakārādīsu taj jarat ||	8.2 39
168. nyantād vā sur na lupyate kṛdantād vā ||	nīp 4.1 5 ff , su 4 1 2 , lrt 3 1.93.
209. abhyāsasya dīrghaś chandasi ||	6 1.7.
214b. nilope bahulam hrasvaḥ ||	nalopa 6.1.70.

In the above, reference to P. seems unmistakable. But what about APr. :—

3f. a dvitīyavelāyām iti prāpte ādir udātto bhavati ||
b antavelāyām iti prāpte ādir udātto bhavati ||
100 bahulam chandasīty uktam ||
17a chandasi ||
134 vikāre'vayave vā ||
214 nilope bahulam <i>iti</i> ||

CP. also note to APr. 3 and 14. These cannot be explained as references to P.; cp. also APr. 147i, ex. 56 :—

āmnātvayāmnāyadarśī ācārya āmnāyānusārīṇim bhagavatīyā vāso gatim darśayati | hākārādīh samyoga
vartasatho yakārādau na gurur bhavati iti |

The quotation is untraced. The style resembles that of Patañjali. By *ācārya*, Patañjali means P. or Kātyāyana¹. The quotation is from neither. And if it be argued that in these cases the APr. is referring to some other grammar, then it may be equally logical to trace all these references to that very source; and it is only this consideration

¹ Kielhorn, Ind. Ant. 1876, 248-250 (Weber, Ist. 13, 322 ff. wrong), Kātyāyana and Patañjali 24-26, Bhandarkar, Ind. Ant. 1873, 95; 1876, 345-347.

that makes me hesitate in seeing P's hand in the Prātisākhya¹; particularly so, when I weigh the opinion of professor Thomas², who holds that Āśvaghoṣa, in his works, draws on a grammar different from P's.

Anyway, both possibilities are equally plausible and there is nothing to dogmatise one way or the other.

(III) *The age of the APr.*

1. *Lower limit.*

Kāṇḍa XX is universally admitted as a late addition to the AV. Hesitancy has existed with regard to the spuriousness of XIX.

a Bloomfield³ has shown that, in the AV. Pariśiṣṭas, XIX is on a level with the preceding 18 books, and quotations from it are especially frequent. A considerable number of *mantras* from this Kāṇḍa are quoted in the Gaṇamālā, Pariśiṣṭa 34.

b The attitude of Kauśika, in the matter, has been that of hesitance. Some *mantras* are so familiar to its school fraternity as to need indication only by *pratikas*, others, it is still thought advisable to present in full.

c According to Thieme⁴, Patañjali knew book XIX. His *śatadhāro ayaṇ maṇiḥ* may stand for *śatavārō ayaṇ maṇiḥ* (AV. 19.36.5).

d No reference to this book is found in CA.⁵, excepting one at 2. 67.

APr. does not refer to this book at all. It may, therefore, be anterior to Kauśika and probably to Patañjali.

2 *Upper limit.*

a P uses *parasmaipada* and *ātmanepada* for active and middle voices; in Kātantra⁶ we meet with *parasmai* and *ātmane* as well.

Kātyāyana supplements P. 6.3.8 in order to make provision for *ātmanebhāṣa* and *parasmaibhāṣa*. The terms occur in Bhīmasena's Dhatupāṭha⁷. APr. *ātmanebhāṣa* (?) *parasmaibhāṣa* (223) may stand for —*bhāṣāḥ* (from —*ṣa*).

b Kātyāyana uses first *śvastani*⁸ for *lut* and *adyatani*⁹ for *luṇ*. Kātantra¹⁰ uses both, with an addition of *hyastani* in the sense of *luṇ*. The two terms occur in the APr. APr. also uses *bhūtākara*¹¹ in the sense of *bhūtākaraṇa*¹² found in Kātantra.

c P taught *sūtras*, while Kātyāyana¹³ wrote prose mixed with *kārikās*. Patañjali's style is a bit different, although Liebich¹⁴ would identify him with the author of the Yogasūtras. In the extant APr., *sūtras* have been *versified*.

1 Maintained now by Thieme in Pāṇini and the Veda 3,85-98, ZDMG 1985, (Bericht über die Mitglieder-versammlung d. DMG. zu Halle) pp. 21-24.

2 Orally, so Johnston, orally.

3 Kauśikasūtra pp. xl-xli; The Atharvaveda p. 35, the matter has been discussed by Lanman: AV. cxlvi, 395-399. Bloomfield gives reference to Pariśiṣṭas.

4 Pāṇini and the Veda pp. 50, 51, 66, Pat. on Vārt 2 to P. 6.1.115

5 Whitney on CA. 2. 67, also p. 581

6 *asbhuvau ca parasmai* 3.2.23, *nava parāṇy ātmane* 3.1.2.

7 Cp. note to 223, Liebich, Zur Einführung II, p. 50, "die Zeit Bhīmasena's ungefähr auf den Beginn unserer Ära festgelegt" Keisitaranginī p. 243

8 *parādevane śvastani bhavayanti* in the cp P. 3.8.15: MBh. II. 143.

9 On P. 2.4.8: MBh. I. 474, 3.2.102. MBh. II. 114; 6.4.114 MBh. III. 217.

10 *adyatani* 3.1.22, 28; 2.24, *bhavayanti* 3.1.15, 30,32; *hyastani* 3.1.23. For comparison see Sieg, Sitzungsber. 1907. p. 20.

11 Cp. note to APr. 49

12 *bhūtākaraṇasatyas* ca 3.1.14

13 Goldstücker, Pāṇini pp. 92-106

14 Zur Einführung I, pp. 7-9.

APr. may, therefore, stand between P. and Patañjali¹.

The conclusion based on terminology² is supported by other facts.

a According to Kielhorn³ P. bases his accent on word-analysis, while Śāntanava, the author of the *Phitsūtras* connects it with meaning⁴, and he is posterior to P. The department of accent is not touched by Śarvavarman⁵ and the later grammarians⁶.

APr., in this matter, follows the mean⁶ between P. and Śāntanava. It may, therefore, be anterior to Śāntanava, but posterior to P.

b Not only this. There occur in the APr. a large number of rules, that are concerned more with writing than with *saṃdhi* or word-formation, rules which are meant to elucidate dubious letters, such as *lh'*, *dhma*, *ti*, *rtira*, *rsra*, *švya*, *ndh*, *nt* and *bhv* and so on, perhaps with an implied reference to the phenomena of *doubling* and *Yama*. They point to a period, when Vedic literature was being fast committed to writing and the script being yet in a state of flux, palæographic errors were common.⁸ We also meet here rules, specifying distinction between *srjā*⁹ (= *srja*) imperative and *srjāt* subjunctive. Rules, such as 165, which propound analysis of *ūrāt tvād anyā* into *ūrāt tvād* instead of *ārā todd*; (irregular abbreviation) can appeal only to those students, who loathe grammatical studies, yet want to learn their *Saṃhitās* with the help of patch-work and make-shifts, like the APr.

Reference may also be made to those APr. rules, which derive¹⁰ *āptā* and *āptyā* from √ pat and connect *saṃpātinau*¹¹ and *paṭā* with the causative √ pat.

Such rules occur in the VPr. as well; and here, without entering into detail, I may refer the reader to VPr. 6. 27:—

na kṣavrciśvisatayebhyas traikam¹²

which lists words with a single *tra* (not *ttra*) and puts *kṣatrā* and *satrā* on a par with *citṛā*, *yatrā* and *tātrā*; and although the correctness of Kālidāsa's¹³ analysis of *kṣatrā* (kṣattrā) may be questioned, there can be hardly any doubt that *satrā* is derived from √ sad, and that it should be written with two *t* letters. Now, the analysis of this word, implied by the VPr. (sa + trā) could have hardly preceded P., and must

1 Prof. H. Lüders, who, along with Prof. Thomas, examined the Thesis is inclined to place the APr somewhere near the 3rd century A.D. on grounds mentioned here. But Patañjali's probable reference to AV. XIX, coupled with APr's non-reference to it goes against this; cf. also further arguments.

2 Terminology in itself is no sure guide in such a matter. "Die Verschiedenheit in der Terminologie der beiden Werke kann indessen die Frage der Priorität so wenig entscheiden wie die Verschiedenheit ihres Gesamtcharakters" Lüders, in a different context, but applicable to the problem in general: *Kātantra und Kaumārālaṭa* p. 55

3 Śāntanava's *Phitsūtra* p. 1. ff.; Greek influence: p. 2, with Steinthal, *Geschichte der Sprachwissenschaft bei den Griechen und Römern* p. 469, quoted by him; age of *Phitsūtras*: Lübbich, *Kātrataranginī* p. 215

4 So VPr. II. 3-6, 13, 36, 37-39, 31-36 connect accent with meaning

5 Kātantra, Cāndra, Jainendra, Śāktīyāna and Hemacandra.

6 See 282-49.

7 See 168-196.

8 It was during this period of flux that a large number of Vedic variants arose; and it is for such reasons that a good many Vedic citations found in the MBh. occur in the available Vedic texts with a different reading. Cf. *Satadhāraṇā* (Pat. on *sūrit* to 6.1.118) and *Śhasādrāḥ* (AV. 19.36.5). It was this growing reliance on script that led ultimately to the formation of such grammatical terms as *bindu* (anusvara) and *bandā* (visarjaniya) found in the Central Asian texts

9 Cp. 165; 197-198.; empirical rules of this type began as early as the RPr. (cp. 4.98: 317), culminating in the rise of works like *Bhāradvājajedīkṣā*, which contains nothing but empirical rules: cf. Kielhorn, *Ind. Ant.* 1876, 195

10 124a.

11 Examples 7-8 under 182.

12 Cp. VPr. 149-159.

13 *Apātāl hila trāpate*: *Raghuvamśa* II. 53; see also Up. 4.168; *kṣa-trā*. M. p. 124. (√ kṣi ?).

have prevailed in a period, when the correct formation of *satrd* was forgotten or disregarded, on account of the growing practice of irregular abbreviation.

Rules like *ūttambhauḍi saṃśayāt* are enough to illustrate the grammatical acumen of the extant VPr.

And when we consider this lack of grammatical knowledge on the part of the extant Prātisākhya in the light of their highly artificial system of the *svārīta* varieties¹, together with an equally foolish mess of consonantal doublings², we are driven to the only logical conclusion that these patch-works³, whose *diffuseness* has been wrongly taken for *simplicity*⁴ were compiled, in their extant form, in a period, when the Aryans had lost their vigour and freshness and began to indulge in over-refinement in artificial details.

We know that the golden age of Indian grammar⁵ was followed by a period of reaction, a period in which the Brahmins showed aversion to Pāpini's grammar and sought its substitute in works of *make-shift* type. The history of these two periods is beautifully told by Patañjali in the following dictum⁶ :—

puruṣaḥ etad asti | saṃskṛtāntarākulap brāhmaṇā vyākaranam smādhyate | tebhyaḥ tatra sthāna-
karanaṃcandanaṃpudāmaṇiḥhyo vaidikaḥ śabala upadiśyante | tad adyāte na tathā | vedam adhyāya tvartitā
vaktum bhavanti |

vedan na vaidikaḥ śabalaḥ śiddhā lokāe ca laukikāḥ | anarthakam vyākaranam iti | tebhya evam
vipratpārambuddhibhyo ananya idam śāstram anūvācste | lināni prayojanāny adhyoyam vyākaranam iti ||

Throughout the range of Patañjali's Great Comment, there breathes a sturdy reverence for the Aṣṭādhyāyī, while there occurs not a single line in praise of these treatises, although he refers twice to the *Nirukta*,⁷ and this may be significant.

c There is yet another consideration. There occur in the APr. three⁸ rules, which specify *kṣullakāḥ* with two *l* letters, *majjan* with two *jakāras* and *gādhā* with 1+h. Now, the first specification implies that *kṣullakāḥ*⁹ had become an established AV-reading before the APr. was composed; the citation of *gādhā*¹⁰ makes it the established

1 Whitney on CA. 3 55-58, Transactions of the APA. 1860-70. pp. 24, 31-32 ff.

2 Whitney on CA. pp. 268-269; TPr. 14. 1 13.

3 None of them is thorough, there is no unity of contents, their word-analysis defective, their style resembles more that of Kātantra and later grammarians, cp. Burnell, *Alindra School* p. 9.

4 This is the basis of Weber's arguments, adopted also by Liebh.

5 Audisvraj, Śākatayana, Gāyā, Yaska and P., and there the period ends. Cp my intr. to RT pp. 40-68. An unbroken tradition of grammar reaches culmination in Aṣṭādhyāyī, which, of all the available grammatical works, is the most difficult, but, at the same time, most accurate and exhaustive. With P., this peculiar grammatical tradition ends. Another tradition, based on the earlier Prātisākhya, which continued unceasing in P's time, reasserted itself after him, and because it was easier and more diffuse, it gained popularity with the lazy priestly class. All the extant Prātisākhya were compiled in this period on the basis of that tradition. Śarvavarman, the author of Kātantra, adopted the mean between these two. He modelled P's Aṣṭādhyāyī on the basis of the Prātisākhya (cp. table under III); hence a mixture of terminology in his work and diffuseness in his style. The later grammarians followed him. Thus, the history of the two parallel grammatical traditions becomes clear.

The suggestion that P. drew on the Prātisākhya is baseless. The difference between the two is too sharp to admit this. From the point of view of workmanship there is absolutely no comparison between the two. The inverse also is equally untenable. The two traditions, in the time of P., were independent of each other. The process of give and take might have taken place before him; and the issue must not be unduly forced on either side. The admission that P. had earlier Prātisākhya before him, must not imply that he drew from them; (cp. Wackernagel, I, LXVII) They, in their genuine form, discussed under III, could be entirely of no help to him.

6 MBh. I, p. 5

7 *nāma ca dhātuvam āha nirukta* II. p. 148, *niruktaṃ vyākhyāyate vyākaranam vyākhyāyate* II, p. 312

8 107, 108, 176

9 Older *kṣuḍrakāḥ*. Liders, Zu den Upamāda, Sitzungsber 1916, 283-284.

10 For the correct TS. *gādhā* see Liders, *Acta Orientalia* XIII, 87-88.

AV. reading of the Samhitā, while allusion to *majjān* may be meant to guard against its Prakrit¹ varieties.

These citations can obviously pertain to a period, when Middle Indian² was not only the vernacular of the day, but was also playing an important part in the growth of the Vedic texts, and consequently in their division into the various śākhās.

Such rules also occur in the VPr.³; it seems, therefore, practically certain that these two Prātisākhya belong to one and the same period.

d One point more It is noteworthy that, in the majority of those cases, where the traditional AV. readings are wrong, the APr. sides with them and upholds their error⁴. These errors must have been taken into the AV text as established readings, before the APr. was compiled.

Sköld⁵ has shown that in Yaska's time the AV. had not yet gained the authority of a fourth Veda. It seems not to have done so in the time of the Buddha, because the Buddha canonical literature speaks of the three Vedas. It is doubtful if P.⁶ knew the AV., although he refers to the anomalous⁷ *ailayit* found only in this Samhitā. But in the time of Patañjali it had.

A Prātisākhya will, of course, follow the course of its Samhitā. It is, therefore, practically certain that the APr., in its extant form, was composed later than P., but probably before Patañjali.

With the question of the age of the APr., the question of VPr's age is automatically solved. Liebhich⁸ himself puts TPr., CA. and RT. after P. There remains only one Prātisākhya, i.e. the RPr.; this also contains rules like 4. 98. 317, and is certainly not free from contradiction⁹ and diffuseness.

It seems, in these circumstances, more reasonable to place all the available Prātisākhya, as a class,¹⁰ after Pāṇini.

IX

The APr. is not comprehensive.

In the introduction to the RT.¹¹ I have shown that the RPr. is comprehensive, while the RT. is not. From that point a word about APr. seems desirable.

Enunciation of *saṃdhi* seems to be the aim of the Prātisākhya, and to this they devote their major portions. This is not, however, the case with the APr. It

1 Note to APr. 107

2 Middle Indian in Yaska Sköld, Nir 132-134, in the Vedas Wackernagel, I XVII seq.

3 4. 158.

4 Cp. my discussion under AV editions, and Lanman's AV. xxi-xciii.

5 Nirukta pp. 45-51, 138

6 He did not: Goldstücker, Pāṇini 142-148; "knew the AV in a recension different from Śaunaka's" Thieme, Pāṇini and the Veda p. 66.

7 In 8.1.51, noted by Wackernagel, I p. LXIV note 9 Cp. note to APr. 58, ex 24.

8 Zur Einführung II, pp. 45-47; Keith would have TPr. before P. Veda of Black Yajus p. xxxix-xli

9 Cp. under APr. 80.

10 Wackernagel, I. p. lxvii; add "P. had earlier Prātisākhya before him, without, however, directly drawing on them".

11 Pp. 73-96.

concerns, instead, with *etācattva*,¹ *apavāda*, *ābādha*, *sāṃvedana* and *nyāyamukha*. Of the five objects, the last is the least achieved, while the first four are only partially fulfilled.

This may be due partly to the incomplete nature of the extant APr., but mainly to the fact, that, for general *saṃdhu*, it relies on CA. or general grammar.

To achieve the first two objects, it devotes the entire first chapter to the analysis of *avagraha* between verb and prefix and accentuation. The treatment of both is exceedingly acute and accurate, and herein lies its peculiar contribution.

But, although its treatment of accent is scientific, and its analysis of anomalous accents admirable, it fails to achieve its object. It has left important anomalies unnoted; anomalies, where mss. read a verbal with accent, but the same cannot be rightly explained.

Some of these anomalies are: -

I. AV. 3.2.1. agnir no dātāḥ | *pratyētu* vidvān ||

MSS. read *pratyētu*, but W. emends the passage on the authority of the first half of AV. 3.1.1. Perhaps the reading of the mss. is due to the fancied analogy of the last *pāda* of 3.1.2, where it is, in fact, the presence of *hi* that makes the verb orthotone.

Lindenau *pratyētu* with W.

II. AV. 4. 1. 4 mahān mahi *askabhāyat* vi jātāḥ ||

It is hard to see why the verb should have, in this *pāda*, an accent, which it lacks in the preceding one, where the construction seems to be the same, and which has been noted by our treatise as enclitic under rule 28, but where Lindenau wrongly supplies an accent.

Lindenau *askabhāyat*.

III. AV. 4.19.2. nā tātra bhayām *asti* |
yātra prāpnōgy oṣadhe ||

W. attributes the hardly otherwise explainable accent of *asti* to an original error of transcription and emends *asti* into *asti*

Lindenau *asti*.

IV. AV. 4.31.2. agnir iva manyo tvigītāḥ | *sahasva* |
senānir naḥ saḥure hūā edhi ||

All mss., save one, read *sahasva*, but W. removes the accent on the authority of the corresponding RV. 10.84.2, which makes the verb enclitic.

Yet the accent can be defended on the basis of an indistinct antithesis between *sahasva* and *edhi*.

Lindenau *sahasva* enclitic.

V. AV. 4.31.7. pārājitaso āpa ni lāyantām ||

MSS. accent *lāyantām*; W. emends it on the authority of the corresponding RV. 10.84.7; this emendation is tacitely confirmed by our treatise, which cites the passage under 13, among those in which the verb is left unaccented, and the preposition is separated by *vigraha*.

Lindenau *layantām*.

VI. AV. 6.21.3. utā sthā keśādṛmhanir |
ātho ha keśavārdhanī ||

Here too, it may be made a question, whether we are to find a sufficient antithesis to account for the accent of *sthā*, or whether we are to suppose that the accent-sign has slipped away from *stha* to the preceding syllable. APr. does not include the case in those of antithesis.

Lindenau *sthā*.

VII. AV. 6.78.2. rayyā sahāsravata-se—
maś stām ānupakṣtau ||

There seems to be no discoverable reason for accenting *stām* here.

Lindenau *stām*.

VIII. AV. 6.128.1. idām rāstrām āśād itī ||

Perhaps an accent-sign has been omitted under the syllable *ma*, the restoration of which would leave the verb unaccented, or the accent may be due to *itī*.

Lindenau *āśīt*.

IX. AV. 6.131.2. ākute sām idām namaḥ ||

MSS. *nāmaḥ* and so SPP. According to W. the reading with accent is based on the mistake of *nāmaḥ*, the noun, occurring so frequently for *namaḥ* the verbal. Commentator takes the word as *noun*.

Lindenau *namaḥ*.

X. AV. 6.131.3. tātas tvām pūnar āyasi ||

Paḍa: ā—āyasi; expected ā—āyasi. Similar to this is *anyāḥ sāmānam āyati* (6.60.2) and the same has been noted by APr. with accent; APr's non-reference to 6.131.3 as such, may imply the negation of accent here.

Lindenau *āyasi*.

XI. AV. 8.7.21. ūj jiludhve standāyati abhukrāndaty osadhūḥ ||

The accent of *standāyati* unmotivated. Henry connects both *standāyati* and *abhukrāndaty* with *yadā* in the second half; such construction is not favoured by the APr., which leaves the passage unnoted under 14.

Lindenau *standāyati*.

XII. AV. 11.2.2. śūne kṛoṣṭrē mā śārīrām kṛitam aliklavabhyaḥ ||

The accent of *kṛitam* may be due to the irregular application of the rule, allowing the verb to be treated, as if directly construed with the following object, instead of the preceding.

Lindenau *kṛitam*; read śārīrāṇi for śār— in Lind.

XIII. AV. 14.1.16. tād addhātāya id vīdūḥ ||

MSS. *vidūḥ*; W's emendation on the authority of the corresponding RV. 10.85.16.

Lindenau *vidūḥ*.

XIV. AV. 14.1.32. vīśve devāḥ kṛān ihā vo mānāṃsi ||

No discoverable reason to accent *kṛān*, which is so found in all the mss.

Lindenau *kṛān*.

XV. AV. 14.2.42. yuvāṃ brahmāṇe'numānyamānau |
bḥaspate sākāmī nḍrāś ca dattām ||

The structure of the sentence seems to be understood, as if the words between the vocative and the verb *dattām* were a kind of mere parenthesis, so that the latter is accented, as if it immediately followed the former; cp 1.20.1, 30.1, 32.1 under APr. 22.

Lindenau *dattām*.

XVI. AV. 18.2.36. śām tapa mā'ti tōpo
āgne mā tanvām tōpaḥ ||

Here, two mss. of W's and one of SPP. leave *tapah* last unaccented, and this is, no doubt, correct. The verbal was mistaken for the noun *tapāh*.

Lindenau *tapāh*.

XVII. AV. 18.4.54. ūrjō bhāgō yā imām jagānā-
śmā'nnaśmām ādhipatyam jagāma ||

Some mss. of W (O, R, K.) and three of SPP's read *jagāma*, enclitic; accent unmotivated and should be definitely rejected.

Lindenau *jagāma*.

XVIII. AV. 11.9.9,11,25. amitreṣu sām iksāyan ||

General analogy would have *sām iksāyan*.

Lindenau *sām iksāyan*.

XIX AV. 6.133.4. svāsa fṣinām bhūtakṛtām babhūva ||
8.7.12 mādhuman mādhyam virādhām babhūva ||
18.2.44. ūdabdhacakuḥ pāri vīśvap babhūva ||

The accent of *babhūva* unmotivated, unless it be, that this form, in almost every case, in which it occurs in the AV., stands at the end of a *pāda*, and that, in numerous cases, it receives accent in that position, not without a distinct reason, in each case, such as is wanting in the three passages cited above, and the cases may be taken as those of accentual transference.

Lindenau *babhūva*.

The treatment of accentuation is the most acute and exhaustive in the APr. Even here it has failed to record important notables. Its imperfection and incompleteness with regard to *saṃdhi* have been shown in Notes in the third chapter.

X

ANALYSIS OF THE APr.

Prapāthaka I.

1	Introductory remarks	14-28	Verbal accentuation with special reference to anomalies
2	<i>Pada</i> as the basis of <i>Samhitā</i> .		
3	Importance of correlation in accent and <i>saṃdhi</i>	28b-c	Vocative-accent.
		28d-32	<i>ādyudātta</i> words
3b-i	Five objects.	33-34	<i>dvitryodattas</i>
4-5	Double-accented words, all-acute, those with accent on two syllables, last but one.	35-44	<i>antodattas</i> .
	<i>ā</i> , separated by <i>vigraha</i> and acute.	45-51	<i>anudattas</i> .
6-9		52-66	<i>svartas</i> .
10-13c	Combination or separation of verbs and prepositions.	57	<i>antodattas</i> .

Prapāṭhaka II		133b 134	Distinction between ordinary √ pat and √ pad
58	Treatment of <i>ti</i> in 53 passages	135	Occurrences of <i>ti</i> (= <i>tā</i>)
59	Notes upon anything about them.	136-137	Combination of final and initial consonant specially before nasals.
60	Distinction between <i>ti</i> and <i>ti</i>	138	Words ending in <i>n</i> in the <i>Pada</i>
61	Distinction between <i>ti</i> and <i>ti</i>	139	Words ending in <i>n</i> in the <i>Pada</i> .
62	Distinction between <i>ti</i> and <i>ti</i>	140	Words ending in <i>n</i> in the <i>Pada</i>
63	Notes upon anything about them.	140b	Words ending in <i>t</i> in the <i>Pada</i> .
64-65	Restoration of original form of <i>y</i>	140c	Words ending in <i>m</i> in the <i>Pada</i>
67	Occurrences of <i>ti</i> and <i>ti</i>		
68-69	Occurrences of <i>ti</i> and <i>ti</i>		
70	Occurrences of <i>ti</i> and <i>ti</i>		
71	Words ending in <i>ti</i> in the <i>Pada</i>		
72	Distinction between <i>ti</i> and <i>ti</i>		
73-75	Words ending in <i>ti</i> in the <i>Pada</i>		
76-77	Words ending in a vowel in the <i>Pada</i> .		
78b-102	Elision of <i>a</i> (augment) in the <i>Pada</i> with reference to different <i>varāḥ</i>		
103	Exemption from <i>varāḥ</i>		
104	Passages having a <i>pragṛhya</i> word in the middle		
105	Accent of <i>pragṛhya</i> etc		
106	Words with two <i>y</i> letters.		
107	Words with two <i>y</i> letters		
108	Words with two <i>y</i> letters		
109	Words with two <i>y</i> letters		
110	Words with two <i>y</i> letters		
111-111b	Words with two <i>y</i> letters		
111c	Exceptions to 111b		
112	Words ending in <i>e</i> in the <i>Pada</i>		
113	Two words seemingly single		
114	Exception to reduplication in three cases.		
114b	Single words looking like two		
115-116	Distinction between <i>syā</i> and <i>syāt</i> etc		
117-117b	Notes upon acute, its treatment in <i>śāstra</i>		
119	Words having <i>anagṛaha</i> with <i>n</i>		
120	Words having <i>anagṛaha</i> with <i>n</i>		
121	Words having <i>anagṛaha</i> with <i>n</i>		
122	Words having <i>anagṛaha</i> with <i>n</i> as preposition		
123	Words having <i>anagṛaha</i> with <i>n</i>		
123b	Not clear to me.		
123c	Distinction between <i>te</i> and <i>tē</i>		
124-126	Occurrences of √ <i>da</i> .		
127	Treatment of <i>da</i> with reference to <i>antadātā</i> .		
128-131	Restoration of the original form in the <i>Pada</i> negated.		
132-133	Causative √ <i>pat</i> and √ <i>pad</i> .		
		141-142	Words with original <i>r</i>
		143-143b	Vocative <i>o</i>
		144	√ <i>dhā</i> + <i>ap</i>
		145	Exceptions to iterative compound.
		146	Non-iteratives looking like iteratives
		147-147b	Exceptions to the restoration of <i>s</i> , <i>n</i> , <i>s</i> and lengthening.
		147c	60 passages without any specification
		148	Negation of <i>satva</i> .
		149	Negation of lengthening
		150	Elision of <i>visarjanīya</i> .
		151	Final <i>udatta</i> in <i>sūryāmāśyoh</i>
		152	Shortening before the following word
		153	Elongation of the initial vowel
		153a	<i>Prasāraṇa</i> .
		154	Lengthening and its exceptions
		155	Elision of <i>v</i> negated
		156	<i>vy</i> preceded by <i>e</i>
		156b	Occurrences of √ <i>i</i> + <i>ā</i> .
		157	Words having <i>saṃdhi</i> of <i>ā</i> + <i>ā</i> .
		158	<i>apavān</i> and <i>jyōtiṣmān</i> ; <i>āgama</i> of <i>a</i> and <i>i</i>
		159	Occurrences of <i>juhom</i> after <i>haviṣā</i>
		160-162	Occurrences of <i>nū</i> instead of <i>anu</i>
		163	√ <i>hr̥</i> + <i>ut</i>
		164	<i>nahī</i> , dual and singular.
		165	Passages having <i>takārānta</i> words instead of <i>akārāntas</i> in the <i>Pada</i> .
		166	Optional elision of <i>su</i>
		167	Cases of √ <i>i</i> , in <i>sonst</i> .
		168	Occurrences of √ <i>i</i> + <i>pra</i> .
		169	<i>prā</i> + <i>idh</i> (indeclinable)
		170	Doubling.
		171	<i>t</i> in between two <i>r</i> letters
		172	<i>s</i> in between two <i>r</i> letters
		172b	<i>sthā</i> : <i>yama</i> takes place
		173	<i>khyā</i> = <i>kā</i> ; <i>śūṣyāḥ</i> has <i>g</i> + <i>dh</i> .
		174	Conjunct consonant ending in <i>y</i> .

175	Conjunct ending in <i>h</i> .	191	<i>niṣattāh</i> has two <i>t</i> letters
176	Conjunct : <i>t</i> and <i>m</i>	192	Conjunct beginning with <i>r</i> and <i>n</i> (= <i>n</i>).
177	Conjunct : <i>q</i> and <i>m</i>	193	<i>r</i> + <i>y</i> .
178	Conjunct : <i>k</i> and <i>n</i> .	194	<i>hh</i> + <i>n</i>
179	Conjunct : <i>p</i> and <i>n</i>	195	Conjunct beginning with <i>n</i> .
179b	Formation of <i>pānuṣṭam</i> .	196	Visarjanīya is substituted for <i>n</i> .
180	Conjunct beginning with <i>k</i>	197	<i>r</i> is substituted for <i>n</i> .
181	Conjunct beginning with <i>r</i>	198-199	Exceptions
182	<i>kṛtāḥ</i> has <i>i</i> .	200	Elision of visarjanīya in seven cases
183-184	<i>śāsyena</i> ; conjunct ends in <i>y</i>	201-203	<i>ś</i> is substituted for visarjanīya.
184b	<i>yaknūh</i> has <i>k</i> and <i>n</i> .	204	Exceptions to <i>śatva</i> .
185	<i>h</i> + <i>y</i> .	205-206	<i>śaina</i> .
186	<i>m</i> + <i>r</i> .	207-216	Treatment of lengthening.
187	<i>reṣantāh</i> without <i>y</i>	217-220	<i>Avagāha</i> .
188	Conjunct consonant ending in <i>r</i> .	221-223	Scope of option.
189	<i>dh</i> + <i>m</i>		Concluding remarks.
190	<i>l</i> + <i>m</i> .		

c

XI

THE PLAN OF THE WORK.

I. *Sūtras*.

- a* *Sūtras* have been printed in bold type. Abridgment has been shown still bolder, while the rest (i.e. the amplified portion) is given in the ordinary black type.
- b* The division of amplified portion into *a*, *b*, *c*, *d*, *e* etc. is my own, designed for the sake of clarity and ready reference.

II. *Numbering*.

- a* Grand numbering : my own ; shown on the left hand of the *sūtras*, and used in the Introduction and Notes. In it, only the *abridged sūtras* have been counted, the amplification being reckoned as *3a*, *3b*, *3c* and so on.
- b* Numbering according to the *abridged* recension : first, according to *Pādas* ; second, consecutively, according to the *Prapāṭhakas*. This is shown on the right of the *sūtras*, and used in the *list of the AV. passages*. On top margin this is given along with the *grand* numbering.
- c* Numbering according to the *amplified* recension : shown on top after the grand numbering, has been referred to, along with the number of page and line, in the *Word index to APrM*.

III. *Examples : in black type*.

- a* Peculiar in every other respect, the APr. is also unique in its method of citing examples. It cites *tam*¹ *asmākam* for *vītam asmākam* and *dāmūnāh*² for *vīśvāh*. The disadvantages of such a procedure are obvious. I have, therefore, given the required form in each case, the added portion being printed in small type.

1 Ex. 80 under 28d.

2 Cp. under 81.

- b While dealing with accent,¹ with special reference to meaning and suffix, the APr. cites either little bits of passages or single words, both being wholly inadequate to illustrate the point. I have given the required form in each case.
- c In the third Prapāṭhaka, which primarily deals with *avagraha*, I have adopted the cited word; but, because the phenomenon of *avagraha* is intimately connected with etymology, I have deemed it fit to add explanation, both according to the Commentator and Whitney.
- IV. The APr. cites about 3236 AV. *Samhitā* forms in order to elucidate the *Pada* and *accent* in them. In each case the reader must know the precise *Pada*, if he is to derive any benefit from the work. The *Pada* of the AV. lies scattered in four heavy volumes of SPP. Pertinent portions of the same have been given in front of each passage.
- V. *Parallels*.
- On the right hand margin have been shown:—
- a Parallel CA. rules and CCA. examples with brief context.
- b Commentator's variants.
- c Variants offered by Whitney and Lindzenau.
- VI. *Comment portions*, found on the margin of the APr., have been shown, here also, on the left margin. In case they are too long, they have been set in foot-notes.
- VII. a In the *sūtra portions*, the authority of the APrM., however defective and irregular, is rigorously followed. Emendations have been proposed in Notes. *Vṛāmas* are my own.
- b In examples, particularly in the treatment of nasals and such other minor points, I have followed Whitney, but have added APrM. variants, however insignificant, on the left margin.
- c In those cases, where the *verdict* of the APr. is unmistakably explicit, I have adopted its reading in the text, but have shown Whitney's variant on the right margin.
- d The APr. treats the series of citations as *Samhitā* and accents them accordingly. The citation of fuller forms has necessarily entailed departure from this.

In the contiguity of Vedic passages, the APrM. accents non-Vedic words as well; such accentuation, however defective and irregular, has been retained.

- VIII. In the comparative study of the Abr. with APrM., Vedic words or passages occurring in the Abr., have been advisedly printed without accent, because none of the Abr. mss. marks accent. APrM. portion, on the other hand, has been fully accented *according to Whitney*; hence a seeming discrepancy in this and the APrM. text, as printed in the main body of the work.

¹ Cp 14 ff.

² See *iti dōṣ* (6. 9) but *it dōṣ* (15.26,29) *iti śat* (6. 17,14,16,17,15), *iti trīms* (7. 27) *iti ekādaśā* (13.11) *iti yāvad vā* (13.15), but *iti yāvad vā* (13.26), *iti aśvāt* (17.6), *iti anyād iti asmāt* (17.31), *iti* (21.6,14), *iti evam ādīnt* (22.9) and so on, the same word being variously and sometimes wrongly accented.

COMPARATIVE STUDY OF THE ABR. WITH APRM.

	ओं नमो ब्रह्मवेदाय	ओं नमो ब्रह्मवेदाय । ओं नमस्कृत्य ब्रह्मणे शंकराय । ऋषिभ्यः पूर्वैभ्यः । शम्भु वाचास्तु मे गीः । प्रज्ञां ब्रह्ममेधां तपश्चादिश्याङ्गह्या यशसं मा कृणोतु ॥
1	अथातो न्यायाध्ययनस्य पार्वदं वर्त- यिष्यामः	अथातो न्यायाध्ययनस्य पार्वदं वर्तयिष्यामः ॥
2	पदानां संहितां विद्यात्	पदानां संहितां विद्यात् ॥
3	पदविधिरिति	समर्थः पदविधिरिति ॥
4	द्विरुदात्तं बृहस्पत्यादीनाम्	द्विरुदात्तं 'बृहस्पत्या'दीनाम् ॥ ऋषिप्रोक्तमन्त्रादिशब्दस्वरङ्गानाथः पदविभागः ॥ एतावत्स्वमपचाद् आवाधक्षार्थशब्दतः ॥ सांवेदनं न्यायमुखं पञ्चस्वर्थेषु वर्तते ॥ ॥ १ ॥ —अकारान्तं पुंसि वचनं; नपुंसकं तकारान्तं शौनके ॥ ॥ २ ॥ प्लुतानामादितस्त्रीणि 'प्रत्यङ्गा' द्वे उपोत्तमे । तवैषान्तं च यावद्वा 'नराशंसो वनस्पतिः' ॥ एकोदात्तं पदमेकस्वरितं चानुदात्तं शेषमामन्त्रितमा- मन्त्रितस्वरेण ॥ ॥ ३ ॥
5	प्रत्यङ्गा द्वे उपोत्तमे	
6	अवर्णमध्य आकार एकादेशे विशेषः	अवर्णमध्य आकार एकादेशे विशेषः ॥
7	अवर्णान्ताच्च	अवर्णान्ताच्च ॥
8	इकारादौ च	इकारादौ च ॥
9	एकारादौ च	एकारादौ च ॥ ॥ ४ ॥

- 10 रुदन्ते ब्रुपसर्गे कृदन्ते ब्रुपसर्गे यत्र पूर्वेण विग्रहः ।
अनर्थकः कर्मप्रवचनीयो व्यूढो वा विगृह्यते ॥
Examples ॥ ५ ॥
- 11 गतिपूर्वो यदा धातुः गतिपूर्वो यदा धातुः कचित्स्यात्तद्विदोदयः ।
समस्यते गतिस्तत्र 'आ गमिष्ठा' इति निदर्शनम् ॥
- 12 उपसर्गपूर्वमाख्यातम् उपसर्गपूर्वमाख्यातमनुदात्तं विगृह्यते ।
उदात्तं यत्समस्यत उपसर्गो निहन्यते ॥
समाने योनावध्यैर्यन्ताधि तस्थुर्येऽस्ततः परि जज्ञिरे
समुद्रादधि जज्ञिषे परि भूम जायसे ॥
ब्रुपसर्गपूर्वमाख्यातं यदा भवेदुदात्तवत् ।
अनर्थकः कर्मप्रवचनीयो व्यूढो वा विगृह्यते ॥
- 13 वचने वचने पूर्वम् वचने वचने पूर्वं पूर्वेण तु विगृह्यते ।
उत्तरेण समस्यत उभाभ्यां तु परं पदम् ॥
उपसर्गपूर्वमाख्यातं यत्रोभाभ्यां समस्यते ।
सामर्थ्यमुभयोस्तत्रासामर्थ्येषु विग्रहः ॥
अनर्थककर्मप्रवचनीयान्ययुक्तैर्विग्रहोऽभि चि तनु आदिषु ॥
Examples ॥ ६ ॥
॥ ७ ॥
- 14 एकेन द्वे एकेन द्वे ॥
द्विनतिके वा चपरे वा ॥
'ये पुणन्ति प्र च यद्धन्ति' इत्यवसानेषु चवेवाव्यतानि (?)
चवायोगाद्वा ॥
- 15 द्विनतिकानि वा द्विनतिकानि वा; चवायोगे द्वयोर्द्वयोः पूर्वलुप्तकारणानि
लुप्तपराणि साकङ्क्षाणीत्याहुः ॥
॥ ८ ॥
'निवै क्षत्रं नयति हन्ति' वा इत्यस्मात् ॥
'प्रजामेका जिन्वत्यद एकेन गच्छति' इत्येकेऽप्यस्मात् (?)
'तयोरन्यः पिप्पलं स्वाद्वस्त्यभ्यन्यदेति' इत्यन्यदित्यस्मात् ॥
॥ ९ ॥
- 16 परकारणानि परकारणानि ॥
- 17 परयोगीनि परयोगीनि ॥
Examples ॥ १० ॥
- 18 अर्थपादादिषूदात्तमाख्यातमामन्त्रितं अर्थपादादिषूदात्तमाख्यातमामन्त्रितं पदम् ॥
- 19 व्याघ्रादीन्यनुदात्तानि पादादीना- व्याघ्रादीन्यनुदात्तानि पादादीनामपोदितम् ॥
मपोदितम्
- 20 वाक्यविपर्यये पदलोपेषु पादादिवत्स्वरः वाक्यविपर्यये पदलोपेषु पादादिवत्स्वरः ॥

21	चयोगादनिघातः	चयोगादनिघातः ॥	॥ ११ ॥
22	वायोगादनिघातः	वायोगादनिघातः ॥	
		Examples ॥ १२ ॥	
23	आमन्त्रितादाद्युदात्तात्	आमन्त्रितादाद्युदात्तादाख्यातं न निहन्यते ॥ न 'गावो भवथ' आदीनाम् । अनुदात्ता'न्मुडत' आदीनि ॥	
24	लुप्तकारणान्यकारणानि वा	लुप्तकरणान्यकरणानि वा ॥	
25	अन्ययोगादनिघातः	अन्ययोगेऽनिघातः ॥	
26	नहीत्यनेन युक्कानि	नहीत्यनेन युक्कानि ॥	
27	यदित्यनेन समस्तेन	यदित्यनेन समस्तेन ॥ इदित्यस्मात् । 'ममेदस्त्वम्' । अहेत्यस्मात् । 'ममेदह कतावसः', 'सभायामह त्वं वद' ॥	
28	वचनात्परेण च सर्वत्र युक्तं वापवादो वा लुप्तं वा तत्पदं येन योगः	वचनात्परेण च सर्वत्र युक्तं वापवादो वा लुप्तं वा तत्पदं येन योगः ॥	॥ १३ ॥

॥ इति प्रथमः पादः ॥

Examples ॥ १४ ॥

आमन्त्रितादाद्युदात्तात् परमामन्त्रितं पदम् ।

आद्युदात्तं तदप्याहुः सुमानाधिकरणं तु वा ॥

आमन्त्रिततुल्यवृत्ति स्वर आहुर्विशेषणम् ।

आमन्त्रिताच्च तत्पूर्वं परं छन्दसि दृश्यते ॥

Examples ॥ १५ ॥

आद्युदात्तानि समानशब्दान्यन्यस्वराण्यर्थप्रत्ययकृतः स्वर-

विशेषोऽपवादः कचित्कचिद्विभाषितानि ॥

द्विषो बहुवचनम् ॥

पतिमुत्विषाय सं पितरावृत्विषे सृजेथां मोघं वा देवा-
न्यो मा मोघं पृषती पृषद्व्येतु पाथः कृष्णा इषिरा
हन्त्रेण सख्या त्वमजस्रोऽजस्रं घर्मं दिवावा शुभं यतीः
सधुरा असद्विधुरः सीव्यत्वपोऽर्चिमी वां वर्धायामपो
रक्षसो ग्राह्या उन्मत्तं रक्षसस्परि जुष्टं देवानां जुष्टो
दमूनाः परो अन्तो यमः परोऽवरो महतः परेषामसुराणां
पुरोऽजयदस्युनां विभिदुः पुरो यस्याः पुरो देवकृता
आपस्तुरीयमिति चत्वारि तिस्रो दिवो अति दिघ उच्छिष्टे
ऽधि ध्रिता दिवो दिवो अङ्ग तिस्रः पौरुषेयाश्च दैवाद्वैवं
समह वृण्यं दैवं केतुदैवाय प्रस्तराय दैवा होतार ऊर्ध्व-
मध्वरं न इति—

9—1 द्विषो बहुवचनम्

30—2 आमन्त्रितं दैवं दैवीरिति सर्वत्र

आमन्त्रितं दैवं दैवीरिति सर्वत्र ॥

एकपाद्विपदो भूयो वि चक्रमे द्विपात्रिपादमभ्येति
पञ्चात् । द्विपाद्विपदो भूयो ऽसितं ते प्रलयनमास्थान-
मसितं तवासिक्न्यस्योषधे असिता अलीका असितस्य
गृहेभ्यः इयावाश्वं कृष्णमसितं मृणन्तमेषि हव्यो हव्या
नो अस्य यास्ते शोचंयो व्युषो ह तिस्रः उषो यस्मात् ॥

31—3 अर्धस्यासमविभागे

अर्धस्यासमविभागे ॥

सुजतं सुभृत्या सुसैनतां खरंकृता सुप्रतिष्ठितं सुहुतं
ते अस्तु खधित्यं खधित्या खधितिना खधितिं जुषन्तां
सुकृतश्चरेयं सुसमुद्धेनावरुन्धे सुसंशितः सुयतः सुशृतं
सुददं सुशृतं सुहुतं सुपके सुहिता स्वन्तु श्वा स्वपन्तु
श्वसन्तु ब्राह्मणं—

32—4 नपुंसकं तस्येदमिति वा जातिरन्तो-
दात्तम्

नपुंसकं तस्येदमिति वा जातिरन्तोदात्तम् ॥

Examples ॥ १६ ॥

33—5 द्वितीयोदात्तानि

द्वितीयोदात्तानि समानशब्दान्यन्यस्वराण्यर्थप्रत्ययकृतः

स्वरविशेषो ऽपवादः कचित् कचिद्विभाषितानि ॥

34—6 अकारात्प्रतिषेधात्परमुदात्तमजरादी-
नामिति

अकारात्प्रतिषेधात्परमुदात्तमजरादीनामिति ॥

35—7 अकारान्तो ब्रह्मा ब्रह्मण इत्यस्मिन्नर्थे

अकारान्तो 'ब्रह्मा' ब्रह्मण इत्यस्मिन्नर्थे ॥

36—8 नपुंसकमाद्युदात्तं ब्रह्म

नपुंसकमाद्युदात्तं 'ब्रह्म' इति ॥

Examples ॥ १७ ॥

37—9 अन्तोदात्तानि

अन्तोदात्तानि समानशब्दान्यन्यस्वराण्यर्थप्रत्ययकृतः

स्वरविशेषो ऽपवादः कचित् कचिद्विभाषितानि ॥

38—10 काव्येति संज्ञायामग्रन्थे

काव्येति संज्ञायामग्रन्थे ॥

39—11 दक्षिणा तद्धितान्तम्

दक्षिणा तद्धितान्तम् ॥

40—12 आशामाशिषि

आशामाशिषि ॥

41—13 अर्वाचीनमिति प्रत्ययान्तरं वा

अर्वाचीनमिति प्रत्ययान्तरं वा ॥

42—14 महो देवस्य महतो देवस्येति

महो देवस्य महतो देवस्येति तवर्णलोपो ऽन्तोदात्त-

43—15 तवर्णलोपोऽन्तोदात्तत्वं च

त्वं च ॥

॥ इति द्वितीयः पादः ॥

44—1 पूर्वपदप्रकृतिस्वरस्तस्यापवादः

पूर्वपदप्रकृतिस्वरः । तस्यापवादः—

कविशस्तान्यसौ असौ धावापृथिवी सुप्रशस्तमिश्र-
तासीह प्रसक्तोऽग्नितेभिर्भुवं संहितं पुष्कलं मन्त्राः
कविशस्ता ये अग्निदग्धा देवानामेतत्परिपुतम् ॥

40	7	अनुदात्तानि	अनुदात्तानि समानशब्दान्यन्यस्वराण्यर्थप्रत्ययकृतः स्वर- विशेषो ऽपवादः कश्चित् कश्चिदभिधानि ॥
41		आत्म्यानां नामसहजानि	आत्म्यानां नामसहजानि ॥
42	8	कर्मिण निपातः	कर्मिण निपातः ॥
43		यधेति निपातः	यधेति निपातः ॥
44	9	आत्म्यानाम्युपसर्गसहजानि	आत्म्यानाम्युपसर्गसहजानि ॥ दुर्द्धः अवेति व्रीण्येतानि स्वरैर्विशिष्टानि तानि कुर्यात् ॥ आत्म्यानां विध्युपसर्गस्य लिङ्गं दुर्द्धयोर्भूतकरस्य लोपः ॥ आमन्त्रितानि स्वरविशिष्टानि । अथोदितानि :— दैर्घ्याः यद् प्राचीनं बहिरेष वां द्यावापृथिवी असौ द्यावा- पृथिवी मन्त्रे वां द्यावापृथिवी अभयं द्यावापृथिवी ॥
45		प्रादादीनामपवादः	प्रादादीनामपवादः ॥ Examples ॥ १९ ॥
46	10	आदिस्वरितानि	आदिस्वरितानि ॥
47	10	एकक्षराणि स्वरितानि	एकक्षराणि स्वरितानि ॥
48	11	अनुदात्तानि स्वरितानि	अनुदात्तानि स्वरितानि ॥
49	12	द्वियकाराण्युत्तमे	द्वियकाराण्युत्तमे वर्जयित्वा ॥ २० ॥ Examples ॥ २१ ॥
50	13	सर्वानिह्रस्वचनेष्वसमासे तन्वोप सृष्टानि	सर्वानिह्रस्वचनेष्वसमासे तन्वोप सृष्टतेति ॥
51	14	तन्वोरि श्रेष्ठश्च पञ्चपद्यामन्तोदात्ता- रीति पादुकारस्य सर्वत्र	तन्वोरि श्रेष्ठश्च पञ्चपद्यामन्तोदात्तादीनि यात् । ऊकारस्य सर्वत्र ॥ ततो ऽपवदति । उर्ध्वावां इव पुद्गाकाः श्वश्वे श्वश्वस्ते अस्य वृष्ये संपत्ये ॥ २२ ॥

॥ इति तृतीयः पादः ॥

॥ प्रथमः प्रपाठकः समाप्तः ॥

आथर्वणे प्रातिशाख्यमूलसूत्रे
प्रथमः प्रपाठकः समाप्तः ॥

[द्वितीयः प्रपाठकः]

अौ कर्मन्कर्मज्ञानगमविधिते ऽभिदोत्रे वृत्रहा विमृषो
वृश्योज्ञान्विमृषो वरी विभवाह विभवाह इति
यावद्वा ॥

1 कन्यला

धृतं दुहाना विश्वतः प्रपीताः प्रपीतां ब्रह्मचारिर्मिरिह
सहस्रासातमा भव वसुधातरश्चेयक्षमाणा भृगुमिरियक्षति
हर्यत एकज त्वं व्यसर्पो महि त्वं ज्योतयैनमप्सु ज्योतय-
मामकान्वुषण्यन्तीव कन्यलोशतीः कन्यलाः ॥
कन्यला । अतप्रत्ययस्यार्थे स्वरितस्तत्र लुप्यते ।
प्रत्ययस्यादिरित्युक्तमुशतीः कन्यलाः ॥

2 एकारो विभक्त्यादेशश्छन्दसि

अजुषे सखाया सयुजा सखाया पश्चा पृदाकवः सहस्रा-
क्षरं प्र पुरो नि पश्चा चित्तिरा उपवर्हेण चक्षुरा अभ्यर्जन-
मवायमैलव ऐलेत्सोमो निरणेहृध्यमानमनु दीर्घाना
दक्षिणां दिशमभि नक्षमाणावमूया उप सूर्ये उप द्यव्या-
क्षरे गिरीणामुप सानुषूप पात्रे ह्येयामुप कामिनीरजु
चित्तेभिः सं युधे वशी यो माभूते ऽ धिजाता परि भूत-
मधि श्रितमधि बुध्यमाना अधि दीर्घाना अध्वन्कर्म-
जत्का मनस्कं बालादेकमणीयस्कमार्त्ता इव धर्मदुर्धे इव
यमे इवापजित्कृष्णामभि ज्योतिरश्त्रैत्प्राहैदग्निस्तक्मान-
मप बाधतां रक्षोहा अप बाधयास्तपिशचां अपबाधमानो
गातुर्विदं हवामहे नार्धमाना महियो नार्धमानस्य नि वेदु-
र्कैषयो नार्धमानास्तव यत आवभूय पशूनां हि पशुपति-
र्वभूय पत्युर्जन्तिवमभि सं बभूय ॥

एकारो विभक्त्यादेशश्छन्दसीति ॥

॥ १ ॥

3 सचतिरन्यत्र

सजेः । पत्सङ्गिनीरा सजन्तु द्विषते त्वा संजामस्या
संजन्वमित्रानस्मिन्तां स्थानावध्या संजामीति ॥

सचतिरन्यत्र ॥

4 आकमिति मकारलोपः

आकमिति मकारस्य लोपः ॥

5 शकल्येष्यादिषु पररूपम्

शकल्येष्यादिषु पररूपम् ॥

5 ईकारोकारौ च सप्तम्यर्थे

ईकारोकारौ च सप्तम्यर्थे ॥

7 पूर्वमित्यसिन्नर्थे सयकारम्

पूर्वमित्यसिन्नर्थे सयकारम् ॥

3 यकारलोपः प्रत्ययान्तरं वा

यकारलोपः प्रत्ययान्तरं वा ॥

9 अपवादो वा

यकारलोपः प्रत्ययान्तरं वापवादो वा ॥

॥ २ ॥

0 वृषभ इति देवतास्थानम्

वृषभ इति देवतास्थानम् ॥

1 अस्तेः प्रैषण्या मध्यमस्यैकवचनम्

अस्तेः प्रैषण्या मध्यमस्यैकवचनम् ॥

[शिवा न इहैधि सद्धरे इत एधि सह मेवेधीहैधि पुरुषे-
हैवैधि माप ज्योष्टाः समुद्र इवैध्यस्तितो ऽ जस्य एधि
पर्यसा सहैधि देवताभिः सहैध्यैवैधि पितृषु पुरुषगन्धि-
रेधि सम्राह्यैधि इति त्रीणि; अर्पतिष्नीहैधि चारुरेधि
प्रियः इहैवैधि धनसनिरिहैधि धीर्यवत्तरः इति ॥]

2 इत्येतिदीत्यन्यत्र

एतेतिदीत्यन्यत्र ॥

13	परस्तापुरस्तादन्यानि	परस्तापुरस्तादन्यानि । अतिसर्पात्परस्ताद्यदन्तरा रोदसी यत्परस्ताद्वृषा परस्तादस्माभिर्द्वितं जरसः परस्तात् । उपहृताग्ने (?) जरसः परस्ताद्धृत्यं परस्ताद्यतरा परस्ता- देकपत्नीः परस्तादमौचि शुक्रो रजसः परस्ताद्वोद् परस्ताप्रयतः ॥ ३ ॥
14	पेकारान्तान्याकारावाधे	पेकारान्तान्याकारावाधे ॥
15	यान्याकारोपधानि मकारान्तानि स्त्रियै- कवचनानि ह्रस्वोपधानि पुंवचनानि	यान्याकारोपधानि मकारान्तानि तानि स्त्रियैकवचनानि ह्रस्वोपधानि पुंवचनानि ॥ Examples .. ॥ ४ ॥
	॥ इति प्रथमः पादः ॥	
16—1	ऊष्मान्तानि खरान्तावाधानि	ऊष्मान्तानि खरान्तावाधान्याकारान्तात् स्यामेक- वचनानि ॥
17—2	लोपसंदेहे	लोपसंदेहे तदा यत्पञ्चमीषष्ठ्योरेकवचनम् ॥
18—3	तृतीयासंदेहे सान्ताच्च	तृतीयासंदेहे सान्ताच्च ॥ —स्त्रीपुंसयोः प्रथमाया एकवचनमनुनासिकान्ताद्धातोः कृतात्वात्प्रत्ययलोपिनः ॥
19—4	आकारान्ताच्च प्रत्ययलोपिनः	आकारान्ताच्च प्रत्ययलोपिनः ॥
20—5	आख्यातं गकारान्तादेव	आख्यातं गकारान्तादेव ॥
20b—5b	भूतेऽद्यतन्या मध्यमस्यैकवचनम्	भूतेऽद्यतन्या मध्यमस्यैकवचनम् ॥ बहुवचनं परपूर्वमकारान्ताच्च प्रातिपदिकात्प्रथमाया बहु- वचनम् । तानि सर्वत्र ॥ ५ ॥ Examples . . . ॥ ६ ॥
21—6	एना अनुदात्तम्	एना अनुदात्तम् ॥ ७ ॥
22—7	ऊष्मान्तानि सकारे परतः संयोगा- दौ च	ऊष्मान्तानि सकारे परतः संयोगादौ च ॥ शकारादौ च ॥
23—8	शकारादौ च	समास्त्वान्ने या महस्येन्द्र कुमारस्योदन्तुतोऽभिधू- र्यन्नो दमूना अनाधृष्यः परः सो अस्तु जितमसाकमि- मामेषामतन्द्रो यास्वन्ननुवता रोहिणी तिग्मो विभ्राजं दृण्डं हस्तादिति विश्वा विसर्जनीयान्ताः ॥ ८ ॥
24—9	विश्वा विसर्जनीयान्ताः	विश्वा विसर्जनीयान्ताः ॥
25—10	खरान्तान्यूपमान्तावाधानि	खरान्तान्यूपमान्तावाधानि ॥
26—11	एना अन्तोदात्तम्	एना अन्तोदात्तम् ॥
27—12	खरान्तानि सकारे परतः संयोगादौ च	खरान्तानि सकारे परतः संयोगादौ च ॥ शकारादौ च ॥ ९ ॥
28—13	गोपा मे स्तमभूतं गोपा इति द्विवचने	गोपा मे स्तमभूतं गोपा इति द्विवचने ॥
29—14	एकवचनद्विवचनबहुवचनान्यूपमान्तानि	एकवचनबहुवचनान्यूपमान्तानि ॥

- 30—15 प्रपा-रूपा-देवगोपा-इत्यतोऽन्यानि प्रपा-रूपा-देवगोपा इत्यतोऽन्यानि पा इत्यूष्मान्तानि ॥
- पा इत्यूष्मान्तानि
- 31—16 भूरिधारा-शतधारा-मधुधारा भूरिधारा-शतधारा-मधुधारा इत्येकवचनानि ॥
- इत्येकवचनानि
- 32—17 स्त्रीबहुवचनान्यूष्मान्तानि स्त्रीबहुवचनान्यूष्मान्तानि ॥
- 33—18 स्तनयजेति वृष्ट्या पर्जन्यस्य वृष्ट्या- स्तनयजेति वृष्ट्या पर्जन्यस्य वृष्ट्याभीपतो वृष्ट्येति भीपतो वृष्ट्या इति तृतीयान्तानि तृतीयान्तान्यूष्मान्तान्यन्यानि ॥
- 34—19 ब्राह्मामित्रान्ब्राह्मा गृह्णा ब्राह्मैर्न विध्यामि ब्राह्मामित्रान्ब्राह्मा गृह्णा ब्राह्मैर्न विध्यामि इति तृतीयान्ता- न्यूष्मान्तान्यन्यानि ॥
- 35—20 एना पृथिव्या पृथिव्योरसा सं त्वा- एना पृथिव्या पृथिव्योरसा सं त्वा दधामि पृथिवीं पृथिव्या दिवा पृथिव्या इति तृतीयान्तान्यूष्मान्ता- न्यन्यानि ॥
- 36—21 ता वो नामानि सिन्धवस्त्वं ता विश्वा यस्ता विजानादा या ता गङ्गान्तस्वा ता यम आपिता इति नपुंसकबहुवचनानि ता वो नामानि सिन्धवस्त्वं ता विश्वा यस्ता न्विजानादा या ता गङ्गान्तस्वा ता यम आपिता इति नपुंसकबहु- वचनानि ॥ ॥ १० ॥

Some mss., including ours, divide 20 into two sūtras. In that case, the number of the sūtras, in this section, is 22 = 37

॥ इति द्वितीयः पादः ॥

- 37—1 प्रो दीर्घः प्रो दीर्घो यत्र दृश्येतावर्णादिपरं पदम् ।
'प्रा वोचं' वर्जयित्वा द्वे व्यञ्जनेऽन्यत्र न कश्चित् ॥ ॥ ११ ॥
- 38—2 भूते ऊः स्यादितः भूतेऽङ्गस्यादितोऽकारो यत्रावर्णात्परो भवेत् ।
- 39—3 छन्दसि छन्दस्युभयदृष्टत्वादाबाधे तत्प्रयोजनम् ॥
- 40—4 अदन्तस्य अदन्तस्योपसर्गस्य दीर्घत्वं यत्र दृश्यते ।
अवर्णादि परं पदं सर्वर्णे दीर्घ एव सः ॥
अकारान्तादकारादि भूतकाले परं पदम् ।
अघोषश्चेत्परोऽकाराच्च तादृक् पठ्यते पदम् ॥
- 41—5 एष स व्यञ्जने 'एष स' व्यञ्जने लोपः खरेषु खरसंघयः ।
ओकारो यत्र दृश्येताकारादि परं पदम् ॥
- 42—6 एकादेशे तु एकादेशे तु दीर्घान्ताः संहिन्धाः संहिता यदा ।
बहुलं छन्दसीत्युक्तं तदर्थं पठितो गणः ॥ ॥ १२ ॥
- Examples ॥ १३ ॥
- 43—7 आकारात् आकारात्केवलात्पदाद्भूतकाले परं पदम् ।
अकारादीनि सर्वत्र सोण् माद्वयेने तु नेष्यते ॥
- 44—8 रुदन्ते अन्यवर्णान्ताच्च रुदन्तेऽन्यवर्णान्ताच्च । सर्वत्रैकारान्ताच्च ॥ ॥ १४ ॥

- 45—9 एना एहा आदयः प्रकृत्या
 एना एहा आदयः प्रकृत्या ॥
 पु॒ष्टा॒र्मि वाचः पर॑मं व्यो॒म ब्र॒ह्मा॒यं वाचः पर॑मं व्यो॒मो-
 त्त॒मं ना॒कं पर॑मं व्यो॒म विश्व॑भ॒रानु॑स॒र्पातु॑मो॒कोदा॑शवो
 रथा॑ इवा॒शुनि॑व सु॒यमा॑न॒त्त्याशु॑मत् इति वी॒णि । आशु॒-
 गा॒ष्टा॒मिव॑ धृत॒नाजि॑मा॒ष्टु सु॒पक्ष॑मा॒शुमा॒ष्टुर्वि॒पश्चि॑त्प॒तय॑न्त-
 मा॒शुम् (?) उ॒त्ति॒पपा॑न॒ श्लो॒ककृ॑दयं पि॒पा॒न इन्द्रो॑ मा ते
 हृ॒दय॑म॒र्पिप॑सु॒त्ति॒पपा॑नं बृ॒हस्प॑ते पु॒ना रू॒पाणि॑ दे॒वं त्वष्टा॑
 रा॒यः प्रा॒ता रा॒ज्य॒स्व॒न्ता रक्ष॑तु त्वा—
 रो॒दसी॑ वरु॒णामी॑ पि॒बतं॑ रोच॒ने शि॒शति॑ ति॒रते॑ ध॒त्ते उ॒र्वी
 ग॒व्यू॒तिर्दे॒वकृ॑ते प॒थ्यभि॑श्र॒वे भ॑वतः; ते प्र॒गृह्ण॑मध्ये ॥
 भू॒तावि॑भ्यः प॒तिरु॑त्तर॒पद॑मा॒धुदा॑न्तम् ॥
- 46—10 ते प्रगृह्यमध्येः भूताविभ्यः पतिरुत्तर-
 पदमाधुदात्तम्
 द्वि॒यका॑राणि ॥
 द्वि॒जका॑रे ॥
 द्वि॒लका॑रम् ॥
 द्वि॒पका॑राणि ॥
 द्वि॒तका॑राणि ॥
 द्वि॒नका॑राणि ॥
- 47—11 द्वियकाराणि
 48—12 द्विजकारे
 49—13 द्विलकारम्
 50—14 द्विपकाराणि
 51—15 द्वितकाराणि
 52—16 द्विनकाराणि
- ‘म॒ज्जा रज्जुः’ इति द्विजकारे ॥
 क्षु॒लुका॑ इव इति द्विलकारम् ॥
 पि॒प्प॒ली पि॒प्प॒लं पि॒प्प॒ल्यः इत्ये॒वमादी॑नि द्विपकाराणि ॥
 पि॒त्तं वि॒त्तमु॒न्मत्त॑म् इत्ये॒वमादी॑नि द्वितकाराणि ॥
 अ॒न्नं क्षि॒न्नं वा॒न्मवि॑श्ववि॒न्नाम् इत्ये॒वमादी॑नि द्विनकाराणि ॥
 न॒शब्द॑प्रत्ययो यत्र द॒कारान्ता॒त्परो भ॑वेत् ।
 सर्वा॑णि द्वि॒नका॑राण्यव॒पन्नं नि॒दर्शन॑म् ॥
 तस्या॑पवादः । नु॒त्ता॒नां परि॑चितो म॒त्तो रज॒स्या नि॒षत्ताः ॥ १५ ॥
 ए॒का॒रान्ता॒न्यका॑रावाधे ॥
 ना॒ना॒पदा॒न्येक॑पदावाधे ॥
 शो योः प्रा॒णैर्हैव॑ या॒भ्यामृ॑ते न व॒लदा॒वा न॑स्ते न वि॒न्दस्ते
 न्य॒ञ्च॒नं स॒दनं॑ ग॒वीना॑मिन्द्र॒ मेघ॑रु॒द्वं तव॑ मा॒स्मातोऽर्वा॑र्द्धै-
 र्घ॒र्म आ ग॑तं भा॒ग आ ग॑तं त आ ग॒तार्व॑सा स यो॒निमै॑ति
 सा नो॒ नाभि॑र्जा॒र आ भ॑र्गं च॒क्रमा॑ को वि वे॒द व्या॒वय॑तु
 प्र वि॒द्वान् न हि द्यु॒ता यथा॑य॒मरू॑पा अस॒द्यथा॑ द्यौश्च॒ पृथि॑वी
 च न बि॒भीत॑ इति षट् ॥ यच्च॑ प्रा॒णति॑ या॒जि॒तां च॑ न
 दि॒त्स॑ति या॒ञ्च प॒दय॑मि या॒ञ्च न॑ इति ना॒नापदा॑नि ॥ ॥ १६ ॥
 वि॒श्वम॑न्या॒मभी॑वार॒ जागा॑र प्रवि॒शिवा॑ंसम् इत्य॒भ्यास॑स्या-
 पवादः ॥
 ए॒कपदा॑नि ना॒नापदा॑वाधे ॥
 अ॒का॒रान्ता॒नि प्रैष॑ण्या म॒ध्यम॑स्यैक-
 व॒चन॑ानि ॥
 नैग॑मी त॒कारा॑वाधे ॥
 स्वरि॑तान्ता॒न्युदा॑त्तसं॒हिता॒न्युदा॑त्तेनै॒कादेशे॑ ॥
- 53—17 एकारान्तानि
 54—18 नानापदानि
 55—19 अभ्यासस्य
 56—20 अकारान्तानि प्रैषण्या मध्यमस्यैक-
 वचनानि
 57—21 नैगमी तकारावाधे
 58—22 स्वरितान्तान्युदात्तसंहितान्युदात्तेनैकादेशे

- 59—23 प्रतिषेध उदात्तोऽस्मदादेशो
60—24 ऊकारावग्रहाणि
61—25 नकारावग्रहे प्रकृतिभावश्च
62—26 मकारावग्रहाणि
63—27 सु इत्येतनोपसर्गेण
64—28 स्वशब्देन

प्रतिषेध उदात्तोऽस्मदादेशोऽनुदात्तः ॥
अनुदात्तान्युदात्तस्मन्निनान्युदात्तनैकादेशो ॥
ऊकारावग्रहाणि ॥
नकारावग्रहं प्रकृतिभावश्च ॥
मकारावग्रहाणि ॥
सु इत्येतनोपसर्गेण ॥
स्वशब्देन ॥

॥ इति तृतीयः पादः ॥

प्रो दीर्घः ॥

तेशब्दा अनुदात्ता ये छन्दस्युभयसंज्ञिताः ।
वक्ष्यामो युष्मदादेशे समधा निगमभूताम् ॥
तेऽश्मानं तेऽयनं वैव तेऽपरस्मन्ऽक्षिणी च यन् ।
असु ते न्हिह तेऽसुश्च यथा तेऽस्मानि सुर्मिया ॥
विद्यादुदात्तमन्यत्र तेशब्दाः सर्वनाम यन् ।
अनुदात्तं तवेत्यर्थे भाषितं यत्र तत्र तु ॥
अर्थे दृष्ट्वा पदं धार्यं यत्र यत्र यथा यथा ॥

॥ १७ ॥

- 65—1 ददातेः
66—2 इति सार्वधातुके
67—3 रयिं दा इति भूते

ददानः ॥
दास्यो ददाति भर्तव्य इति सार्वधातुके ॥
रयिं दा इति भूते । अद्यतन्या इति सर्वत्र ॥
इदमः सर्वलिङ्गेषु तृतीयादिषु यो विधिः ।
अन्वादेशोऽनुदात्तान्यन्तोदात्तानि पूर्वशः ॥
अन्तोदात्तान्यर्थपादादौ तद्धिभक्तिपरपूर्वं च ॥

॥ १८ ॥

- 68—4 समानाधिकरणे समानार्थे पदव्यवाये-
ऽप्यसौ शतादीनि चान्तोदात्तानि

समानाधिकरणे समानार्थे पदव्यवायेऽप्यस्मै शतम्
आदीनि चान्तोदात्तानि ॥

Examples

॥ १९ ॥

- 69—5 लुप्तशेषेणावग्रहः प्रकृत्यादेशश्च
70—6 दन्तपादद्वयोदकनासिकासहसमान-
रात्रिजायादाकमासाः पुंसि शेरुच्छ्र-
मावद्ब्रम्हीरमिति
71—7 नलोपे च पादस्य
72—8 दीर्घायुन्वायदिषु च
73—9 पातयतेदीर्घोपधस्य

Examples

॥ २० ॥

लुप्तशेषेणावग्रहः प्रकृत्यादेशश्च ॥
दन्तपादद्वयोदकनार्सिकासहसमानरात्रिजायादाक-
मासाः पुंसि शेरुच्छ्रमावद्ब्रम्हीरम् इति ॥

नलोपे च पादस्य ॥

दीर्घायुन्वायदिषु च ॥

पातयतेदीर्घोपधस्य ॥

नि स्तुवानस्य पातय विष्वावीरिन्द्र पातय परां शुक्रानि
पातय शर्मिष पातयामसि नभ उन्पातयाधाम्बद्धमनु

- पातय इयेनौ संपातिनाविव विपपातातु घोषं विद्युतं पात-
यैतां भूमं पथुत्पातायासीति ॥
- 74—10 पादयतिरन्यत्र
पादयतिरन्यत्र ॥
- 75—11 पद्यतिरन्यत्र
आसमाप्त्यानां पत्यमाने इदमा पपत्याद्यौ पत्येत इति ॥
पद्यतिरन्यत्र ॥
- 76—12 सयकाराणि
अभि त्वं त्यभूषु प्रति त्येत एत उत्ये पंतयन्त्युदु त्वं जात-
वेदसमप त्ये तायवोऽध त्वं द्रप्सम् इति सयकाराणि तमि-
त्यस्मिन्नर्थे ॥ २१ ॥
- 77—13 तमित्यस्मिन्नर्थे
अञ्जत्यन्तं प्रथमान्तमुत्तमे परतो द्विधा ।
उत्तमानुत्तमेष्वित्यर्वाङ् मध्ये पराङ्मनाः ॥
अञ्जत्यन्तमतोऽन्यत्र यथासंहितमेव तत् ।
स्वरे वा व्यञ्जने वाक्यं तथा तद्विभजेत्पदम् ॥
- 79—15 तकारान्ते
इन्द्रो मे ऽहिंभरन्धयन्मित्रश्च जरक्षामं महत्पदम् ।
तकारान्ते पदे विद्याजकारादिषु तज्जरत् ॥
अवपश्यं जनानां तृणह्रां जनं प्रैष्यं जनं विवाहां ह्यातीशि-
रूहं जीवातवे ते स्फूर्जयं जातवेदः अपर्यं जातवेदः पश्यं
जातवेदः पश्यं जन्मानि गमयं जातवेदा इति—
- 80—16 नकारान्तानि मकाराबाधे
—नकारान्तानि मकाराबाधे ॥
निःसालां धृष्णुमशं निःकैल्या इरां जङ्गभिः प्रायं नान्वा-
नशे वत्सां नि बध्नीमः शतापांष्टां नि गिरिति तां न शक्नोति
मष्मषाकरं दृषदाकरं नमोऽपथेना जभरैणां तां त्वाह्वा-
वदामसि वर्धयेनां नुदस्व प्रत्यङ्मनां देवताभिर्य एनां नि-
प्रियायतेऽथैनां निप्रियायतेऽथैनां देवा अन्नुवन्नत्युद्यं
जनां विदुः शीमे नानारूपे उदागां जीवो गमयां चकारेति
—मकारान्तानि नकाराबाधे ॥
- 81—17 मकारान्तानि
ससं नु दर्शं नु स प्राच्यां नीयसेऽदृष्टां शमययाना-
न्मध्वा समञ्जश्चिरेव धन्वश्चि जजास गव्यं दुन्दुभ आय-
न्यरन्या अकम् इति—
- 82—18 नकारान्तानि
—नकारान्तानि मकाराबाधे ॥
अकर्मह्यं मृडतामह्यं जानीताशः स्वान्मित्रो जिह्वो
लोकाश्चिक्नेछतीति तकारान्तानि नकाराबाधे ॥
तं निष्कुरु तं नि वध्मस्तं नो भूमे तं नस्तपस्तं निर्देहत
तं नो गोपायतास्सार्कम् इति षण्मकारान्तानि नकाराबाधे ॥ २२ ॥

॥ इति चतुर्थः पादः ॥

॥ द्वितीयः प्रपाठकः समाप्तः ॥

॥ आथर्वणे प्रातिशाख्यमूलसूत्रे
द्वितीयः प्रपाठकः समाप्तः ॥

[अथ तृतीयः प्रपाठकः]

- ॐ रेफपरिहाराणि ॥
 रेफप्रकृतिघोषवत्स्वरेषु ॥
 रेफ इति ॥
 निर्ऋत्या अकः सायंप्रातर्वेन आवरसंतश्च वि वर्धतं कः
 प्रथमा द्वाग्निह राष्ट्रमाहोर्विव्यं धृतं वाः सुग्भीरक-
 रित्यव्ययानि च ॥
 प्रगृह्याणां प्रकृतिभावस्यापवादः ॥
 ३ आमन्त्रित ओकार इतावनापै प्रकृत्या
 आमन्त्रित ओकार इतावनापै प्रकृत्या ॥
 अकारादौ प्रकृत्या एकादेशोऽपि वा कचित् ।
 यस्ते मन्योऽर्विधद्यथा प्रकृत्यान्यत्र लक्षयेत् ॥ १ ॥
 ४ अपिपूर्वो दधातिः
 अपिपूर्वो दधातिः ॥
 ५ अग्नेडितसमासस्य
 अग्नेडितसमासस्यापवादः ॥
 उभे यत्र द्विरुक्तानां सोऽन्तेन विगृह्यते ॥
 आख्यातं यद् द्विरुच्यते नीचैः पूर्वपदं भवेत् ।
 परसुच्चैर्विगृह्यते 'धत्त धत्ते' ति निदर्शनम् ॥
 ६ अनाग्नेडितान्याग्नेडितसदृशानि
 अनाग्नेडितान्याग्नेडितसदृशानि; भुमा भुमा पृथुनां नमो
 नमो देवजनेभ्यो माया ह जज्ञे मायायां मायाया ये ये
 चेमे ब्रह्मचारी ब्रह्मचारी स्योना स्योनगन्म स्वः स्वमां मा
 वोचन्मा मा हिंसिष्टं ते ते भिनभीति यथा ॥ २ ॥
 ७ षत्वणत्वोपाचारदीर्घत्वसमापत्तेः
 षत्वणत्वोपाचारदीर्घत्वसमापत्तेरपवादः ॥
 सूनुतावदपाष्ठवदिति पत्वस्य ॥
 विषुर्गुप्ता प्रतिबुध्यमाना अप्रतिमन्यूयमानाः;
 अभ्यघायन्ति तादुरि—
 अष्टनः—
 द्विनोतेः—
 बोधप्रतीबोधौ केसरप्राबन्धायाः अभ्यघायन्ति पनिष्पदा-
 तिष्ठिपं दाधार जागार भीमायेति उपाचरितस्यापवादः ॥ ३ ॥
 गवां यः पतिर्दीर्घायुरस्या यः पतिर्भूम्याः पृष्ठे हस्तिन्याः
 पदेन यस्याः पदे परि भ्रातुः पुत्रादायुः प्रतरं दधाना
 जीवानामायुः प्र तिर ये नः पितुः पितरो हविः पुरो-
 डाशाम् ॥
 षत्वस्यापवादः । गोसर्नि वि सीमतोऽभि सिष्यदेऽनु सतुं
 सवितवेऽतिसराः प्रतिसरोऽधि स्कन्द वीर्यस्वामिस्कन्द
 मुगीवाभि स्याम पृतन्यतः प्रतिस्पाशानं पञ्चालु सेचिरे
 गात्रालु सर्वा ॥

रपर-सृपि-सृजि-सृशि-सृहि-स्कृजि-स्वरति-स्वरतीनां च॥

णत्वस्यापवादः । चित्रमानो प्रपीनाः प्रपीनां प्रमेनाः प्र
नभस् प्र नभतां परिहिनोमि पर्येनां ब्रह्मनुत्तं प्र मिनी-
ज्जनिर्नीं प्र मिनन्ति व्रतानि न प्र मिनाति संगिरस्त्रिनाम-
स्त्रिनाभिं त्रिनाके ॥

॥ ४ ॥

बालिति पर्वस्या ग्रभीता दुडाशै पापमाह्वेतु पुमांस्तुंसः
परिजातो यां वा ते पुरुषेषु य उग्रीणामुग्रबाहुर्धुः
सुप्राव्या ३ स्वपोः स हि न त्वं तुविष्टमो वृक्षां वनानि सं
चर यत्र त्वाछावदामस्यदितिर्जनित्वमोषयोरमतिर्भाः
स च त्वानुहयामसि वीरतमा शर्विष्ठा वि चयत्कृतं
नोऽधरः सस्यदीष्ट यमु द्विष्मो वरीयो यावया इतो यज्ञं
नयत देवता नः पतर्यन्ति नक्षत्रियानुमावत्कृष्टराधिरुप-
जीवनीयो हस्तिनीव पद्धती पडेर आहुरपितं नहि तज्ज-
राय युक्ष्वा रथं सुवृजनासु दिक्षु मानुषीषु दिक्षु मास्य
त्वचं चिक्षिप क्रक्षाकं वा नीचार्यच्छशयुरस्माकासो
ययोर्विधापपद्यते पर्यैति रक्षन्विद्यानां वधा वन्याय
तक्मनेऽदितेरकार्यं तदु शु प्र वांचतस्तुतपौ मा तं रिषन्
विद्वानो न विद्वान्यथैषु सत्यमुवब्रुतमिव दाह संक्षितं
समिद्धे जातवैदसि ब्रह्मणा कस्मिन्नङ्गे सुकृतमितु लोकं
बभ्रेरध्वयो देव सेनाभ्यः प्राणेन समवादिर्वापस्पृत्रासो
अभि सं विराध्वं पितेवं पुत्रानभि सं स्वजस्र नः ॥

परिपूर्वश्च गणः ॥

हकारादिः संयोगः इवर्णस्थो यकारादौ न गुरुर्भवति इति ॥ ५ ॥

दीर्घत्वसमापत्तेरपवादः । शपथयार्वनीं यवयावानः ॥

कृणोत्वित्यत्र त्रिधातु षत्वं न ॥

मतौ ह्रस्वः ॥

संहितायां विसर्जनीयस्य लोपः ॥

उत्तममुदात्तम् ॥

उत्तरपदे ह्रस्वः ॥

आद्यक्षरस्य वृद्धिः ॥

चक्षुषमिति पञ्चपद्याम् ॥

प्रसारणं दिप्सतीत्याद्यचतुर्थप्रतिषेधे ॥

यकारादौ बहुलं दीर्घः ॥

न भवन्ति । अरातिर्याजन्तिर्यन्ति पुत्रियन्ति सृगयुः

प्रभृतीनि च ॥

गर्विष्टौ गर्वेर्षण इति न लोपो वकारस्य ॥

- 8 कृणोत्विति
9 मतौ ह्रस्वः
10 संहितायां विसर्जनीयस्य
11 उत्तममुदात्तम्
12 उत्तरपदे ह्रस्वः
13 आद्यक्षरस्य वृद्धिः

- 14 यकारादौ बहुलं दीर्घः
15 गर्विष्टौ गर्वेर्षण इति न लोपो
वकारस्य

- 16 शपथेय्यं सहशेय्यायेत्येकारात् परो शपथेय्यं सहशेय्यायेत्येकारात्परो यकारः ॥
यकारः जायामुपैमि तद्वाह्मणं पुनरस्मात्पुनैतु इत्यैकारः ॥
- 17 पूर्वपरौ ह्रस्वौ पौत्राद्यमन्त्राद्यं मेधातिथिं पुरुषास्थे अग्ने अक्रव्यादिति पूर्व-
परौ ह्रस्वौ ॥
- 18 अकारेकारावागमौ पूर्वस्य अपवाञ् ज्योतिषीमानित्यकारेकारावागमौ पूर्वस्य ॥
संज्ञाव्ययेण हविषा जुहोमि समानेन वो हविषा जुहो-
मीति । विधेमेत्यन्यत्र ॥
- 19 विधेमेत्यन्यत्र
- 20 अकारान्तान्विवति अकारान्तान्विवति ॥
- 21 एकारान्ताच्च एकारान्ताच्च ॥
- 22 ओकारान्ताच्च ओकारान्ताच्च ॥

Examples ॥ ६ ॥

॥ इति प्रथमः पादः ॥

- 23—1 उत्पूर्वौ ह्रविः उत्पूर्वौ ह्रविः ॥
मही क्षेमं मही अस्कभायन्मही रोधचक्रे इति द्वि-
वचनात् । एकवचनान्यन्यत्र ॥
- 24—2 एकवचनान्यन्यत्र
- 25—3 तकारान्तानि तकारान्तान्वाकारावाधे ॥ आरास्वद्वन्या दुरास्वा
त्व ऋभः ॥
- 26—4 ऊधन्ताद्वा सुर्न लुप्यते ऊधन्ताद्वा ऊधन्ताद्वा सुर्न लुप्यते ऊधन्ताद्वा ॥
ईकारे वापि मत्वर्थे ॥
स प्रत्युदैत्सल्लिखदुदैतां यतमाने यदैतमन्वैतद्भूतेन इत्ये-
कारादीन्येतेर्ह्यस्तन्याम् ॥
- 27—5 एकारादीन्येतेर्ह्यस्तन्याम्
- 28—6 आख्यातेन विग्रह उपसर्गेण च
- 29—7 अव्ययेन च
- 30—8 यथाशास्त्रं क्रमः संयोगे यथाशास्त्रं क्रमः संयोगे ॥
वर्तै वेशन्त्या इवान्वविन्दाम कर्त्र कर्त्र कृत्याकृता कृतं
पुनः कर्त्र इति रेफमध्ये तकारः ॥
प्रसङ्गाणामिति रेफमध्ये सकारः ॥
अस्थनिष्ठुन्नस्य इति इति सथनाः । यथास्थानं यमः ॥
ख्यातौ एकयौ शुशुधीति बो धौ शुचेः ॥
अन्वान्यं मित्रत्रयीय विश्वगोड्यः संबाधतन्द्रो यजुष्यो
भागमुट्यो मात्व्योऽधोगनु छय इयमेन स्फयावंसौ इति
यकारान्तः संयोगः ॥
गस्हे विह्वौ (?) हकारान्तः संयोगः ॥
त्मना त्मन्या इति तमौ । यथास्थानं यमः ॥
- 31—9 रेफमध्ये तकारः
- 32—10 रेफमध्ये सकारः
- 33—11 ख्यातौ ख्यौ शुशुधीति बाधौ शुचेः
- 34—12 यकारान्तः संयोगः
- 35—13 हकारान्तः संयोगः
- 36—14 तमौ

37—15	गमौ	जग्मे अममर्तम् (?) इति गमौ । यथास्थानं यमः ॥	
38—16	कनौ	कनिक्कतमिति कनौ । यथास्थानं यमः ॥	
39—17	पनौ	पनिम्रतमिति पनौ । यथास्थानं यमः ॥	
		अभ्यासस्यागमो नीत्युपधा लुप्यते पनेः ।	
40—18	ककारादिः संयोगः	छन्दसीत्यागमो लोपः पनतेश्चर्करीतवत् ॥	॥ ८ ॥
41—19	रेफादिः संयोगः	परिवृक्ताज्येनातिपक्षेति ककारादिः संयोगः ॥	
42—20	कृत्तीर्दुर्गानीतीकारः	अनवधर्ष्यमिति रेफादिः संयोगः ॥	
43—21	यो अक्ष्येनेति यकारः	कृत्तीर्दुर्गानी इतीकारः । ऐकारोऽन्यत्र ॥	
44—22	विकारेऽवयवे वा	यो अक्ष्येनेति यकारान्तः संयोगः ॥	
		विकारेऽवयवे वा ॥	
		वृक्न इति कनौ । वृद्धेः । यथास्थानं यमः ॥	
		यक् इति कनौ । यथास्थानं यमः ॥	
45—23	हैरण्यैरिति ण्यौ	हैरण्यैरिति ण्यौ ।	
√46—24	ताम्रधुम्रा इति मरौ	ताम्रधुम्रा इति मरौ ॥	
47—25	नद्यो वेशन्त्या इवेत्ययकारम्	नद्यो वेशन्ता इवेत्ययकारम् ॥	
48—26	त्वष्ट्रेव रूपमिति तृतीयान्तम्	त्वष्ट्रेव रूपमिति तृतीयान्तम् । रेफान्तः संयोगः ॥	
49—27	अपरुध्म इति धमौ	अर्प रुध्म इति धमौ । यथास्थानं यमः ॥	
50—28	कल्मलिः कुल्मलमिति लमौ	कल्मलिः कुल्मलमिति लमौ ॥	
51—29	सत्ते द्वितकारम्	रजस्या निपत्ता इति सत्तेर्द्वितकारम् ॥	
52—30	आर्द्रहस्ता समङ्क इति रेफङकारादिः संयोगः	आर्द्रहस्ता समन्त इति रेफनकारादिः संयोगः ॥	
53—31	तिर्यमिति तिरौ	तिर्यमिति रयौ ॥	
54—32	ऋभ्वाणं मातरिभ्वरीति भवौ	ऋभ्वाणं मातरिभ्वरीति भवौ ॥	
55—33	अन्तवच्चा समन्ते प्र यद्गन्दिष्ठो जिह्वा नि तुन्धीति नकारादिः	अन्तवच्चा समन्ते प्र यद्गन्दिष्ठो जिह्वा नि तुन्धि इति नकारादिः संयोगः ॥	॥ ९ ॥
		॥ इति द्वितीयः पादः ॥	
56—1	नकारस्य विसर्जनीयः	नकारस्य विसर्जनीयः ॥	
		Examples ॥ १० ॥	
57—2	नकारस्य रेफः	नकारस्य रेफः ॥	
		तक्मस्तावानस्थुचैस्तेजांसि न प्रस्तापोधस्त्वं देव सूर्यतः सस्तानि पश्यस्यारोहस्त्रिदिवं दिव इत्यतोऽन्यत्र	
58—3	ह्रस्वोपधस्य तवर्गे प्रकृत्या	ह्रस्वोपधस्य तवर्गे प्रकृत्या ॥	
		तर्वायान्तपसा चिकित्वान्तं कृतो देवान्तां त्वाछावदामसि वि शश्वन्तादि जनान्दहन्तमृषीन्तपस्वतो यम विचक्षासि	
59—4	दीर्घोपधः सप्तधातु विसर्जनीयस्य	इति दीर्घोपधः ॥	

- सप्तधातु विसर्जनीयस्य लोपः ॥
- 60—5 यथापह समासे सकारः कपयोः समासे सकारः कपयोः । अनन्तस्तस्यापवादः । अन्तः-
कोशमिवातः पात्रे रेरिहतीं सद्यः क्रीः श्रेयः केतः छन्दः पक्षे
परः पर इति ॥
- 61—6 पञ्चम्याः परौ पञ्चम्याः परौ परतः सकारः । तस्यापवादः । पुमान्पुंसः
परिजातः प्राणमङ्गैः पर्याचरन्तं ततः परि प्रजातिन
वनस्पतिभ्यः पर्याचृतं सहः पृदाकोः परि संश्रुतमघायोः
परिपन्थिनः विश्वतः परिभूरसि दिवस्पृथिव्याः पर्योज
उद्भूतं बृहत्तः परि सामानि वायोः पर्यात्मोक्तामातः
परि ॥
- 62—7 विसर्जनीयस्य सकारः विसर्जनीयस्य सकारः ॥
- 63—8 षत्वस्यापवादः षत्वस्यापवादः । तैस्त्वं पुत्रं वाग्निस्त्वं पवस्त्वं स्त्वादुस्तुभ्यं
रश्मिभिस्त्वं मन्वुस्ते रयिस्ते मणिस्ते पृथुस्ते स्तत्रयित्नुस्ते
तावतीस्तुभ्यं प्राचीस्त्वं पतिस्त्वमिन्द्राकुभिस्त्वं भवस्यु-
स्त्वं द्यौस्त्वं गृहपतिस्त्वं दिधिपोस्त्वं ॥
- 64—9 अनुपसर्गात्यकारः अनुपसर्गात्यकारः ॥
- 65—10 पूर्वपदात् पूर्वपदात्यकारः ॥
Examples ॥ ११ ॥
इदमु पु तद् पु पर्यु पु महीम् ष्व १ न्य ऊ पु स्तुष ऊ पु
त्यम् पु पर ऊ त एकम् ॥
उपसर्गस्योत्तरपदे दीर्घः ॥
66—11 उपसर्गस्योत्तरपदे दीर्घः अनिङ्गयेषूत्तरपदे दीर्घ इङ्गयेषु च
67—12 अनिङ्गयेषूत्तरपदे दीर्घ इङ्गयेषु च नीहारादिष्वनिङ्गेषूत्तरपदे दीर्घ इङ्गेषु च ॥
68—13 अभ्यासस्य दीर्घः छन्दसि अभ्यासस्य दीर्घश्छन्दसि ॥
Examples ॥ १२ ॥
अश्वादीनां मतौ अश्वादीनां मतौ दीर्घः ॥
70—15 सर्वलिङ्गवचनेषु च सर्वलिङ्गवचनेषु च ॥
Examples ॥ १३ ॥
प्रथमस्य प्रथमस्य दीर्घः ॥
Examples ॥ १४ ॥
द्वितीयस्य द्वितीयस्य दीर्घः ॥
72—17 द्वितीयस्य सात्रासाहादीनामुत्तरपदाद्यस्य
73—18 सात्रासाहादीनामुत्तरपदाद्यस्य सात्रासाहादीनामुत्तरपदाद्यस्य दीर्घः ॥
निलोपे बहुलं ह्रस्वो निलोपे बहुलमिति ।
अन्येषां दृश्यते दीर्घः स समापाद्यते पुनः ॥
74—19 नामेत्यस्य ह्रस्वान्तमसमासे निहिता सप्त नामा इति । अतोऽन्यत्र नामेत्यस्य ह्रस्वान्त-
मसमासे ॥ नामा विश्वरूपो नामावीरणीरिति ॥ १५ ॥
अकारे जनिमा पूर्वं दीर्घत्वं यत्र दृश्यते ।
असमासेऽपि सर्वत्र ह्रस्वेन विभजेत्पदम् ॥

75—20 निपाताव्ययानामुत्तरपदाद्यस्य

समानाक्षरदीर्घान्तमाख्यातं नैव विद्यते ।
 साहितं यत्र दीर्घत्वं ह्रस्वेन विभज्येत्पदम् ॥
 अकारान्तानि प्रैषण्या मध्यमस्यैकवचनानि ।
 नैगमी तकारावाधे ॥
 निपाताव्ययानामुत्तरपदाद्यस्य दीर्घः ॥

॥ इति तृतीयः पादः ॥

अधेति व्यञ्जने दीर्घो वर्जयित्वा त्वं धीः परम् ।
 खरादावथ सर्वत्र व्यञ्जने ह्रस्व एव तु ॥
 पवेत्येव तु दीर्घान्तं पादादौ यत्र दृश्यते ।
 Examples ॥ १७ ॥

समासेऽवग्रहः शिष्टः पदकारेण शास्त्रतः ।
 समुद्रादीनां प्रतिषेधो युवत्यादिषु तद्धिते ॥
 विभक्तौ यत्र नेष्यते पदापूर्वादवग्रहः ।
 तद्वक्ष्यामि यथान्नातमाचार्यैः शास्त्रबुद्धिभिः ॥
 रुदिशब्दार्थसंज्ञा ये नेङ्गयन्ते कुकुमादयः ।
 तच्छास्त्रं शब्दमित्यर्थं यथास्तु नेपातितम् ॥
 संदेहाद्वर्णलोपाच्च व्यत्ययाच्चवगृह्यते ।
 इकारात्परपूर्वयोरनीचो कारणं (?) स्मृतम् ॥
 तसौ मत्वर्थं पदत्वप्रतिषेधेन नेङ्गयेत् ।
 प्रापाभ्यामनिगन्तास्वञ्चतौ नावगृह्यते ॥
 सर्वनाम्ना दशश्चैव परिमाणे च यो विधिः ।
 उपसर्गभ्यो धोपनतेस्तु युवत्यादींश्च नेङ्गयेत् ॥
 प्राणोऽपानति चोदितः प्रापाभ्यां दीर्घसंशयात् ॥
 Examples ॥ १८ ॥

76—1 अञ्चतौ लुप्तप्रत्यये नेङ्गयते

अञ्चतौ लुप्तप्रत्यये नेङ्गयते ह कदाचन ॥
 इष्टापूर्त्तं पितापुत्रौ इत्सामुदौ द्यावापृथिवी द्यावाभूमी उषा-
 सान्तैकादशो द्वादश षोडशी शोडशिनमहोरात्रे शुना-
 सीरा यज्ञायज्ञिर्यं सूर्यामासयोः ॥ ॥ १९ ॥
 समुद्रेऽभिष्टये किमीदी जरायु हारिद्रवेषु निहः स्थपतिः
 सौत्रामण्योदरार्थि मानस्था (?) गोपा गोपीयश्चन्द्रमाः
 कृक्वाकावुभयादनुभयादिति सीमन्तमसमाति शीर्षांति
 परशुरोषेधयः पङ्क्तिश्च आज्यमनुष्टुप् ।
 काहोवाहमदोमदमश्वः न्यग्रोधाः कश्यपो विश्वामित्रो
 गविष्ठिरं मुद्गलं विश्वानरे वैश्वानरो विश्वाहा विश्वहा
 नराशंसो वराहोऽप्सरसो गन्धर्वो रुशती कालकाञ्चा

अद्भुतो मध्यंदिनं शिशुमारां अजगराः पुलिकयाः शङ्खो-
 ऽलिङ्गवा जाष्कमदाः श्वशुराः कुविक्कुषुर्म कचुरः कुमारः
 कुष्ठः कुसुलाः कुनखिनां कुकुधाः कुकुरभाः कूपे कुबेरोऽ-
 कूपारः कुसिन्धं कुङ्कः कुष्टिकाः कुम्भः कंकुभा करुमाः
 क्षिमाः कुरम्पामागः प्राणहस्य प्रावृता प्राशं प्रति प्रेयसी
 प्रत्न आध्र आपण्ड्यौ, आवृणिग्राहन्समायुधमातुरमा-
 पितमामनसमामिच्छार्थमाघाटाः शृङ्गादाभूकमाखुमांसकि-
 रातिरारव्यं आशीविष आहनो व्याघ्रो विष्टारी विष्टपं
 विष्टम्भा विष्टूची विष्ट्वक् विषं विष्टूचो विष्टूचीनां वीष्ट्रे ॥ २० ॥
 विष्ट्वला अविधवा विष्टो वीरुधो विवस्वान्विवस्वते दुरोणे
 दुष्टुतां दुराहा दुरं दुष्टरं दुरदुम्भा दुहिता दुयान् सुनुतां
 सूकरः खसा खाहा सुषा व्यूणोतु रिशादाः सुरभि आ
 सुष्वयन्ती स्वस्ति स्वसराणि स्वावृगभीष्टुनाभीर्णं मही-
 यतेऽनुक्यमन्तक्यानूपुष्पराचं पराचीना निष्का निष्ठयो
 नीलं नीचीनीस्य नीचो नीचीनीहारः प्रेणयोऽवस्तिरवरा-
 घरेऽवर्मपरापरेऽपरमवमावमेऽवममपाञ्चमपाष्टादपाञ्चो
 यन्त्ववाचीनमवाचीनानुपभृदुपवैः पयस्यं संस्कृतं
 संस्कृतं परिष्कृता विश्पतिर्विश्पत्नी जास्पत्यमत्स्कुरं
 तस्करो वनस्पतिर्वृहस्पतिः प्रायश्चित्तं प्रायश्चित्तिम-
 प्रतीत्तं परीत्तः प्रत्तमवत्तामुद्धत उद्धिता उद्धियमाणो-
 द्धता उद्धतेषूत्तमिता उत्थातुस्तिथतः श्वाविद्धदयाविधं
 ममाविधं प्रापाद तुरापाद पृतनापाद शत्रूषाणमहीषा-
 डभीषाडस्मि विश्वापाद ॥ २१ ॥

येषां शाल्पेण नेष्यते पदानां कचिद्विज्ञनम् ।

आवाधायाच (?) दृष्टत्वात्पठितानि परीवृतात् ॥

अरपा अद्भुतोऽन्त्येष्टुरनवद्याभिर्मगुन्धाः शेरभक शेरभ
 शेवृथक शेवृथ सिनीवालि स्तरीतवे मथायति कर्मरा
 अलुभ्यतः कर्मभं पतित्वानुपगराट्क्युपमस्य मातरि-
 भ्वरी समह वृण्यमसश्चतो भूणीयः सक्षणिः श्मश्रुणि
 सनिक्षसो मनुष्यधेवापासः कक्षपासो नदनिमा तता-
 महाः पितामहाः शपथेय्य साहन्य पुंसि नीलागलसाला
 ससुषीररगराटेषु स्थूलभं समाभ्योऽस्त्यासनि गोधा
 मेधा स्वधा अद्धा त्रेधा हवापदं शितिङ्को वल्लगः पतङ्गः
 पण्डगाः सारङ्गं पिशङ्गं पिङ्गो भृङ्गाः हरिमाणं जरिमा
 मदिमानं वरिमत् इदावत्सरायं पुरोडाशौ परमामलितम् ॥
 कार्षीवणा एत्समानो दुन्दुभिः शौशयेन पत्तत औपशिन-
 मदितिर्जनित्वमोपयोः समा नरिष्टा श्वीभिनि दम्ना

नूतनं समीचीः कितवान्सहस्रं ममत्तनं कलशैः शाङ्करस्य
पलीजकम् ॥

गोपायन् कुक्षिला उरुण्डा ये च मदमटाः तुण्डेलमुदुम्ब-
लमयाशवोऽधलाः सुरमायै सध्रीचीः सभागयति रेव-
तीरनामया अलजेः सप्तयमुत्तानायौ कसञ्जीलं दशौसि-
मसुखं उल्लुखलमवैदिः करौकरं पदुरावघारिणीः ॥ २२ ॥

शर्फकः सारथिः सहुः शिखण्डिनौ जीमूताः पतविणो
मुद्रलं मातरिश्वा मधुलालसाला शिलाञ्जाला तलाशा
मदुशान्मधूलकमसभ्यं मेखलां यजत्रा गोत्रस्योर्लपेषु
कम्बुकाग्निहोत्रिका कम्बले मन्दसाना गव्यतिर्वहुलान्
ककाटिकां लाङ्गलं नालानमुलुलयः स्यौ वृषभो गदैभे
पुर्जन्यः सारमेयौ सोम्यैर्चनानाः कसाम्बु कृकाटं वंलगः
शरदौ रिशादा मर्यादाः पादौ मगधैभ्यः कर्बन्धं रिशादसो
नलदी पलदानौ मागधस्तिल्पिजं कृत्वर्जं बह्वर्जं
लिबुजा चीपुद्रुः पृतुद्रुं सद्रौ मिथुयामुया भद्रया उर्विया
सनेयं समनं सखा सख्युः सहुः सदाम्बाः सनातन-
ममभिः सद्रुः सरण्युर्गौतमः कतरः कतमो यतरा यत-
मोऽश्वतरस्याश्वतर्यः प्रातरुच्चा उच्चैर्नविः पराचैरपाचैः
चतुष्टयं सदा सदा सर्वदा मध्यर्दिनः कक्षीवान्छीवान्छी-
वन्तविप्रजस्तामस्वकतां पुरुता करता जनता देवता
द्वयाविनं उभयाविनमामयाविनमामयावी मेखलावी
मेधावी ध्रुवमयो जिगीवान् ददावाँश्चिकित्वान्विद्वान् ॥ २३ ॥
समन्तः सर्वतोऽर्थेऽन्तोदात्तं नावगृह्यते ।

आद्युदात्तमवगृह्यते पूरणार्थे ॥

समानमस्मिन्को देव इत्येतदेवावगृह्यते ।

अतोऽन्यानि समानानि नेङ्गयेत्सर्वदा कविः ॥

अधमावयमावयमित्येतदेवावगृह्यते ।

अतोऽन्यानि नावगृह्यन्ते ॥

अभिधावाभ्याशामाशिष्येतदेवावगृह्यते ।

अतोऽन्यानि आद्युदात्ता(नि) दिगर्थे नेङ्गयेदसौ ॥

उतोत्तरस्मादिति च इत्येतदेवावगृह्यते ॥

उत्तरस्यां दिश्युत्तरं धेहि पार्श्वं सिलाञ्जालस्युत्तरा उत्त-
रादुत्तरो हस्युत्तरस्मिन्त्समुद्रे पूर्वस्मादुत्तरं समुद्रम् ॥

अतोऽन्यान्यवगृह्यन्ते ॥

आयन्त्रित्यन्तोदात्तं यत्र दृश्येत नामवत् ।

आकतेणावगृह्णीयादायन्त्रं चन्द्रमः ॥

आख्यातमाद्युदात्तमनुदात्तं वा यदा भवेत् । तस्माव-

- गृहीयादार्थश्रेकाक्षरमयन्ताः संसृग्धाः ॥ २४ ॥
 अकारान्मानशब्देऽपि परतो नावगृह्यते ।
 यजमानः पर्वमानो वर्धमानो निदर्शनम् ॥
 स्वरात्कशब्दे नेङ्गयेनुण्डिकः शिपवित्तुकाः ।
 छार्यकाउत नग्नकाच्छुकाद्विद्यादत्र निदर्शनम् ॥
 अनुदितामुदिता स समुद्ये (?) उद्यमानमुदिता प्रसारिणा ।
 वदिः ॥
 अतिष्ठिपमतित्रसन्नपुपोऽववृत्रभ्यस्तात् । तस्यैव ।
 नोपसर्गः ॥
 अवधम् । वदिप्रतिपेधः । अनुद्यम् ॥
 विदर्थं विदेः । वेदनम् । नोपसर्गः ।
 विदेरेव । सहसा विद्वानो लोकं विद्वाने विद्युर्मे विद्युतम् ।
 नोपसर्गः ॥
 वित्त्वा विदेष्ट विद वित्ता । अपसृग्धेथामानुचुरानशाना
 आजिमाहुरायोरुद्यमर्नद्यमिति धात्वादि दीर्घोपधम् ।
 नोपसर्गः ॥
 अचिक्रद्वर्कनिकदृच्छारदानः शाशाद्यमानः शशयुः
 शिंश्रियाणो दविद्युतत्तरीतृतं करीकृशं विद्युपीजिज्या-
 सतः सरीसृपं वरीवृजं मरीमृशमविद्युतदित्यभ्यस्ता
 धातवः । नो समासः ॥ २५ ॥
 देवताद्वन्द्वे दीर्घाद्विभ्याभ्यःसु
 सौ च ॥
 सकारे विनतेऽन्यतोऽपि अग्निष्वत्र निदर्शनम् ॥
 समस्तमेकाक्षरं वृद्धया यद्भवेद्विकृतं पदम् ।
 खरात्तत्रावगृहीयाच्छाकल्यस्य तथा मतम् ॥
 एकाक्षरमवर्णान्तं यद्भवेन्नञ उत्तरम् ।
 तत्पदं नावगृहीयादप्रयावादिर्वर्जितम् ॥
 सारथिर्विद्युरो व्यथिर्व्यचः स्वतो नकुलो नखं नपात-
 मोपशः ॥
 पणिष्पदा पणिमंतं वनीमजताद् वरीवर्जयन्ती खरात्खरः
 खनित्रिमाः कृत्रिमः पृत्रिमम् ॥
 खरलिङ्गखरविभक्तिवचनविशेषेषु
 80—5
 81—6 वर्णलिङ्गखरविभक्तिवाक्यव्यत्यय-
 श्छन्दसि
 82—7 वर्णलोपागमह्रस्वदीर्घञ्जुत-आत्मने-
 भाषा-परस्मैभाषा अपियन्यपियन्ति
 खरलिङ्गखरविभक्तिवचनविशेषेष्विति यावद्वा ॥
 शास्त्रे पुराणे कविभिर्दृष्टमेतत् वर्णलिङ्गखरविभक्तिवाक्य-
 व्यत्ययश्छन्दसीति ॥
 वर्णलोपागमह्रस्वदीर्घञ्जुत आत्मनेभाषाः परस्मैभाषा
 अपियन्ति ॥

न तर्कबुद्ध्या न च शास्त्रदृष्ट्या,
 यथास्नातमन्यथा नैव कुर्यात् ।
 आस्नातं परिषत् तस्य शास्त्रं,
 दृष्टो विधिर्व्यत्ययः पूर्वशास्त्रे ॥
 आस्नातव्यमनास्नातं,
 प्रपाठेऽसिन् क्वचित् पदम् ।
 छन्दसोऽपरिमेयत्वात्,
 परिषत्तस्य लक्षणं परिषत्तस्य लक्षणमिति ॥

॥ इति चतुर्थः पादः ॥

॥ इति तृतीयः प्रपाठकश्च ॥

अथर्वणे संहितालक्षणग्रन्थे प्रातिशाख्य-
 मूलसूत्रं समाप्तम् ॥

अथर्वप्रातिशाख्ये तृतीयः प्रपाठकः समाप्तः ॥
 इति प्रातिशाख्यं मूलसूत्रं समाप्तम् ॥

सं० १६६८ वर्षे, द्वितीय आषाढ वदि ६ षष्ठी, मृगुवासरे ॥
 लेखकपाठकयोः शुभं भवतु ॥ राम ॥ राम ॥ राम ॥

अथर्व प्रातिशाख्यम्

॥ ॐ नमो ब्रह्मवेदाय^१ ॥

[प्रथमः प्रपाठकः]

ॐ नमस्कृत्य ब्रह्मणे शंकराय । ऋषिभ्यः पूर्वैभ्यः । शसु वाचास्तु मे गीः ।
प्रज्ञां ब्रह्ममेधां तपश्चादिश्याद्ब्रह्मा यशसं मा कृणोतु ॥

१ ॥ अथातो न्यायाध्ययनस्य पार्षदं वर्तयिष्यामः ॥ १ ॥

अत्रोच्यते । य इमे त्रयो न्यायाः क एषामाद्यो न्याय इत्यत्राह :—

२ ॥ पदानां संहिता^३ विद्यात् ॥ २ ॥

तदुनां यथा तन्तूनां वासो यथा दासशिलासृदां प्रासादस्तथा च संधिशस्त्राणि
मांग पदसंधानार्थं प्रोक्तानि । माङ्गलिकस्वाचार्यो मध्ये पदं न्यार्यं प्रोवाच । अथ किं
प्रयोजनोऽयं पदविधिः । ननु चोक्तम् :—

३ ॥ समर्थः पदविधिरिति^१ ॥ ३ ॥

३b इहापि वक्ष्यति :—

ऋषिप्रोक्तमन्त्रादिशब्दस्वरज्ञानार्थः पदविभागः ।

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३c तदिदं शास्त्रं व्याकरणं पुरस्तादध्येयमलं विज्ञानाय । आस्नायदाकर्तार्यम् ।
शाखान्तरेष्वन्यथा निगदत्वात् । समानशब्दानां स्वरान्यत्वाद्दृष्टान्यत्वाच्च । कानि
३d पुनरस्य प्रतिशाक्यस्य प्रयोजनानि ?
वक्ष्यति :—

वत्व० एतावत्त्वमपवाद आबाधश्चार्थशब्दतः ।
पंच सांवेदनं न्यायमुखं पञ्चस्वर्थेषु वर्तते ॥
पंच पञ्चार्थसंनिवेशाद्भ्रम्यते पञ्चैव प्रयोजनानीति ।

॥ १ ॥

1. Omitted in V, P, Vr has ओ नमो अथवेदाय, AI and S ओ नमो श्रीमद्वेदाय 2. V संहिता, S संहित.

3. P. पदविधिरिति ।

वस्व—१० अथ कीदृशेतावस्वं नाम ?

यत्रैतानि पदान्येवमादिष्वेवं भवन्त्यतो नान्यथेति ।

तद्यथा :—

इचा० पूषा त्वेतश्चावयतु प्र विद्वान्—१८. २. ५४=X. 17. 3.

अत्र च प्र विद्वान् विगृह्यते । समासोऽन्यत्र । किं कारणम् ? प्रेत्यस्य
च्यवतिना सामर्थ्यम् । पूर्णं त्वेतः प्रच्यावयतु विद्वान् इति ।

कर्मन्वा ३ कर्मन्कर्मआर्भगम्—कर्मन्ऽकर्मन् । आऽर्भगम् ४. २३. ३.

आर्भगम् इति समस्यते । विग्रहोऽन्यत्र । किं प्रयोजनम् ? कर्मणि कर्मण्याभगम् ।

अधिश्चितेऽग्निहोत्रे—अधिऽश्चिते । अग्निऽहोत्रे १५. १२. १.

अधिशब्दस्य अतिशब्देन सह समासः । विग्रहोऽन्यत्र । कस्मात् ? कर्मप्रवच-
नीयत्वात् ।

अप अपवादो नाम :—

तन्यायाछ

यत्रैतन्न्यायाच्छब्दा अन्यथा निगदा भवन्ति ।

यो विभक्तिं दाक्षायणं हिरण्यम्—विभक्तिं १. ३५. २=RVKh. X. 128. 8

द्वितीयवेलायाम् इति प्राप्ते आदिरुदात्तो भवति ।

ईत्ते हिंस्ते अर्दत्ता उरुषम्—अर्दत्ता १२. ४. १३.

अन्त अन्तवेलायाम् इति प्राप्ते आदिरुदात्तो भवति ।

अग आवाधो नाम :—

तद्य

यत्रैतच्छब्दार्थतस्तुल्या संहिता भवति ।

अवकादान्—अवकाऽअदान् ४. ३७. १०.

गर्भादं कखं नाशय—गर्भऽअदम् २. २५. ३.

अन्नादीः—अन्नऽअदीः १५. १४. ३, ६.

मि. on the mar. अन्नादीभिः—अन्नऽअदीभिः १५. १४. ३, ६.

अन्नादम्—अन्नऽअदम् १५. १४. १, २, ७-१२.

कर्णोपपदो वृद्धिमानकारप्रत्ययः, सोऽयमिति मन्येत । अकाराद्युत्तरं^६ पदम् ।

अत्र व्यञ्जनान्तात्तथान्यत्र^७ :—

हविरदान् (हविःऽअदान् ४. ३७. ८, ९) इति ।

खति शाखान्तरेऽपि :—

तन्नस्तप उत सत्यं च वेतु—तम् । नः ; cp. 140c; तत् नः in Śaunaka's

school; १२. ३. १२.

अकारान्तं पुंसि वचनम् । नपुंसकं तकारान्तं शौनके^८ ॥

prathamāntāni tr-
tīyāntāni śaunakas-
ya pratijñānam navr-
tīh 1. 8

3h सांवेदनं नाम :-

भवन्ति
याष्ट

यत्रैतन्म्यायाच्छब्दा अल्पशो निगदा भवन्ति ।

ज्येष्ठ

तदिदं स भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेष्वर्च्यः—ज्येष्ठम् ५. २. १=X. 120. 1.

ज्येष्ठशब्दस्य आदिश्रुदात्तो भवति । श्रेष्ठ इत्यस्मिन्नर्थे । अन्तोदात्तमन्यत्र ।

पूर्वजात इत्यस्मिन्नर्थे ।

उतैषां ज्येष्ठ उत वा कनिष्ठः (ज्येष्ठः १०. ८. २०.) इति ।

आखरे कृष्णा इषितं अनतिष्ठः—कृष्णाः ६. ४६. ३=X. 94. 5.

वर्ण

कृष्णशब्दस्य आदिश्रुदात्तो भवति मृगाख्यायां चेद्भवति । अन्तोदात्तमन्यत्र वर्ण

इत्यस्मिन्नर्थे ।

कृष्णं नियानम् (कृष्णम् ६. २२. १=1. 164. 47) इति ।

न्यायमुखं नाम :-

3i

आम्नायो न्यायाधिगतः । वक्ष्यति :-

“नकारस्य विसर्जनीयः”;

“नकारस्य रेफः” इति ।

इदं चापि :-

उताम् द्याम् (उत । अमूम् ४. ३०. ७=X. 125. 7) इति ।

-कारांताना
-नामकारान्ता-
नामित्यां ?उकारोपधानां मकारान्तानां मीयतां (?) गणादिः^३ ।

On the margin

4 ॥ द्विरुदात्तं बृहस्पत्यादीनाम् ॥ ४ ॥

बृहस्पतिः २. १३. २ ; about 93 times.

शचीपतिः ३. १०. १२.

तनूनपात् ५. २७. १.

द्यावापृथिवी २. १. ४ ; about 65 times.

उपासानक्ता ५. १२. ६.

देवाश्विनौ ६. ३. ३.

मित्रावरुणौ ४. ३६. ७ ; about 16 times.

अग्नीषोमौ ३. १३. ५ ; ८. ६. १४ ; अग्नीषोमौ ६. ६३. ३ ; अग्नीषोमौभ्याम्

१२. ४. २६.

प्रत्यचाष्टुपोत्तमौ द्वौ
उदात्तौ भवतः on
the margin

—अजुषिपरे—

प्रत्य

5 ॥ प्लुतानामादितस्त्रीणि प्रत्यञ्चां द्वे उपोत्तमे^५ ।

षा

तवैषान्तं च यावद्वा नराशंसो वनस्पतिः ॥ ५ ॥

1. Vn. इच्छिरा. 2. Vn. repeats नकारस्य वि- 3. After गणादिः Vn. reads बृहस्पतिः शचीपतिस्तनूनपाद्यावापृथिवी उपासानक्ता देवाश्विना मित्रावरुणावन्मौषोमवजुषि पर प्लुतानामादितस्त्रीणि प्रत्यञ्चां द्वे उपोत्तमनवेपंत च यावद्वा नराशंसा बृहस्पतिः प्लुतोदात्त परमेकस्तरिते चाजुशत शेषो द्विरुदात्त बृहस्पत्यादीनामामञ्जित्वरेण अजुषि पराविति किमर्थं वा अग्नीषोमानजुष सखावा. 4. Al. and Vr combine 3-4 into one. 5. Vn तुपोत्तमे.

[नरांशंसः ५. २७. ३; वनस्पतिः ४. ३. १; about 35 times.]

मथित एकोदात्तं पदम् । एकस्वरितं च । अनुदात्तं शेषम् । आमन्त्रितमामन्त्रितस्वरेण ।

अञ्जुषिपराविति^१ किमर्थम् ?

यो अग्नीषोमावजुषे सखाया (अग्नीषोमौ ६. ६१. ३) इत्यन्तोदात्तः ॥

॥ ३ ॥

6 ॥ अवर्णमध्य^२ आकार एकादेशे विशेषः ॥ ६ ॥

*स च उदात्तेन सह
एकादेश उदात्तो
भवति on the
margin

स्वरकृतोऽनुपलक्ष्यः सर्वविज्ञानस्यानुत्यत्वात्* ।

- १ भर्गेनाहं सहागमम्—सह । आ । अगमम् २. ३०. ५.
- २ हविषाहार्षिमेनम् (-वा । आ । अद्वा- ३. ११. ३, ४=X. 161. 3) इति द्वे ।
- ३ आजामि त्वार्जन्या—त्वा । आऽअर्जन्या ३. २५. ५.
- ४ विषं ह्यस्यादिवि—अस्य । आऽअदिवि ७. ५६. ५.
- ५ यदा मार्गन्यथमजा ऋतस्ये—मा । आऽअर्गन् ६. १०. १५.
- ६ अभ्यर्क्ताक्ता—० अक्ता । आऽअक्ता १०. १. २५.
- ७ ब्रह्मणापीपदाम् तम्—ब्रह्मणा । आ । अपि— १०. ५. ४२.
- ८ पूर्णो मन्थेन मार्गमत^३—मा । आ । अग- १०. ६. २.
- ९ वत्सं गायत्रीमनु ता इहगुः—इह । आ । अनुः १३. १. १०.
- १० तं नो गोपायतास्माकम् (—यत् । आ । अस्माकम् १२. ३. ५५-६०) इति षट् ।
- ११ सूर्यारोहः प्रयती पतिम्—सूर्यो । आ । आरोहत् १४. १. १२=X. 85 12.

C. adisi, V dā 'to out'

Rv I 164 37 ā āgan

अवर्णान्ताच्च

7 ॥ अवर्णान्ताच्च^४ ॥ ७ ॥

अवर्णान्ताच्च
पदं is crossed

अवर्णान्ताच्च आकारः परः पदं पठ्यते । किं कारणम् ? ह्रस्वस्य दीर्घदृष्टत्वात् ।

तामिहावह

फेनमिवावह-

- १ तामिहा वहताम्—तौ । इह । आ । वह- ३. २४. ७.
- २ नदी फेनमिवा वहत्—फेनम्—इव । आ । वहत् १. ८. १.
- ३ सजातानुग्रहा वद—उग्र । इह । आ । वद १. १०. ४.
- ४ हन्तं जुषस्व प्र वह्ना याहि शूर—प्र । वह् । आ । याहि २. ५. १.
- ५ बावोष्ठिवी अनु मा दीधीथाम्—मा । आ । दीधीथाम् २. १२. ५.
- ६ विश्वे देवासो अनु मा रभध्वम्—मा । आ । रभध्वम् २. १२. ५.
- ७ इमं यत्तं विततं विश्वकर्मणा देवा यन्तु—० कर्मणा । आ । यन्तु २. ३५. ५.

कर्मणा

1. The reading of the text was—अञ्जुषिपराविति किमर्थम् । यो अग्नीषोमावजुषे सखाया । But this was crossed and the reading adopted here was put down on the margin. 2. Vn अवर्णम् आकार एकादेशः विशेषः. 3 Vn मार्गत् 4 Vn रोहन्. 5 Vn. अवर्णान्ताच्च उदात्तेनाकारेण सह एकादेश उदात्तो भवति on the margin.

Repeated	ताविहा वहताम्—३. २४. ७.	
तानय	न धनु॑रिवा तानया॑ पत॑—धनुः॑ ऽइव । आ । तानय॑ ४. ४. ६.	
नामा	६ महत्त॑द्रूपो अ॒नु॒रस्य॑ नामा विश्व॑रूपो अ॒मृत॑नि तस्यौ—नाम । आ । वि- । तस्यौ॑ ४. ८. ३=III. 38. 4.	C mahastad—
छि	१० नड॑मिवा छिन्धि—नडम्॑ ऽइव । आ । छिन्धि॑ ४. १६. १. ११ इति॑ त्वा र॑भ ओषधे॑—त्वा । आ । र॑भे ४. २०. ६. १२ आ॒सुयोनि॑ प्रथम॑ आ वि॒वेशो॑ यो वाच॑मनु॒दितां चि॒केत॑—वि॒वेश । आ । यः । चि॒केत॑ ५. १. २.	
इ	१३ इन्द्रा॑ याहि मे हव॑म्—इन्द्र । आ । याहि॑ ५. ८. २.	
इ	१४ अ॒नु त्वेन्द्रा॑ र॒भामहे॑—त्वा । इन्द्र । आ । र॒भा- ५. ८. ६.	W. indra—
व	१५ घन्ध॑श्चा याहि—च । आ । याहि॑ ५. १२. ३=X. 110. 3. १६ अ॒भिर्होता॑ हस्त॒गृह्या नि॑नाय—हस्त॑ ऽगृह्य । आ । नि॒नाय॑ ५. १७. २= X. 109. 2.	
पूर्ण	१७ सरो॑ पूर्णमिवा दधत्—पूर्णम्॑ ऽइव । आ । दधत् ५. २५. १. १८ ए॒वा द॑धामि ते गर्भ॑म्—ए॒व । आ । द- ५. २५. २. १९ गर्भे॑ ते अ॒श्विनो॒भो ध॑त्ताम्—अ॒श्विनो । उ॒भा । आ । ध॑त्ताम् ५. २५. ३= X. 184. 2.	
	२० प्र॒जायै॑ त्वा॒ नयाम॑सि—त्वा । आ । न॒या- ५. २५. ८. २१ अ॒श्विना॑ ब्रह्म॒णा य॑तम्—ब्रह्म॒णा । आ । य॑तम् ५. २६. १२. २२ बृह॑स्पते ब्रह्म॒णा या॒हिर्वाङ्—ब्रह्म॒णा । आ । या॒हि । अ॒र्वाङ् ५. २६. १२.	
ब्रा	२३ आ त्वा च॑त॒न्वर्व्य॑र्मा पू॒षा बृह॑स्पतिः—आ । त्वा । च॑त॒तु । अ॒र्यमा॑ । आ । पू॒षा । आ ५. २८. १२.	
अंशु	२४ अ॒ंशुरि॒वा प्या॑यत॒म्यम्—अंशुः॑ ऽइव । आ । प्या- ५. २६. १२. २५ अ॒पथे॑ना ज॒मैरै॑नाम्—अ॒पथेन॑ । आ । ज॒भार । ए॒नाम् ५. ३१. १०. २६ सु॒नोता॑ च॒ धावत॑—सु॒नोते । आ । च॒ धा- ६. २. १. २७ तेना॑ नोऽव॒सा ग॑हि—तेन॑ । नः । अ॒वसा॑ । आ । ग॑हि ६. ७. १. २८ अनु॑ त्वा र॑भे (त्वा । आ । र॑भे ६. ४८. १-३) इति॑ व्रीणि । २९ आ नो॑ गोषु भ॒जता॑ प्र॒जायाम्—भ॒जते । आ ६. ५५. २. ३० वच॑सा वे॒दायाम॑हे—वच॑सा । आ ६. १०८. ५. ३१ तेमः॑ सु॒स्मर्या॑ धेहि॑ नो वसो—सु॒स्म ऽया । आ । धेहि॑ ७. ५५. १. ३२ वृष॑णा वृ॒पेयाम्—वृष॑णा । आ । वृषे॑- ७. ५८. २=VI. 68. 11. ३३ तस्य॑ त्वं प्रा॒णेना॑ प्या॒यस्व—प्रा॒णेन॑ । आ । प्या- ७. ८१. ५.	summayā falls under IV 80, which prescribes separation of yā in the Pada

३४ स्वस्त्ये ताक्ष्यमिहा हुवेम—इह । आ । हु- ७. ८५. १; ताक्ष्यम् । इह । हुवेम
X 178. 1.

३५ द्विषते त्वा सजामसि—त्वा । आ । सजा- ७. ११५. १.

C sacāmasi

३६ मा त्वा जम्भः संहृत्तुर्मा तमो विदन्मा जिह्वा बर्हिः—जिह्वा । आ ८. १. १६.

३७ मा रभथाः सुजेमम्—मा । आ । रभथाः ८. २. ७.

ताविश वंतु ३८ ता इहा यन्त्वोषधीः—इह । आ । यन्तु ८. ७. १०.

यतु ३९ इहा यन्तु प्रचेतसः—इह । आ । यन्तु ८. ७. ७.

४० अमिर्गर्भे इवा शये—गर्भेऽइव । आ । शये ९. ३. २१.

४१ अजा रोह सुकृता यत्र लोकः—अज । आ रोह ९. ५. ९.

४२ स मा धीर पाकमत्रा विवेश—अत्र । आ । वि- ९. ९. २२=1. 164. 21.

४३ कस्तदा मित्रावरुणा चिकेत—रुणा । आ । चि- ९. १०. २३=1. 152. 3.

ब्रह्मा ४४ ब्रह्मा विवेश—ब्रह्म । आ । वि-१०. २. ३३.

brahmā TA. 1.27 3 4

४५ तेना रभस्व त्वं शत्रून्—तेन । आ । र-१०. ३. १.

४६ प्रैषीं ब्रूषीहि प्र मुणा रभस्व—प्र । मुण । आ । र-१०. ३. २.

४७ तस्मिन्धृतस्तावो मुष्टा त्वमग्ने दिवं रुह—मुष्टा । आ । रुह १२. २. १७.

ख मुश देव ४८ निः क्रव्यादं मुश वेव्यजनं वह—मुद् । आ । वह १२. २. ४२.

४९ प्र यज्ञं पशुं त्वरया हरीषम्—त्वरय । आ । हृ- ओ- १२. ३. ३१.

५० चरेदेवा ब्रह्मयणात्—एव । आ १२. ४. १६.

विशतु ५१ तास्त्वा विशन्तु मर्नसा शिवेन—त्वा । आ । चि- १३. १. १०=TB.II.5.2.2.

५२ कृत्वैषा पद्धती भूत्वा जाया विशते पतिम्—भूत्वा । आ । चि- १४. १. २५.

bhūtvā RV X. 85
29

पशुभ्य आ वृश्चते ५३ पशुभ्यश्चा वृश्चते—पशुभ्यः । च । आ । वृ-१५. २. २.

५४ क्षत्राय ना वृश्चते—न । आ १५. १०. २.

५५ राष्ट्राय ना वृश्चते—न । आ १५. १०. २.

8 ॥ इकारादौ च ॥ ८ ॥

अवर्णातात्

स्वरसंधितुल्यत्वात् । इकारादौ च अवर्णान्तात्पर आकारः परः पदं पठ्यते^१ ।

किं कारणम् ? स्वरसंधितुल्यत्वात् ।

(धियेष्टा नः—धिया । आ । इहि । आ । नः २. ५. ४.

त्वेन्द्र

गिरो मे जुषस्वेन्द्र—जुषस्व । आ । इन्द्र २. ५. ४.

अवाङ्मतेन स्तनयितुनेहि—ना । आ । इहि ४. १५. ११.

कुष्ठेहि त्वमनाशन—कुष्ठ । आ । इहि ५. ४. १.

उष्णेन वाय उदक्नेनेहि—वायो इति । उदक्नेन । आ । इहि ६. ६८. १.

तत्संजाता अव पश्यते—संजाताः । अव । पश्यत । आ । इति १८. ४. ३७.

(a) akāśa udātteno-
dātāh III 66, ex-
amples as marked
here
(b) trīni padāny apr-
ktamadhyanī IV
113, examples as
marked

Quoted in CCA III
88, IV 113-115

Quoted as an exam-
ple under III 88
vāya-uda- is quoted
under II. 21, 24;
III 85—kanehi un-
der III 88, 66.

1. Vn इरवम; पृष्ठभावा mistaken for र by the scribe. 2. अवर्णातादुदात्तेनाकारेण सह एकादेश उदात्त स्यादिकारादौ च परे on the margin. 3. Vn. वयते

“आकारः केवलः प्रथमं पूर्वेण”

ākāraḥ kevalah
prathamam pūrvēṇa
III 88,
examples the same
as here

- मं इत्युक्तम् । समासे परेण प्रथमं संधीयते :—
 मयं चित्तमुपायसि—चित्तम् । उपऽआयसि; √ इ १. ३४. २.
 यस्य यस्थं जायासुपैमि^१—उपऽपेमि = आ + एमि ६. ११८. ३.
 तद्गाह्वणिं पुनरस्मासुपैतु—उपऽपेतु = आ + एतु ७. ६६. १.

प्रकाशौ

१॥ एकारादौ च^२ ॥ ९ ॥एकारादौ चावर्णान्तात्पर आकारः परः पदं पद्यते^३ । किं कारणम् ?

स्वरसंधितुल्यत्वात् :—

लिङि

- इहैतु सर्वो य. पशु.—इह । आ । एतु १. १५. २.
 पुनर्मैतिवन्द्रियम्—पुनः । मा । आ । एतु ७. ६७. १.
 गृह्णामि हस्तमनु मैत्रवच—अनु । मा । आ । एतु १२. ३. १७.

punar mām aītv m-
AGS III 6 8

॥ ४ ॥

१० ॥ कृदन्ते^४ द्रष्टुपसर्गे^५ यत्र पूर्वेण विग्रहः^६ ।

व्यूहो

अनर्थकः कर्मप्रवचनीयो व्यूहो वा विगृह्यते ॥ १० ॥

रवायना

- १ प्रं सुमतिं संवितर्वाय ऊतये^१—प्र । सुऽमतिम् ४. २५. ६.
 २ अवं मन्थुरवायतावं बाहू—अवं । आऽयता ६. ६५. १.
 ३ वि ते^२ सुधामि रशानां वि योक्त्रं वि नियोजनम्—वि । निऽयोजनम् ७. ७८. १.
 ४ निर्दुर्गमपर्यः—निः । दुःऽअर्मपर्यः १६. २. १.
 ५ सं रय्या सं सुभूत्या—सम् । सुऽभूत्या ३. १४. १.
 ६ एकैरूपो भवसि सं समृद्धया—सम् । सम्ऽक्रद्धया १२. ३. २१.
 ७ अपं परेतो अस्मि—अपं । पराऽइतः ४. ३२. ५.
 ८ अपं दुर्मतिं^३ हतम्—अपं । दुःऽमतिम् १४. २. ६.

‘We can hardly help
emending manyās to
dhanūs ‘bow’ in
a’ W.W emends to dur-
admanyāhsam su-and sam sa-
are cited under II.32.

मं

सं

हविर्मैथीना

वृताः सर्पतः

तनुमभि संवसानौ

- ८ हविर्मैथीनाभ्यां देविवांसताम्—अभि । आऽविवा- ८. ४. २१.
 ९ वृतादभि प्रसर्पतः—अभि । प्रऽसर्पतः ८. ६. २२.
 १० समानं तनुमभि संवसानौ—अभि । सम्ऽवसानौ १२. ३. ५२.
 ११ समाकृतीर्नमामसि—सम् । आऽकृतीः ३. ८. ५; MS. II. 2. 6.
 १२ अमिर्विश्वान्यप दुष्कृतान्यजुष्टान्यारे अस्मद्वातु—अप । दुःऽकृतानि ६. ४५. २ =

X. 164. 3.

सिधौ

निरु

- १४ आ सिन्धोरो^{११} परावतः—आ । पराऽवतः ४. १३. २ = X. 137. 2.
 १५ निरुपानसात्—निः । उपऽआनसात् २. १४. २.

1. Vn सुपेमि; पृष्ठमात्रा of ये has been left out. 2. अवर्णान्तादुदात्तेनाकारेण सह एकदेश उदात्तः स्यादेकारादौ च परे on the margin.
 3 So ms., op पश्यते, Vn. सङ्कते. 4 Vn. कृत्यते. 5 Vn. दुपस्ये. 6 Vn. विगृह, R combines 10-11 into one, P combines
 10-12 into one. 7 Vn. प्रदुनवमस्य 8 Vn. निग्योजन 9 Vn. समृद्ध्या 10 Vn. यमारता अप परेतो० दुर्मती. 11 Vn. omits धौ.

- १६ श्रेतो यन्तु व्याध्यः प्रातुर्ध्याः ओ अरास्तयः—प्र । अनुऽध्याः ७. ११४. २.
- ध्यापि १७ अन्यो अन्यस्मिन्नध्यापितानि—अधि । आऽअपितानि ८. ९. १९.
- १ १८ उत्प्रजापतिरग्रमीत्—उत् । प्रजाऽपतिः । अग्रमीत् ८. १. १७.
- १९ अनु प्रजापतिर्बुध्यते—अनु । प्रजाऽपतिः ९. १. २४.
- २० शरीरेऽधि प्रजापतिः—अधि । प्रजाऽपतिः ११. ८. ३०.
- २१ उग्र प्रशिष्यमासते—उग्र । प्रऽशिष्यम् १३. ४. २७.
- २२ ये पार्थिवे रजस्या निषत्ताः—आ । निऽसत्ताः १८. १. ४६=X. 15. 2.
- निषन् २३ अस्मिन्बहिष्या निषद्य—आ । निऽसद्य १८. १. ५९=X. 14. 5.
- सिधु २४ सिन्धुतर्स्याभृतम्—परि । आऽभृतम् ७. ४५. १.
- मगेभ्यः २५ प्राणमङ्गेभ्यः पर्याचरन्तम्—परि । आऽचरन्तम् २. ३४. ५. TS. III. 1. 4. 1.
- २६ ततः परि प्रजातेन—परि । प्रऽजातेन ६. ८९. १.
- भूतं २७ वनस्पतिभ्यः पर्याभृतं सहैः—परि । आऽभृतम् ६. १२५. २=VI. 47. 27;
TS. IV. 6. 6. 6.
- २८ वृदाकोः परि संभृतम्—परि । सम्ऽभृतम् ७. ५६. १.
- वर्त्तने २९ पथामनु व्यावर्त्तने—अनु । विऽआवर्त्तने ६. २६. २.
- परवीमनु ३० पराचर्मनु संवतम्—अनु । सम्ऽवतम् ६. २९. ३.
- अगान्वनुविधि ३१ अङ्गान्यनु विधिताः—अनु । विऽस्थिताः ६. ९०. २.
- ३२ मनसोऽनु प्रवाच्यम्—अनु । प्रऽवाच्यम् ६. १०५. १.
- संवतम् ३३ पृथिव्या अनु संवतम्—अनु । सम्ऽवतम् ६. १०५. २.
- ३४ समुद्रस्यानु विश्वरम्—अनु । विऽश्वरम् ६. १०५. ३.
- ३५ दक्षिणामन्वावृतम्—अनु । आऽवृतम् १०. ५. ३७.
- ३६ दीर्घामनु प्रसितिं दीर्घुर्नरैः—अनु । प्रऽसितिम् १४. १. ४६=X. 40. 10.
- चरत ३७ समानं योनिमनु संचरन्तम्—अनु । सम्ऽच- १८. ४. २८=X. 17. 11;
TS. III. 1. 8. 3.
- यद्वाता, सं ३८ यद्वातावधि संभृतम्—अधि । सम्ऽभृतम् १. ३. ६.
- ३९ पृथिव्या अच्युद्धतम्—पृथिव्या । अधि । उत्ऽभृतम् २. ३. ५.
- ४० मघोरधि प्रजातासि—अधि । प्रऽजाता १. ३४. १.
- Repeated ४१ पृथिव्या अच्युद्धतम्—२. ३. ५.
- ४२ पृथिव्या अच्युद्धतम्—अधि । उत्ऽभृतम् २. ७. ३.
- पवा ४३ षष्ठ्यपञ्चाधि निर्मिता—अधि । निऽमिता ८. ९. ४.
- ४४ मातुर्मात्राधि निर्मिता—अधि । निऽमिता ८. ९. ५.
- ४५ ततः परि प्रजातस्य—cp. कुतो अधि प्रजातम् ९. ९. १८.
- ४६ कसिन्नम् अतमस्याख्याहितम्—अधि । आऽहितम् १०. ७. १.

C. pampra—one word, cited as an ex under II 40, and a counter-ex. under II 66

C. anuvyā—one word.

C. anupravā—one word

B.V X. 40 10and
Pai. dīghiyuh.

C samāntam

- ४६ द्यौर्यस्मिन्ध्याहिता—अधि । आऽहिता १०. ७. १२.
 च्छि ४७ पुरुषेऽधि समाहिताः—अधि । सम्ऽआ- १०. ७. १५. *
 ४८ उच्छिष्टेऽधि समाहिते^३ ?
 समाहिताः ४९ उच्छिष्टेऽधि समाहिताः—अधि । सम्ऽआ- ११. ७. ९.
 सं ५० संवत्सरे ऽर्च्युच्छिष्टे—अधि । उत्ऽशिष्टे ११. ७. १८.
 ५१ अति दुर्गाणि विश्वा—अति । दुऽगानि ७. ६३. १.
 ५२ अति^४ दुरितान्यग्निः—अति । दुऽइतानि ७. ६३. १.
 अति दुर्गा ५३ अति दुर्गोर्ण्येषः—अति । दुऽगानि ९. ५. ९.
 दुर्गा, सोत्याः ५४ अति दुर्गाः स्त्रोत्याः^५—अति । दुऽगाः १०. १. १६.

durgāni cited as an ex. under vibhakti-āgamapāṇipadikāntasya III 78, which cerebralises the % of a case-ending, that of an āgama and the final % of a prātipadika, if the alternants precede.

॥ ५ ॥

- 11 ॥ गतिपूर्वो यदा धातुः कचित्स्यात्तद्धितोदयः ।
 गमिष्ठा इति । समस्यते गतिस्तत्रागमिष्ठा इति निदर्शनम् ॥ ११ ॥
 [आगमिष्ठाः—भजन्त पित्वस्त इहगमिष्ठाः—इह । आऽग- १८. १. ४५=
 X. 15. 3.]

ततः परिष्वजीयसी देवता सा मम प्रिया—परिऽस्व- १०. ८. २५.
 लवणाद्विह्वलीयसी—विऽह्व- ७. ७६. १.

12a ॥ उपसर्गपूर्वमाख्यातमुदात्तं विगृह्यते ।
 उदात्तं यत्समस्यत उपसर्गो निहन्यते ॥ १२ ॥

upasarga ākhyā-
tenoḍāṭṭena samasya
te IV. 1.

[a तं प्रत्यस्यामि मृत्यवे—प्रति । अस्यामि ५. ८. ५.
 b यं बलबजं न्यस्यथ—निऽअ- १४. २. २२]

- तस्यापवादः—
 12b ॥ समाप्ते योनावध्यैर्यन्ताधि तस्थुयेऽस्ततः परि जज्ञिरे
 संमुद्रादधि जज्ञिषे परि भूम जायसे ॥
 रयत [समाप्ते योनावध्यैर्यन्त—योनौ । अधि । ये- २. १. ५=VS. 32. 10.
 यन्मा विश्वा युवनाधि तस्थुः—अधि । तस्थुः ९. ९. २=I. 164. 2.
 येऽस्ततः परि जज्ञिरे—अस्ततः । परि । जज्ञिरे १०. ७. २५.
 यो अग्रतो रैननानी समुद्रादधि जज्ञिषे—अधि । जज्ञिषे- ४. १०. २.
 यदेको विश्वं परि भूम जायसे—परि । भूम verbal form ? । जायसे १३. २. ३]

yōnāv ādhy agray-
antādisu ca IV. 6
Examples as marked
here.

C. -satasp-

12c ॥ उपसर्गपूर्वमाख्यातं यदा भवेदुदात्तवत् ।

न्यूने

अनर्थकः कर्मप्रवचनीयो न्यूढो वा विगृह्यते ॥

1. Vn. Omits ध्या 2. After this Vn has पुरुषेऽधि समाहिता. 3. Vn. repeats it. 4 Vn. omits स्त्र. 5. Vn. धितु दुः. 6 Vn लावा . 7. गतिपूर्वे धातौ कचिद्वतिः समस्यते तद्धिते परे on the margin. 8. उपसर्गपूर्वमुदात्तमाख्यातं विगृह्यते उपसर्गश्च न निहन्यते on the margin 9. उदात्ते ह्यसर्गं धातौ अनर्थकः कर्मप्रवचनीयः पृथग्वा विगृह्यते on the margin.

- सं
जगहे
रति
- यावत्तेऽभि विपश्यामि—अभि । विऽपश्यामि—१२. १. ३३.
यं त्वा होतारं मनसाभि सँविदुः—अभि । सम्ऽविदुः ३. २१. ५.
यावत्साभि विजङ्गहे—सा । अभि । विऽज-√गाह् or √जह् ५. १९. ४.
यो विश्वाभि विपश्यति—अभि । विऽपश्यति—६. ३४. ४.
याः पतंगो अनु विचाकशीति—अनु । विऽचा—१३. ३. १.
यस्मात्समुद्रा अधि विश्वरन्ति—अधि । विऽक्ष—१३. ३. २.
स यत्पार्त्वि दिशमनु व्यचलत् (अनु । विऽअ—१५. १४. १.) इति ।

13a ॥ वचने वचने पूर्वं पूर्वेण तु विगृह्यते ।
उत्तरेण समस्यत उभाभ्यां तु परं पदम् ॥ १३ ॥

13b ॥ उपसर्गपूर्वमाख्यातं यत्रोभाभ्यां समस्यते ।
सामर्थ्यमुभयोस्तत्रासामर्थ्येषु विग्रहः ॥

13c ॥ अतर्धकर्मप्रवचनीयान्ययुक्तैरभिवितन्वादिषु ॥

॥ ६ ॥

- सँ सँ सवतु
- १ इहैवाभि वि तनूमे—अभि । वि । तनु १. १. ३.
२ सं सं स्रवन्तु सिन्धवः—सम् । सम् । स्रवन्तु—१. १५. १.
३ इदम् पु प्र साधय—इदम् । ऊं इति । सु । प्र । सा—१. २४. ४.
४ उप प्रागादिवः—उप । प्र । अगात् १. २८. १.
५ अभि प्रेतं मृणत सहध्वम्—अभि । प्र । इत् । मृ—३. १. २.
६ तदैषां परि निर्जहि—परि । निः । जहि ३. २. ४.
७ अभि प्रेहि निर्दैह—अभि । प्र । इहि । निः । दृह ३. २. ५.
८ आ प्र द्रव परमस्याः परावतः—आ । प्र । द्रव ३. ४. ५.
९ अरिष्टवीरा उप सं चरेम—उप । सम् । चरेम ३. १२. १.

१० गृहालुप प्र सीदामि—उप । प्र । सीदामि—३. १२. ९.

११ स्वधा अभि प्र तस्थौ—अभि । प्र । तस्थौ ४. १. ३.

१२ अभि प्रेहि माप वेनः—अभि । प्र । इहि ४. ८. २.

१३ उप प्र यन्तु नरो अग्निरूपाः—उप । प्र । यन्तु ४. ३१. १.

१४ पराजितासो अप नि लयन्ताम्—अप । नि । ल-४. ३१. ७=X. 84. 7

१५ अभि प्रेहि दक्षिणतो भवा नः—अभि । प्र । इहि ४. ३२. ७=X. 83. 7.

१६ पयं पु प्र रन्वा वाजसातये—सु । प्र । घन्व ५. ६. ४.

१७ आ प्र यातु परावतः—आ । प्र । यातु ६. ३५. १=VS. 18 72.

१८ उप प्रागात्सहस्राक्षः—उप । प्र । अगात् ६. ३७. १.

१९ इन्द्रं सखायो अनु सं रभध्वम्—अनु । सम् । रभध्वम्—६. ९७. ३

=X 103. 6; SV. II. 1204.

तु २० अङ्गिन् तन्मुमु सं तरेम—अनु । सम् । त-६. १२२. १ TA. II. 6. 1. ३. ~

pūrvēnābhivipāś-
yāmyādisu IV 4
The former prepo-
sition is disjoined.
Examples as mar-
ked here
The separate acce-
nt of abhi is a case
falling under IV.4.

anarthakakarmapr-
avacanīyanyayuktair
vigrāhobhvitānvādisu
IV. 8
Examples as mar-
ked here.

C mrnatah-him-
satah

TS. II. 8. 14. 6
avādhayābhi-

RV. X. 84. 1 abhi
prāy-; TB. II. 4. 1
10 yanti

RV. IX. 110. 1
dhanva, so SV. I. 428,
II 714

- २१ तदु^१ षु प्र वोचत्—सु । प्र । वोचत् ७. ७३. ७=1. 164. 26.
- २२ अग्निमिव ज्ञातमग्निं सं ध्रमाग्निं—अग्नि । सम् । ध्रमाग्निं ८. २. ४.
- २३ हृदयेऽधि नि विध्यताम्—अधि । नि । विध्यताम् ८. ६. २४.
- २४ समानं योनिमनु सं चरेते—अनु । सम् । चरेते इति ८. ९. १२; cp. 3. 33. 3.
- अधि वि २५ तृतीये नाके अधि वि श्रयैतम्—अधि । वि । श्रय । एतम् ९. ५. ४; १८. ८. ३.
- २६ अग्नेरग्निरधि सं वभूविथ—अधि । सम् । वभूविथ ९. ५. ६.
- २७ तृतीये नाके अधि वि श्रयस्व—अधि । वि । श्रयस्व ९. ५. ८.
- अग्निं सवमन्त, २८ सप्त स्वसारो अग्निं सं नवन्त—अग्नि । सम् । नवन्त ९. ९. ३.
- so Vn. २९ तस्याः समुद्रा अधि वि क्षरन्ति—अधि । वि । क्षरन्ति ९. १०. २१.
- कुसिन्धे ३० कुसिन्धे अथ्या द्यूधौ—अधि । आ । द्यूधौ १०. २. ५.
- अनु विक्रमेभ्यः ३१ अनु वि क्रमेऽहम् (अनु । वि । क्रमे १०. ५. २५—३५) इत्येकादश ।
- अमृतेधि ३२ अमृतेऽधि वि चक्रमे—अधि । वि । चक्रमे १०. ८. ४१.
- ३३ कं लोकमनु प्राविशत्—अनु । प्र । अविशत् ११. ८. ११.
- ३४ शरीरं श्रद्धा दक्षिणाश्रद्धा चातु प्राविशन्—अनु । प्र । अ-११. ८. २२.
- ३५ शरीरमनु प्राविशन् (अनु । प्र । अ-११. ८. १९, २०, २१) इति यावद्वा ।
- तेनास्मिं; सं ३६ तेनास्मिं अपि सं स्तुज—अपि । सम् । स्तुज १२. १. २५.
- ३७ ऊर्जे पुष्टं विभ्रतीमक्षभागं घृतं त्वामिनि षीदिम भूमे—अग्नि । नि । स्ती-१२. १. २९.
- पथाम् ३८ परं मृत्यो अनु परेहि पन्थाम्—अनु । परा । इहि १२. २. २१=X. 18. 1.
- सं ३९ आपस्पृशतो अग्निं सं विशाध्वम्—अग्नि । सम् । विशाध्वम् १२. ३. ४.
- सं ४० पितेव पुत्रानग्निं सं स्वजस्व^१ नः—अग्नि । सम् । स्व- । नः १२. ३. १२.
- संस्पृशताम् ४१ अङ्गिरात्मानमग्निं सं स्पृशन्ताम्—अग्नि । सम् । स्पृशन्ताम् १२. ३. ३०.
- ४२ एकस्मिन्पात्रे अभ्युक्षरैतम्—अधि । उत् । हर १२. ३. ३६.
- ४३ त्वचो धूमं पर्युत्पातयासि—परि । उत् । पातयासि १२. ३. ५३.
- ४४ समुद्रमनु सं चरत्—अनु । सम् । चरत् १३. २. ४०.
- ४५ अस्मिन्तां स्थाणावध्यां संजामि—अधि । आ । संजामि १४. २. ४८.
- ४६ स प्राचीं दिशमनु व्यचलत् (अनु । वि । अ-१५. २. १४) इति यावद्वा ?
- ४७ स दिशोऽनु व्यचलत्—अनु । वि । अ-१५. ६. ८.
- ४८ स विशोऽनु व्यचलत्—१५. ९. १.
- ४९ तं विराडनु व्यचलत्—१५. ६. ८.
- ५० स^२ सर्वानन्तर्दृशाननु व्यचलत्—१५. ६. ९.
- ५१ इत् पत उदारुहन्—उत् । आ । अरुहन् १८. १. ६१.
- अभ्यन्तं पूषणं ५२ उप प्रेष्यतं पूषणं यो वहति—उप । प्र । इष्यतम् १८. २. ५३.
- प्रोणुष्व ५३ सं प्रोणुष्व मेदेसा पीवसा च—सम् । प्र । ऊ-१८. २. ५८=X. 16. 7.

Concordance sam-
dh-may be corrected.

MS. II. 18. 10:
160 s anusamparāṣe,
TS IV. 8. 11 ānu
sampaśrānti.

RV 1. 164. 8
navante

TB. II. 4. 6 tāsyām

५४ पृथुर्जनित्वमभि सं बभूथ—अभि । सम् । व-१८. ३. २=X. 18. 8.

५५ ऋतस्य नाभाविभि सं पुनाति—अभि । सम् । पुनाति १८. ३. ४०.

RV. X. 18. 3 ná-
bhāv ádhi

५६ अभि प्रेहि मध्यतो नाष हास्या—अभि । प्र । इहि १८. ३. ७३.

तृतीये नाके अधि वि अयस्व—१८. ४. ३.

५७ आ प्र च्यवेथामप तन्मुजेथाम—आ । प्र । च्यवेथाम् १८. ४. ४९.

॥ ७ ॥

14 ॥ एकेन द्वे ॥ १४ ॥

पकेन कारणेन द्वे आख्याते न निहन्येते ।

छंद, काक्ष्या

“छन्दस्यनेकमपि साकाङ्क्षम्”

इत्युक्तम् । एकेन इति न वक्तव्यम् । अथवा वक्तव्यम् । कुतः ?

chandasyanekam-
api sākāṅksam P 8
1. 85.

स्मिन्या

संदेहात् । आम्नायविधिदर्शनात् । विज्ञानस्यातुल्यत्वात् । अस्त्यस्मिन्

न्यायमुखे संभव इति ।

१ न यस्य हन्यते सखा न जीयते कदाचन—हन्यते^१, जीयते^१ १. २०. ४.

RV X. 162. 1. ná
jīyate kádā-

२ यथायमरपा असदथो अहरितो भुवत्—असत्, भुवत् १. २२. २.

३ यथा द्यौश्च पृथिवी च न बिभीतो न रिष्यतः—(बिभीतो, रि-२. १५. १-६)

इति षट् ।

४ यथा नः सर्व इज्जनः संगत्यां सुमना असहानकामश्च नो भुवत्—असत्, भुवत्
३. २०. ६.

भू

५ यस्तुभ्यं शमसब्धु तस्यै त्वं भवं—असत्, भवं ३. २३. ५.

‘The accent of
bhavā at the end is
anomalous’ W

ल

६ येन देवा न वियन्ति नो च विद्विषते^१ मिथः—विऽयन्ति, विऽद्विषते ३. ३०. ४.

त्वं

७ त्वं विश्वेषां जनिता यथासः कविदेवो न दमार्थस्त्वधावार्—असः, दमार्थत् ४. १. ७.

य

८ यं क्रन्दसी अवतश्चस्कभाने भियसाने रोदसी अह्वयेताम्—अवतः, अह्वयेताम् ४.

२. ३=X. 121. 6.

W dābhāya=not
to be harmed, against
authorities.
C āhwayetām

कुरु

९ यस्य नेशो यक्षपतिर्न यज्ञो नास्य दातेशो न प्रतिग्रहीता—न । ईशो, ईशो ४. ११. ५.

१० यश्चकार न शशाक कर्तुम् चकार, शशाक ४. १८. ६.

W śaśāka enclitic.

११ येन जयन्ति न पराजयन्ते—जयन्ति । पराऽज- ४. २२. ५; TB. II. 4. 7. 8.

१२ मन्वे वा मित्रावरुणादृतावृधौ सर्वेतसौ^३ दुहणो यौ नुदेथे ।

१३ प्र सत्यावानमवधो अरेषु तौ नो मुक्षतमहंस—नुदेथे, अवधः ४. २९. १, २.

१४ यस्तं मन्वोऽविधेद्वज्र सायक सह ओजः पुष्यति विरवमापुषक्—अविधत्, पुष्यति
४. ३२. १.

RV. X. 43. 1 ójah
pusyah

१५ ये पुरस्ताज्जुह्वति जातवेदः प्राच्या दिशोऽभिदासन्त्यस्मान् (जुह्वति, अभिऽदासन्ति
४. ४० १-८) इत्यष्टौ ।

१६ यदि मेयुदैवपुरा ब्रह्म वर्माणि चकिरे—प्रऽईयुः । चकिरे ५. ८. ६.

- १७ यां ते^१ कृपा^२ ऽवदुःखः स्मशाने वा निचरन्तुः—अव^३ ऽवदुःखः, नि^४ ऽचरन्तुः ६. ३१. ८.
- १८ यथा^५ यमस्य^६ त्वा^७ गृहेऽगं^८ प्रतिचाकशानाभकं^९ प्रतिचाकशान्—प्रति^{१०} ऽचाकशान्
६. २९. ३.
- १९ यो विद्वामि विपश्यति भुवनां गं न पश्यति—वि^{११} ऽपश्यति ६. ३४. ४;
३. ६२. ९. = N. 187. 4.
- २० यथाविशो न वादिषो^{१२} मम निजमुपायि^{१३}—वादिषः, उप^{१४} ऽआयसि ६. ४२. ३.
- २१ यो न जीवोऽस्मि न सुतो देवानामगन्तुगमो^{१५} ऽगि स्म प्र असि, असि ? ६. ४६. १.
- २२ य एनं परिपीदन्ति गमादभी^{१६} चक्षे—परि^{१७} ऽसीदन्ति, सम्^{१८} ऽआत्— ६. ७६. १.
- २३ यथायं वादो अश्विना गम्यति गं च वनते^{१९} सम्^{२०} ऽपति, वनते ६. १०२. १.
- २४ यः कीकसाः प्रष्टृणाति तल्लयमवर्णा^{२१}—प्र^{२२} ऽष्टृणाति, अव^{२३} ऽति— ७. ७६. ३.
- २५ यस्त्वमे अक्षमश्नामि न प्रातर्भिमन्यते^{२४}—अक्षनामि, अक्षि^{२५} ऽगम्यते ७. १०१. १.
- २६ यथा न रिष्या अमृतं^{२६} मज्जनाः रिष्याः, असः ८. २. १३.
- २७ यस्ते गर्भे^{२७} प्रतिमृशाज्जानं वा माग्याति ते प्रति^{२८} ऽमृशात्, माग्याति ८. ६. १८.
- २८ ये अस्मो^{२८} जानामाग्यान्ति सुनिहा अनुरोते^{२९} माग्यन्ति, अनु^{३०} ऽशे— ८. ६. १९.
- २९ यां प्रच्युतामनु यद्वाः प्रच्यवन्त उपनिष्ठन्^{३१} उपनिष्ठन्तामनु—प्र^{३२} ऽच्यवन्त, उप-
८. ९. ८.
- ३० यन्मे मनसो न प्रियं न चक्षुषो यन्मे बभक्षि^{३३} नाभिनन्दति यभस्ति,
अभि^{३४} ऽनन्दति ९. २. २.
- ३१ यस्त्वा शाले प्रतिगृह्णाति येन चाभि^{३५} मिना न्यम—प्रति^{३६} ऽगृह्णाति, असि
९. ३. ९.
- ३२ यस्त्वा शाले निमिमार्थं संजभार्^{३७} वनस्पतिन्—नि^{३८} ऽमिमार्थं, सम्^{३९} ऽजभार् ९. ३. ११.
- ३३ यः कृणोति प्रमोतेमन्थं कृणांनि पश्यन् कृणोति^{४०} । प्र^{४१} ऽमोतेम् । कृ- ९. ८. ४.
- ३४ य ऊरु^{४२} अनुसर्पन्त्यथो एनं^{४३} गवीनिके—अनु^{४४} ऽसर्पति, एति ९. ८. ७.
- ३५ या हृदयमुपरिपन्थ्यनुन्यन्ति कीकसाः—उप^{४५} ऽरिपन्ति, अनु^{४६} ऽतन्यन्ति ९. ८. १४.
- ३६ याः पाश्वे^{४७} उपरिपन्थ्यनुनिक्षन्ति^{४८} प्रथः (उप^{४९} ऽरिपन्ति, अनु^{५०} ऽनिक्षन्ति ९. ८. १५.)
इति द्वे ।
- अनुसर्पन्तीनि ३७ या गुदा^{५१} अनुसर्पन्त्यान्नापि मोहयन्ति च—अनु^{५२} ऽसर्पन्ति, मोहयन्ति ९. ८. १७.
- ३८ या मज्जो निर्धयन्ति परंपि विरुजन्ति च (निः^{५३} ऽधयन्ति, वि^{५४} ऽरुजन्ति ९. ८.
१८.) इति द्वे ।
- 14b) द्विनतिके वा चपरे वा :—
- ३९ यथा सूर्यो मुच्यते तमसस्परि रात्रिं जहात्युषश्च केतुन—जहा^{५५} ति with च
१०. १. ३२.
- ४० यो विद्यात्सप्त प्रवतः नप्त विद्यात्प्रवतः—विद्यात्, विद्यात् १०. १०. २.

यं is cited as an example under IV 1, which prescribes a paration of a preposition.

(*) prose paratati.

Text anrtaḥ a mva-
print ?

amnah fall under 11
54

W uparānti CA
111 47 prescribes up
arānti instead of
upar—

- चौदशैः ४१ यदुन्नीचीन्द्रमैरात्वं ऋषभोऽह्वयत्—येः, √इ; आत् । त्वा । ऋषभः । अह्वयत्
only one Pada ms. अह्वयत् १०. १०. १०.
- ४२ योऽभियातो निलयते त्वां रुद्र निचिकीर्षति—निऽल्यते, निऽचिकीर्षति ११.
२. १३.
- यत्पादप्रश् ४३ यत्पादं प्रत्यङ् स्वधया यासि शीर्षं नानारूपे अह्वनी कषि मायया—यासि, कषि^१
१३. २. ३.
- ४४ यस्माद्वाता ऋतुया पवन्ते यस्मात्समुद्रा अर्षि विह्वरन्ति—पवन्ते, विऽक्ष- १३. ३. २.
- ४५ यो मारयति प्राणयति यस्मात्प्राणन्ति भुवनानि विश्वा—मारयति, प्रा- १३. ३. ३.
- ४६ यं वैश्वजं न्यस्यथ चर्म चोपस्तृणीथन—निऽअस्यथ, उप्ऽस्तृणीथन १४. २. २२.
- मित्रश्चि ४७ मित्रश्चिद्धिं प्मा जुहुराणो देवां छलोको न यातामपि वाजो अस्ति—जुहुराणः, ?
अस्ति १८. १. ३३. = X. 12. 5.
- ४८ यस्मिन्देवा विदथे^२ मादयन्ते विवस्वतः सवने धारयन्ते—मादयन्ते, धारयन्ते
१८. १. ३५. = X. 12. 7.
- ४९ यदन्नमन्नयन्ते देवा दास्यन्दास्यन्तु संयुणामि—अग्नि, सम्ऽयुणामि ६. ७१.
३; TA. II. 6. 2. 11.
- यद्वैव्य नृणमहं ५० यद्वैव्यनृणमहं कृणोन्वादास्यन्नम उत संयुणामि—कृणोमि, सम्ऽयुणामि ६.
so Vn. ११९. १; TA. II. 4. 1.
- पुणन्ति ए च ५१ ये पुणन्ति प्र^३ च यच्छन्ति सर्वदा—पुणन्ति, यच्छन्ति; or यच्छन्ति goes with
च; hence accented १८. ४. २९.
- 14c ॥ इति^४ अवसानेषु चवैवाव्यतानि^५ चवायोगाद्वा ॥
- 15 ॥ दिनतिकानि वा, चवायोगे द्वयोर्द्वयोः, पूर्वलुप्तकारणानि
कां लुप्तपराणि साकाङ्क्षाणीत्याहुः ॥ १५ ॥

॥ ८ ॥

- १ अपासुत प्रशस्तिमिरश्वा भवथ वाजिनो गावो भवथ वाजिनो—भवथ १. ४. ४. W. bhavatha.
- २ उत वा शक्रो रत्नं दधात्युर्जया वा यत्सर्वते हविर्दा—दधाति ५. १. ७.
- अर्धमर्धेन ३ अर्धमर्धेन पर्यसा पुण कथ्येर्धे शुभ वधसे असुर—पुणक्षि ५. १. ६. W. prnaksi
- ४ जिह्वा ज्या भवति कुलमर्ल वाक्—भवति ५. १८. ८.
- ५ स्त्रेषुर्यमन्यत्र दधत्युर्मांसमु दधदिह—दधत् ६. ११. ३. strafsāyam cited under II 88, IV 88.
- ६ आ नो गोषु भजतां प्रजायां निवात इहः शरणे स्याम—भजत ६. ५५. २.
- ७ पराङ्मित्र एषत्वर्वावी गौरुपेषतु—एषतु ६. ६७. ३.
- ८ सूर्यः कृणोतु मेपजं चन्द्रमा वोऽपोऽह्व—कृणोतु ६. ८३. १.

1. Vn. ०नुचीः. 2. Vn. मत्तन्यङ्कथया. 3. Vn. बलजं. 4. Vn. मित्रश्चिष्वादिजुहु. 5. Vn. दिव्ये. 6. Vn. एचयः.
7. Vn. इत्यवसानेषु च वाक्चवदानि; it seems that the three letters have been crossed, in MS_A on revision, but the
marks are not clear. 8. Vn. त्यर्धेन परसा. 9. Vn. कुलमर्ल. 10. Vn. स्त्रेषुव. 11. Vn. भजता.

६ वाममस्मभ्यं धावतु शर्म तुभ्यम्—धावतु ६. ९२. ३=X. 56. 2.

१० उत्सो वा तत्र जार्यतां हरो वा पुण्डरीकवार—जार्यताम् ६. १०६. १.

११ इयमेवेदं भविष्यतीति^१—भविष्यति ८. १०. १.

१२ तस्या इन्द्रो वत्स आसीद्वायुमिधान्यघ्नमृषः—आसीत् ८. १०. १२.

१३ तस्या विरोचनः प्राह्मदिवत्स आसीदियस्वात्रं पात्रम् (आसीत् ८. १०. २२-२९)
इत्यष्टौ ।

१४ आसौ बलासो भवतु मूर्धं भवत्वामर्यत—भवतु ९. ८. १०.

१५ ऋतं पिपत्यृतं नि पाति—पिपति ९. १०. २३=1. 152. 3.

१६ अद एकेन गच्छत्यद एकेन गच्छति—गच्छति ११. ८. ३३.

१७ दिवं च रोह पृथिवीं च^२ रोह राष्ट्रं च रोह द्रविणं^३ च रोह—रोह १३. १. ३४.

१८ मृजां च रोहामृतं च रोह—रोह १३. १. ३४.

युज्यता १९ ब्रह्मापरं युज्यतां ब्रह्म पूर्वम्—युज्यताम् १४. १. ६४.

परिस्फुटा २० तस्य देवजनाः परिस्फुटा आसन्त्संकल्पाः प्रहाय्याः—आसन् १५. ३. १०.

अकुर्वन्ति २१ वासन्तो मासौ गोमारावकुर्वन्बृहच्च रथन्तरं चानुष्ठतातो^४ (अकुर्वन् १५. ४. १-६.)

इति षट् ।

ब्रह्म प्राविशत् २२ बृहस्पतिमेव ब्रह्म प्रविशतिन्द्रं क्षत्रम्—प्रविशत् १५. १०. ४.

Text लिख

२३ बृहच्च रथन्तरं च द्वौ स्तनावास्तां यज्ञायशिर्यं च वामदेव्यं च द्वौ—आस्ताम् ८.
१०. १३.

२४ तपश्चैवास्तां कर्म चान्तर्मेहत्यर्णवे—आस्ताम् ११. ८. २.

२५ तस्या ग्रीष्मश्च वसन्तश्च द्वौ पादावास्तां शरच्च वर्षाश्च द्वौ—१५. ३. ४.

२६ बृहच्च रथन्तरं चानुच्ये^५ ३ आस्तां यज्ञायशिर्यं च वामदेव्यं च तिरश्च्ये—आस्ताम्
१५. ३. ५.

सं २७ सं सोमेन मदस्व सं स्वधामिः—मदस्व १८. ३. ८.

15b || वा इत्यस्मात् :—

इति २८ निर्वै क्षत्रं नयति हन्ति वर्षैः (नयति ५. १८. ४.)

15c || एकस्मात् :—

२९ प्रजामेका जिन्वत्युर्वमेका—जिन्वति ८. ९. १३.

एकस्मात् ? ३० अद एकेन गच्छत्यद एकेन गच्छति (गच्छति ११. ८. ३३) इत्येकेप्यस्मात्^६ ?

15d || अन्यस्मात् :—

३१ तयोर्गन्धः पिप्पलं स्वाद्वत्पनश्नन्नन्यो अग्निं चाकशीति—अग्नि ९. ९. २०.

अभ्युदय ३२ अभ्युदयदेति पर्यन्यदेत्यते (एति १३. २. ४३) इत्यन्यदित्यस्मात् ॥

W et

16 ॥ परकारणानि ॥ १६ ॥

परतः कारणे सति पूर्वमाख्यातं न निहन्यते ।

परुष्परविवेशा यो अस्य—आविवेशा १. १२. ३.

ग्रोहिर्जिग्राह यद्येतदेनम्—जग्राह ३०. ११. १.

वर्णा द्विरण्यवर्णा अर्तुपं यदौ वः—अर्तुपम् ३. १३. ६.

मक्षितं व्यचति उत्समक्षितं व्यचन्ति ये सदा—विऽअचन्ति ४. २७. २.

उच्चैर्घोषाभ्येति या व्रतम्—अभिऽपति ९. १. ८.

हृस्ती सुगार्णा सुपर्दमतिष्ठान्वभूव ह्रि—बभूव ३. २२. ६.

केवलीन्द्राय दुदुहे हि युष्टिर्वेश पीयूषं प्रथमं दुहाना—दुदुहे ८. ९. २४.

मन्योर्भर्तसः शरव्या ३ जायते या—जायते ८. ३. १२.

This is cited as a counter-example under II. 44.

17 ॥ परयोगीनि ॥ १७ ॥

परेणाख्यातेन योगस्थं न निहन्यते ।

१ राजा चिद्यं भगं भक्षीत्याह—यम् । आह, भक्षि ३. १६. २ = VII. 41. 2.

स्नादधीति २ अचं यो ब्रह्मणा मत्स्वः स्वाह१भीति१ मन्यते—यः । स्वाहु । अचि । इति ।

मन्यते; अचि ५. १८. ७.

३ यो वा रक्षाः शुचिरस्तीत्याह—यः । शुचिः । अस्मि । इति । आह; अस्मि ८. ४.

१६ = VII. 104. 16.

किम् 17b ॥ तत्सर्वलिङ्गवचनैर्व्यवेतं भवति युक्तम् । आख्यातं नोदात्तम् ।

यत्रोदात्तं दृश्यते, सोऽपवादः ॥

४ यस्तानि वेद स पितृभित्तसत्—वेद; असत् २. १. २ = VS. 32. 9.

५ यस्ता विजानात् पितृभित्तसत्—विऽजानात्; असत् ९. ९. १५. = 1. 164. 16.

जिबसति ६ अमा कृत्वा पाप्मानं यस्तेनान्यं जिघांसति—जिघांसति ४. १८. ३.

यलंघ ७ यस्तन्न वेद किमुचा करिष्यति य इत्तद्विदुस्ते अमी समासते—वेदं करिष्यति;

विदुः—आसते ९. १०. १८ = 1. 164. 39.

यदग ८ यदङ्ग स तमुत्खिदेजैवाय न ख. स्यात्—उत्खिदेत्; स्यात् ११. ४. २१.

९ यो वै तान्विद्यात्प्रत्यक्षं स वा अय महद्देव—विद्यात्; वदेत् ११. ८. ३.

यौ वै तान् १० यो वै तां विद्यान्ममथा स मन्येत पुराणवित्—विद्यात्; मन्येत ११. ८. ७.

वे त असु दश ११ ये११ त आसन्दश जाता देवा देवेभ्यः पुरा—आसन् ११. ८. १०.

१२ उतो तदय विद्याम यतस्तत्परिचिन्त्यते—परिऽसिच्यते; विद्याम् १०. ८. २९.

यत्तच्छरीरमशयसंघया संहितं महत् ।

१३ येनेदमद्य रोचते को अस्मिन्वर्णमाभरत्—अशायत्, रोचते; आ । अमरत् ११. ८. १६.

pitáh pitári II. 78, prescribes satva, but AV. XVIII 2. 49, 8 46, 59 go against this

Concordance tñn

1. S. कारणानि. 2. Vn. महि. 3. Vn. पद्म. 4. Vn. वयम् हि. 5. Vn. परयोगिनी. 6. योगिनि. Vn. योगिनि, so is R. 6. Vn. स्वाहादधीति. 7. Vn. व्यतेत. 8. Vn. जिघंसति. 9. Vn. यौवेनाचि. 10. Vn. यावेतान्. 11. Vn. यत् 'आसन्

१४ स॒स्र॒व॒ द्वि॒ तामा॒हुर्व॑शति—आहुः १०. १०. २३.

१५ चि॒त्रं वै त॑स्य॒ पृ॒च्छन्ति॒ यच्च॑दासी॒श्विदं॑ नु ता॒श्विति॑—आसीत्; पृ॒च्छन्ति॒ १२.

५. ५०.

हा॒सते॑ १६ ये॒ दे॒वास्तेन॑ हा॒सन्ते॑ सूर्येण॑ मिमते॒ ज॒वम्—हा॒सन्ते॑; मि॒मते॑ ४. ३६. ५.

१७ यथा॑ सो अ॒स्य परि॑धि॒ष्पता॑ति—प॒ताति॑ ५. २९. २.

प्रा॒णति॑ १८ ये दे॒वास्त॑स्या॒ प्रा॒णन्ति॑ ते व॒शा वि॒दुरे॒कधा—प्रा॒णन्ति॑; वि॒दुः १०. १०. ५.

१९ उ॒ताश्वि॑ना॒वम॑र॒द्यच्च॑दासीत्—अ॒मर॑त्; आसीत् १८. २. ३३=X. 17. 2.

यत्र॑ शी॒घ्र २० यत्रा॑सते॒ सु॒कृ॒तो यत्र॑ त ई॒युः—आ॒सते॑; ई॒युः १८. २. ५५=X. 17. 4.

॥ १० ॥

18 ॥ अर्थपादादिषूदात्तमाख्यातामन्त्रितं पदम् ॥ १८ ॥

19 ॥ व्याघ्रादीन्यनुदात्तानि पादादीनामपोदितम् ॥ १९ ॥

१ ति॒ष्ठाव॑रे॒ तिष्ठ॑ परे—तिष्ठ॑ १. १७. २.

२ विश्वे॑ दे॒वा व॑स॒वो र॑क्ष॒तेम॑सु॒तादि॑त्या जा॒यत॑ यू॒यम॑स्मिन्—वि॒श्वे दे॒वाः । व॑स॒वः । र॑क्ष॒तः, जा॒यत॑ १. ३०. १.

स्यो॒नां ३ अ॒हा अ॑रति॒मवि॑दः स्यो॒नम्—अ॒हाः, अ॒वि॑दः २. १०. ७; cp. TB. II. 5. 6. 3.

श्वा ४ ख॒न्तु मा॒ता ख॒न्तु पि॒ता ख॒न्तु श्वा॑ ख॒न्तु वि॒रु॒पतिः॑ ।

स्व॒र्प॒न्यस्यै॑ ज्ञा॒तयः॑ स्व॒त्त्वय॑म॒मितो॑ ज॒नः—स्व॒न्तु, स्व॒र्प॒न्तु ४. ५. ६=VII.

55. 5.

५ दु॒हे सा॒यं दु॒हे प्रा॒तर्दु॒हे म॒र्यंवि॑नं॒ परि॑—दु॒हे ४. ११. १२.

य ६ सी॒र्दन्तु॑ गो॒ष्ठे र॒णय॑न्त्व॒स्मे—सी॒र्दन्तु॑, र॒णय॑न्तु ४. २१. १२=VI. 28. 1.

७ म॒न्वे वा॑ मि॒त्रावरु॑णा॒वृता॑वृ॒त्रो स॒चेत॑सो॒ हुह॑णो॒ यौ नु॒दे॒थे—नु॒दे॒थे ४. २९. १२.

८ प्र॒ स॒त्यावा॑न॒मव॑थो॒ भरे॑षु—अ॒वथः + यत् ४. २९. १.

प्र॒ स॒त्यावा॑न॒मव॑थो॒ भरे॑षु—४. २९. २.

९ त॒र्त्त॒नपा॑त्य॒ ऋ॒तस्य॑ या॒नाम्भ॑वा॒ सम॑ज॒न्स्व॒दया॑ सु॒जिह्व॑—स्व॒दय॑ ५. १२. २=

W. svadāyā.

X. 110. 2.

पा॒तु १० पा॒तं न॑ इन्द्रा॒पृष्ठा॑दि॒तिः पा॒न्तु म॑रुतः—पा॒न्तु ६. ३. १.

११ पा॒तं नो॑ या॒वापृ॑थि॒वी अ॒भिष्टे॑ पा॒तु ग्रा॒वा पा॒तु सो॒मो नो॑ अ॒हंसः—पा॒तु ६. ३. २.

१२ पा॒तु नो॑ दे॒वी सु॒भगा॑ सर॒स्वती॑ पा॒त्वग्निः—पा॒तु ६. ३. २.

पा॒तु १३ अ॒ंशो भ॒गो व॑रु॒णो मि॒त्रो अ॒र्थमा॑दि॒तिः पा॒न्तु म॑रुतः—पा॒न्तु ६. ४. २.

वा॒ङ्म॑ मे त॒न्व॑ १४ वा॒ङ्म॑ मे त॒न्व॑ १ पा॒दौ वा॒ङ्म॑क्ष्यौ॒ वा॒ङ्म॑ स॒क्थ्यौ—वा॒ङ्म॑ ६. ९. १.

1. Vn. चत्तत्तत्तौ. 2. Vn. येन देवास्तेन. 3 Vb. माख्यातमामन्त्रितपदम्. V. माख्यातमामन्त्रित, P. अथैवपदादिषूदात्तमाख्यात-
।।मन्त्रितपदम्; Vr. अथैवपदादिषू. दात्तमाख्यातमामन्त्रित, Al अवपादादिषूदात्तमाख्यातमामन्त्रित, अथैवपादादिषू वर्तमान आख्यात आमन्त्रित च पदं ध्दात्त
वति on the margin. 4. पु॒दादी॑ आमन्त्रितानि व्याघ्रादिपदानि अनुदात्तानि भवति । व्याघ्र जमवामदीत्यादीनि on the margin. Vn. विंशति; S.
uts fullstop after अ॒नु॒दा॒त्तानि, V दी॒न्यनु॒, V., Vr., B., P पदा.

- अस्यावौ १५ अस्याद् द्यौरस्यात्पृथिव्यस्याद्विश्वमिदं जगत्—अस्यात् ६. ४४. १.
 १६ तर्द है पतंग है जभ्यं हा उपकस—तर्द, पतंग, जभ्यं, उपकस ६. ५०. २. C apak—
 १७ ब्रह्मवासीस्थितम् ६. ५०. २.
 त्रायतामः १८ परि दध्य इन्द्रस्य बाहू समन्तं त्रातुस्त्रायतां नः—त्रायताम् ६. ९९. ३.
 १९ देवं सवितः सोमं राजन्—देवं, सोमं ६. ९९. ३.
 ईह २० ईहं प्रत्तां जनयाजातान्—ईहं, जनयं ६. १३६. २.
 २१ पियाँसोमं ममददेनमिधे—पिवात्, ममदत् ७. १४. ४.
 २२ इदं राष्ट्रं पिपृहि सौभगाय विधं एनमु मदन्तु देवा.—पिपृहि ७. ३५. १.
 २३ शृणोतु न. कुभगा बोधतु त्मना—शृणोतु, बोधतु ७. ४८. १.=II. 32. 4.
 २४ ऊर्जे एहि स्वध एहि सनुत एहीरावस्येहीति—ऊर्जे। स्वधे। सनुते।
 इराऽवति ८. १०. ११.
 २५ तामसुरा उपाह्वयन्त माय एहीति—माये। आ। इहि ८. १०. २२.
 २६ तां पितर उपाह्वयन्त स्वध एहीति—स्वधे ८. १०. २३.
 २७ तां संतुष्या ३ उपाह्वयन्तरावस्येहीति—इराऽवति। आ। इहि ८. १०. २४.
 न २८ तां संतुष्य उपाह्वयन्त ब्रह्मण्वस्येहीति—ब्रह्मणऽवति ८. १०. २५.
 २९ तां देवा उपाह्वयन्तोर्जे एहीति—ऊर्जे ८. १०. २६.
 गध ३० तां गन्धर्वाप्सरस उपाह्वयन्त पुण्यगन्ध एहीति—पुण्यगन्धे ८. १०. २७.
 ३१ तामितरजना उपाह्वयन्त तिरोध एहीति—तिरऽधे ८. १०. २८.
 ३२ तां सर्पा उपाह्वयन्त विषवस्येहीति—विषऽवति ८. १०. २९.
 ३३ स्वयमेनमभ्युदेत्य बृयाद्रात्य कावात्सीमात्योदकं वात्यं तर्पयन्तु वात्य यथा
 ते मियं तथास्तु वात्य यथा ते वशस्तथास्तु वात्य यथा ते निकामस्तथा-
 स्त्विति (वात्यं १५. ११. २-१०) इति द्वादश।
 ३४ रक्षतु त्वा वी रक्षतु पृथिवी—रक्षतु ८. १. १२.
 ३५ सं वित्स्वाङ्गैर्वेद जिह्यालपन्—चद ८. २. ३.
 हति ३६ हन्ति रक्षो हन्त्यासद्दन्तम्—हन्ति। असत्=“असत्यम्” ८. ४. १३=VII.
 104. 13.
 ३७ त्रीन्धर्मानभि वावशाना मिमाति मायुं पर्यते पर्यामिः—मिमाति, पर्यते ९.
 १. ८.
 वयं ३८ जघानेन्द्रो जग्निमा वयम्—जग्निम् १०. ४. १२.
 अन्त ३९ रोचसे दिवि रोचसे अन्तरिक्षे पतंग पृथिव्यां रोचसे रोचसे अप्सवः—
 रोचसे १३. २. ३०.
 अवेष्म वा ४० अजैष्माद्यासनामाद्याभूमानांगसो वयम्—अजैष्म। अद्य। असनाम् (√सन्)
 अद्य। अभूम् १६. ६. १.=VIII. 47. 18.

dīmha prātān is cited as an example under I 71, which says that of the r vowels, the part following the ı receives the nasal quality

सःपु-with ४१ सदासि रण्वो यवसेव पुष्यते^१ होत्राभिरग्ने मनुषः स्वध्वरः—पुष्यते १८. १.
upadhmānya. २२=X. 11. 5.

वह्नि स्वप ४२ विर्वक्ति वह्निः स्वपस्यते मखस्तविष्यते अस्तुरो वेपते मती—विर्वक्ति, सुअ-
पस्यते, तविष्यते, वेपते १८. १. २३=X. 11. 6.

बन् ४३ इयं दधानो वहमानो अश्वैरा स द्युमाँ अमवान्भूषति द्युन् (भूषति) १८. १.
२४=X. 11. 7) इति ।

W. bhāsati

20 ॥ वाक्यविपर्यये पदलोपेषु^३ पादादिवत्स्वरः^४ ॥ २० ॥

मोष On the mar २० ॥ मोषं यातुधानेत्याह—आह ८. ४. १५=VII. 104. 15
यो मायातुं यातुधानेत्याह यो वा रक्षाः शुचिरस्मीत्याह—अस्ति । इति ।
आह ८. ४. १६=VII. 104. 16.

अजोऽस्वज अजोऽस्वज स्वर्गोऽसि—अजः । असि । अज । स्वऽऽगः । असि; अज ९. ५. १६.
Text स्वर्गोऽसि

वागान्दा स नः पतिभ्यो जायां दा अग्ने प्रजया सह (जायाम् । दाः । अग्ने १४. २. १=X. 85. 38) इति ।
W agne

॥ ११ ॥

चात.

21 ॥ चयोगादनिघातः^५ ॥ २१ ॥

१ कनिष्ठिका^५ च तिष्ठति^५—तिष्ठति १. १७. २.

२ सं चेध्यस्व^६ प्र च वर्धयेमम्—वृध्यस्व २. ६. २; so TS. 4. 1. 7. 1.

३ शतं च जीवं शरदः पुरुचीः—जीवं २. १३. ३.

४ सं चेन्नयाथो अश्विना कामिना सं च वक्ष्यथः—नयाथः २. ३०. २.

अक्षिप्य^५ सर्वाः स्वापय शुनश्चेन्द्रसखा चरन्—स्वापय ४. ५. २.

जातृश्च सर्वा जम्भयत्सर्वाश्च यातुधान्यः—जम्भयत् ४. ९. ९.

सर्वत्राशय यक्ष्मं च सर्वं नाशय^७ त्वमानं चार्सं हृदि—नाशय ५. ४. ९.

८ आ च वह मित्रमहश्चिकित्वात्वं दूतः कविरसि प्रचेताः—वह ५. १२. १.
=X. 110. 1.

क्रमि ९ दृष्टश्च हन्यतां किमिहतादृष्टश्च हन्यताम्—हन्यताम् ५. २३. ७.

वसव १० वसवश्चातिष्ठवसुधातरश्च—अतिष्ठन् ५. २७. ६.

कृण्वन् ११ भिन्दन्सपत्नानर्धराश्च कृण्वदा मा रोह महते सौमगाय—कृण्वत् ५. २८. १४.
Text sahaté a mis-
print

सर्वज्ञो १२ द्विपाश सर्वं नो रक्ष चतुष्पाश च न स्वम्—६. १०७. १-४.

विप्राय १३ स्वां च अग्नि तन्वं^{१०} पिप्रायस्वास्मभ्यं च सौमगमा यजस्व ६. ११०. १=VIII. १४.
T सर्वं
W. pipráyasva

11. 10—prá-

1. Vn तिष्ठते हो०. 2. P. पदलोपेषु 3. ऽ पदादिव, V. पादादीवच 4. P. reverses the order of 21—22; Vr. चायोगा.
5 Vn. छिका, तिष्ठति. 6. Vn ध्यस्ताम. 7. Vn. स च वक्ष्यः. 8. सर्वत्राशय. 9. Vn. आ 10. Vn. तव.

१४ ति॒सृभि॑श्च॒ ब॒हसे॑ त्रि॒धाता॑ च—७. ४. १=VS. 27. 33.

१५ प्र॒ चान॑ति॒ वि च॒ चष्टे॑ शची॒भिः—प्र । च । अन॑ति ७. २५. २.

१६ यथा॑ शेषो॒ अपा॑याति॒ स्त्रीषु॑ वास॒दना॑वयाः—च । अस॑त् ७. ९०. ३.

१७ रक्ष॑तु॒ ला द्यौ रक्ष॑तु॒ ष्विषी॑ सूर्य॑श्च॒ त्वा रक्ष॑तां च॒न्द्रमा॑श्च—रक्ष॑तु ८. १. १२.

W. raksatām

१८ न च॑ प्रत्याह॒न्यान्म॑ने॒सा त्वा प्र॑साह॒न्मीति॑ प्रसाह॒न्यात्—८. १०. ३१.

पत्नी

१९ पञ्चै॑दनं च॒ ताव॑जं द॒दातः॑—९. ५. २७.

२० अ॒जं च॒ प॒र्वत॑ पञ्च॒ चौद॑नान्—९. ५. ३७.

परा॑च

२१ परा॑ञ्च॒ वैनं॑ प्रा॒प्तिः प्रा॒णास्वा॑ हा॒स्यन्तीत्य॑नमाह (११. ३. २८-२९; ३२-४९)
इत्ये॒वमा॑दीनि ।

२२ न च॑ प्रा॒णै॑ रु॒णद्धि॑ सर्व॒ज्यानि॑ जी॒यते—११. ३. ५५.

२३ न च॑ सर्व॒ज्यानि॑ जी॒यते॑ पु॒रैर्न॑ च॒रतः॑ प्रा॒णो ब्र॑हाति—११. ३. ५६.

२४ दि॒वं च॒ यन्ति॑ पृथि॒र्वी च॒ लोका॑न्—१२. ३. २५.

२५ द॒दामीत्ये॒व ब्रू॑या॒न्तु चै॒नाम॑मु॒त्स॒तं—१२. ४. १.

२६ हि॒स्ते अ॒द॒ता पु॒रुषं॑ या॒चितां॑ च॒ न दि॒त्स॒ति—१२. ४. १३, १९.

याचितामथै॒नाग्नि॑

२७ ब्रा॒ह्मणै॑श्च॒ याचितामथै॒नाग्नि॑ नि॒प्रिया॑यते—१२. ४. २५.

T nās ca

२८ व॒शां च॒ विद्या॑न्ना॒रद् ब्रा॒ह्मणा॑स्त॒थोप्याः॑ १२. ४. १६.

२९ यो वे॒ह॒तं म॒न्यमा॑नो॒ ऽमा च॑ प॒र्वते॑ व॒शाम्—१२. ४. ३८.

३० यश्च॑ गां प॒दा स्फुर॑ति॒ प्रत्यङ् सूर्य॑ च॒ मेह॑ति—१३. १. ५६.

कृजे॑

लुङ्

लजे॑

३१ स चा॒ति॒रुजे॑ज्जु॒हुया॑न्नं चा॒ति॒रुजे॑न जु॒हुया॑त्—१५. १२. ३.

३२ कर्षे॑दनं च॒ वैनं॑ कर्ष॑त्—१५. १३. ७.

३३ दि॒वं च॒ गच्छ॑ पृथि॒र्वी च॒ धर्मी॑भिः—१८. २. ७.

V gaacha

द्विषे॑

३४ द्विषे॑द॒च म॒ह्यं र॒ध्यतु॑ मा चा॒हं द्विष॑ते र॒धम्—१७. १. ६.

T dvisan accentless

22 ॥ वायो॒गाद॑नि॒धातः॑ ॥ २२ ॥

१ अ॒हये॑ वा॒ तान्प्र॑द॒दातु॑ सोम॒ आ वा॑ दधातु॒ निर्वृ॑ते॒त्स॒रथे॑—८. ९=VII 104

9.

मोष॑ २ यदि॑ वा॒हम॑रु॒तदे॒वो अ॒स्मि मोषे॑ वा॒ दे॒वां अ॒ण्ड॒हे॒ अग्ने॑—अ॒पि॒ऽऊ॒हे ८. ४. १४=

VII. 104. 14.

त्रैष्टु॑भं, भा॒ग्नि

३ यद्वा॒ग्ने अ॒धि॑ गाय॒त्रमा॑हि॒तं त्रैष्टु॑भं वा॒ त्रैष्टु॑भा॒ग्निर॑त॒स्ततः॑—९. १०. १=1.

164. 23.

४ अ॒ग्नौ वा॒ त्वां गा॑र्ह॒पत्ये॑ऽभि॒चे॒रुः—१०. १. १८.

वा॒ त्व म॑न

५ तस्य॑ वा॒ त्वं म॑न॒ इच्छा॑ स॒ वा त्वं॑—१८. १. १६=X. 10. 14.

॥ १२ ॥

1. Vn. प्रा॒णैः. 2 Vn. ज्या॒नि. 3. Vn. ज्या॒नि. 4 Vn यं॒न्ति. 5. Vn. चै॒नाम॑त्स॒त. 6. Vn. मथै॒नाग्नि॑भिः. 7. Vn. नि॒जेज्जु॒ह्वचा॑ति॒त्त. 8. Al. omits sūtras 22-25. 9 Vn. मोषे॑. 10. Vn., अ॒ग्ने. 11 Vn. त्रैष्टु॑भा॒ वि॒र. 12. Vn. वा॒ वा गा॒.

आद्युदात्तादमंभि-
नासरे on the
margin

23a ॥ आमन्त्रितांदाद्युदात्तादाख्यातं न निहन्त्ये ॥ २३ ॥

23b ॥ न गावो भवथादीनाम् ३ ॥

23c ॥ अनुदात्तान्मुडतादीनि ॥

१ [अपासुत प्रदास्तिभिरद्वा भवथ वाजिनो गावो भवथ वाजिनीः १. ४. ४.]

T. bhavatha; VS
9 6, MS 1 11 1
161 12, SB 5 1
4 6 ta

२ अस्मिन्ये मरुतो मुडता नः—१. २०. १.

३ भिरवे देवा वसवो रक्षतेमृतादित्या जायुत धुयमस्मिन्—१. ३०. १.

४ इदं जनासो विदथ महद् ब्रह्म वदिष्यति—१. ३२. १.

५ उप त्वा नमसा वयं होतैर्वैश्वानरं स्तुमः—३. १५. ७.

६ अपा नपादभिहृती गर्यस्य चिद् देव त्वष्टर्वर्च्य सर्वतातये—६. ३. ३.

O aṁhivru

७ यद्य त्वा प्रयति ये अस्मिन् होतैश्चिकित्वं वृणीमहीह—७. १७. १=III.

29. 16.

८ येना पावक चक्षसा भुरण्यन्तं जनां अनु । त्वं वरुण पदयसि—१३. २. २१=

1. 50. 6.

तद्युष्ट याहि ९ यमस्य यो मनर्वते युमन्त्वये तस्यै पाह्यप्रयुञ्जन्—१८. १. ३४=X. 12. 6.

24 ॥ लुसकरणांन्यकरणानि वा ॥ २४ ॥

विष्ठी १ आ त्वा विशन्तु सुतास इन्द्र पृणस्व कुली विद्धि शक्र धियेष्वा नः—२. ५. ४.

२ श्रुधो हव गिरो मे जुषसेन्द्र खयुगिमन्त्सेह महै रणाय—मत्स्र । इह २. ५. ४.

पाह्यसान् ३ बृहस्पतये महिष युमजमो विश्वकर्मजमस्ते ११ पाह्यसान्—३. ३५. ४. TS. III.

2. 8. 2.

जुहुत ४ अन्तर्द्वि जुहुता स्वेऽतद् यातुधानचरणं घृतेन—६. ३२. १.

W, SPP. juhuiā

मदति ५ जुह्यन्ते नूनं वृषणोह धेनवो दक्षा मदन्ति वेधसः—७. ७३. २.

६ इन्द्रातोमा तपते रक्ष उज्जते न्यर्षयतं वृषणा तमोवृषः—८. ४. १=VII. 104. 1.

विष्ठीछन् ७ वि तिष्ठथ मरुतो विश्विर्छते गृभायत रक्षसः सं पिनघ्नन्—८. ४. १८=

VII. 104. 18.

खाटंति ८ आमं मांसमदन्ति पौषैर्यं च ये क्रविः ।

९ गमांल्लादन्ति केशवास्तानितो नाशयामसि—८. ६. २३.

१० अपरिमितमेव यज्ञमाप्नोति—९. ५. २२.

W., SPP sām indhe

समिधे १० घृतेन त्वां मनुर्वा समिधे—७. ८२. ६.

W, SPP murfya

११ अद्या मुरीय यदि यातुधानो अस्मि—८. ४. १५.

१२ देवस्य परय काव्यं महित्वाद्या ममार स ह्यः समान—९. १०. ९=X. 55. 5.

samānah MS 4 9.
12 189 11

1. Vn. आमन्त्रिता 2 Vn. gives it in the form of a verse, आमन्त्रितादाद्युदात्तादाख्यातं न निहन्त्ये. 3. Vn. न गावो भवथादीन्युदात्तान्मु 4. Vn. होतादित्या. 5. Vn. चेश्वानरस्तुमः. 6 Vn चिकित्वावृणी. 7. Vn. तद्युष्ट याहि. 8. Vn. लुसकरणान्यकरणः; so. P. R. V. Vr, M. लुसकाणान्यकारः; S. ंकाराण्यकारिणानि वा 9. Vn लुसकरणान्यकरणानि च आख्यातानि वा निहन्त्ये on the margin. 10. Vn महैस्तेह. 11 Vn. विश्वकर्माजमस्ते. 12. Vn. विश्वघ्नन्.

अर्धेन	१३ अर्धेन विश्वं सुर्वनं जजान यदस्यार्थं क१ तद्धुत—१०. ८. ७; ११. ४. २२.	
	१४ अयातमस्य ददशे ^१ न यातम्—१०. ८. ८.	
	१५ खधां पितृभ्यो अजरां कृणोमि दीर्घेणानुषा समिमान्त्यजाभि—१२. २. ३२, ५५.	T. -nā
परशु	१६ प्र यच्छ पशुं त्वरया हरीषम्—त्वरयं । आ । ह२ १२. ३. ३१.	
शुभत	१७ शुद्धाः सतीस्ता उ शुर्मन्तं एव—१२. ३. २६.	
	यो अस्याः कणावास्तुनोत्या स देवेषु वृथते ।	
इति मन्यते	१८ लक्ष्मं कुर्व इति मन्यते कर्नायः कृणुते खम् ॥ यः मन्यते—१२. ४. ६.	
	१९ वाचस्पते सौमनसं मनश्च गोष्ठे नो गा जनय योनिषु प्रजा—१३. १. १९.	
	यो विश्वर्षेणिरुत विश्वतोमुखो यो विश्वतस्पाणिरुत विश्वतस्पृथः ।	
	*२० सं बाहुभ्यां ^३ भरति सं पतत्रैः—१३. २. २६; MS 2. 10. 2 ^१ 133. 8.	
हन्यते	२१ मघासु हन्यन्ते गावः फल्गुनीषु व्युद्यते—१४. १. १३.	W hanyante, so RV X.55.18,
पथा	२२ प्र पितृयाणं पन्थां जानाति प्र देवयानम्—१५. १२. ५.	
न पितृयानं पथा	२३ न पितृयाणं पन्थां जानाति न देवयानम् (१५. १२. ९.) इति ब्रात्ये ।	W. jānāti
जाना down on the margin	२४ प्रास्मदेनो वहन्तु प्र दुष्यन्त्यं वहन्तु—१६. १. ११.	W vahanāntu
	२५ सूर्ये ज्योतिरदधुर्मास्य ^१ कूर—१८. १. ३५=X. 12 7.	
	२६ सूर्यं चक्षुषा गच्छ वातमात्मना दिवं च गच्छ धृषिर्वी च धर्मभिः—१८. २. ७=	W. gacha
	X. 16. 3.	
	२७ ये अग्निदग्धा ये अग्निदग्धा मध्ये दिवं स्वधया मादयन्ते—१८. २. ३५=X.	
	15. 14.	
अन्ययोगे आक्षत न निहन्त्यते on the margin	25 ॥ अन्ययोगेऽनिघातः ^५ ॥ २५ ॥	
	१ विश्वमन्यामग्नीवारं तदन्यस्यामधि अतम्—१. ३२. ४.	
न्यान्वा	२ ओत्सूर्यमन्यान्स्वापया व्युषं जायतादहम्—४. ५. ७.	
	३ दक्षं ते अन्य आवातु व्युषो बलु यद्रः—४. १३. २.	RV. X. 137. 2 & vātu
	४ अन्याः समनमार्यति—आऽअर्यति ६. ६०. २.	
प्रान्यान्सपत्नान्स	५ प्रान्यान्सपत्नान्सहसा सहस्व प्रत्यजातां जातवेदो नुदस्व—७. ३५. १.	
धान्यं विन्दते	६ या पूर्वं पति विवाधान्यं ^६ विन्दते ऽपरम्—९. ५. २७.	
न्यन्य	७ ता शश्वन्ता विवृत्तीनां विवन्ता न्य ^१ न्यं ^७ चिक्युर्न नि चिक्युर्न्यम्—९. १०. १६.	
	= 1. 164. 38.	
	८ विश्वमन्यो अभिचष्टे शचीभिर्भोत्रिरेकस्य ददशे न रूपम्—९. १०. २६=	
	1. 164. 44.	
तस्ति	९ प्रान्या तन्स्तिरते ^८ घस्ते अन्या नार्प वृजाते न गमातो अन्तम्—१०. ७. ४२.	

1. Vn. ददाश. 2. Vn. शुभत. 3. Vn. बाहुभ्या मरति. 4. Vb, N, J and all other mss. अन्धुसोगाद. 5. Vn. मान्यान्स.
6. Vn. अयान्यं विन्दते. 7. Vn. न्यान्. 8. Vn. तद्धु स्थिरत वत्त.

१० विश्वान्यो^१ भुवना विचष्टे^२ हेरयैरन्यं^३ हरितो वहन्ति—७. ८१. १; १३. २. १२;

१४. १. २३.

अभ्यन्यदेति

११ अभ्यन्यदेति^३ पर्यन्यदेत्यतेऽहोरात्राभ्या^४ महिषः कल्पमानः—१३. २. ४३.

W. etn and so SPP

बृहदन्त्यतः

१२ बृहदन्त्यतः पक्षा आसीद्विधत्तमन्त्यतः सर्वले सधीची—१३. ३. १२.

अन्येषां विदते

१३ यस्मिन्वीरो न रिष्यत्यन्येषां^५ विन्दते वस्तु—१४. २. ८; Apmb. 1. 6. 11.

26 ॥ नहीत्यनेन युक्तानि ॥ २६ ॥

नहि ते नाम जग्राह—३. १८. ३.

नहि ते अग्रे तन्वः कुरमानंश सत्य—६. ४९. १.

नहि तद् दृश्यते दिवा—७. १०१. १; ApS. 10. 13 11

27 ॥ यदित्येतेन समस्तेन ॥ २७ ॥

विवा

यत्काम इदमभिषिञ्चामि वोऽहम्—६. १२२. ५; १०. ९. २७; ११. १. २७.

यत्कामास्ते जुहुमस्तत्रो अस्तु—७. ४९. ४ = X. 121. 10.

न वि जानामि यदिवेदमसि—यत्ऽहम् । असि ९. १०. १५ =

1. 164. 37.

27b ॥ इदित्यस्मात् :—

ममेदसस्त्वं केवलो नान्यासां कीर्त्याश्चन—मम । इत् । असः ७. ३८. ४.

न निहत्यन्ते on
the margin

27c ॥ अहेत्यस्मात् :—

ममेदह कतावसः—मम । इत् । अह । क्रतौ । असः १. ३४. २.

अहं वेदामि नेत्वं सभायामह त्वं वद—७. ३८. ४.

28 ॥ वचनात्परैर्ण च सर्वत्र युक्तं वापवादो वा लुप्तं वा
तत्पदं येन योगः ॥ २८ ॥

अन्त

१ विश्व ते धाम परमं गुहा यत्वं समुद्रे अन्तर्निहितासि नाभिः—१. १३

२ इहेतु सर्वो यः पशुरस्मिन्निष्ठतु या रयिः—१. १५. २.

वर्ध

३ इतश्च यदमुतश्च यद्वर्धं वर्धण यावय—१. २०. ३.

उग्रा हित्वाण्य

४ उग्रा हि केष्वजंभनी तामभक्षि^{१३} सहस्वतीम्—२. २५. १.

1. Vn विश्वान्या विचष्टे. 2. Vn अभ्यन्यदेति. 3. Vn. अन्यर्थ 4. Vn. योगेन हि युक्तानि नहि युक्तानि च आक्षान्तानि न निहत्यन्ते । उग्रा हि केष्वजंभनी (२. २५. १), तेण हि धाम (७. ७. १), सुरु हि भुत्वा (६. २. ६), स हि दिवः (४. १. ४), दुदिहि (५. १३. १); प्रलो हि कम् (६. ११०. १), ह्यव विर्यो (१८. ४. ६१) इत्येवमादीनि on the mar. 5. Vn. तद्वश्यते हि वा. 6. यत् इत् युक्तानि आक्षान्तानि न निहत्यन्ते on the mar. 7. Vn. G, N, M read वचनपरेण च; B वचनापरेण, A1 वचनापरेण. 8. Vn P. चापवादो, S. puts virāma after लुप्त वा. 9. Vn, J, N, M number sūtras 28; other mss. put down n. 1; V reads लुप्त वा तत्पदे ॥ येन योगः. 10. Vn. यत्सुद्रे. 11. Vn. असि ति. 12. Vn. यदर्थं वक्ष्यामि. 13. V. तामभक्षि.

५ नेछुतुः प्राशं जयाति सहमानाभिर्मुखं—२. २७. १.

६ यवाब्देददानिर्पि नह्यतं मुखं—न । इत् । अदान् ६. ५०. १.

बृशामि

७ ऋणाम्यस्य पृथीरपि बृशामि यक्षिर्—२. ३२. २.

पितृयानाश्च

८ ये देवयानाः पितृयानाश्च लोकाः सर्वान्पथोऽनुगुणा आ क्षियेम—६. ११७. ३;

TB. III. 7. 9. 8.

९ यस्य छायासुतं यस्य मृत्युः कस्मै देवाय हविषा विधेम (४. २. २-५=X.

121. 2.) इति चतुरेष्टराशेषु ।

१० प्र यदेते प्रतरं पूर्व्यं गुः सदःसद आतिष्ठन्तो अजुर्यम्—५. १. ४.

नेषां, नैना तपसा

११ तेषां हि धाम गमिषक्ससुद्रियं नैनान्नमसां परो अस्ति कश्चन—७. ७. १.

१२ परिसृष्टं धारयतु यद्धितं मार्वं पादि तत्—८. ६. २०.

जीवनं

१३ तया सपत्न्यारि वृद्धिं ये मम पर्येषान्प्राणः पशवो जीवनं वृणक्तु—९. २. ५.

सुर्यं

१४ इन्द्राग्री काम सुर्यं हि भुत्वा नीचैः सपत्न्यमम पादयाथः—९. २. ९.

यावतः

१५ सर्वान्त्समागो अभिजित्य लोकां यावन्तः कामाः समतीतृपुस्तान्—१२. ३. ३६.

इतद्विदुः

१६ य इत्तद्विदुस्तु अमृतत्वमनशुः—९. १०. १, १८=I. 164. 23.

१७ यदी विशो वृणते दस्ममायां अग्निं होतारमथ वीरेजायत—१८. १. २१=X. 11. 4.

१८ स्वाद्यैवस्यासुतं यदी गोरतो जातासो धारयन्त उर्वी—१८. १. ३२=X.

12. 3.

१९ सं धान्यस्य या स्फातिः संसाव्येण हविषा जुहोमि—२. २६. ३.

२० स हि दिवः स पृथिव्या क्रतुस्था मही क्षेमं रोदसी अस्क्रमायत्—४. १. ४.

२१ ददिहिं मह्यं वरुणो दिवः कविर्वचोभिर्मुमैर्नि रिणामि ते विषम्—५. १३. १.

२२ प्रलो हि कमीज्यो अचरेषु सनाच्च होता नव्यश्च सरिः—६. ११०. १=VIII.11.10.

दत्त न

२३ उग्रपरये राष्ट्र्यकिल्बिषाणि यदक्षवृत्तं मनु दत्तं न पतत्—६. ११८. २; MS.

4. 14. 7: 245. 13.

तद्वत्

२४ यत्रासृक्षन्तो यश्च वासंस आपो नुदन्तु निर्ऋतिं पराचैः—६. १२४. २=

Apmb. 2 22. 11.

क्षवा प्रियं अथ

२५ अक्षवाममदन्त ह्यव प्रियाँ अघृत (१८. ४. ६१) इत्येवमादीनि ।

॥ १४ ॥

भामि

28b ॥ आमन्त्रिताद्युदात्तात् परमामन्त्रितं पदम् ।

आद्युदात्तं तदप्याहुः समानाधिकरणं तु वा ॥

असिक्ति

१ आर्ज्यस्य परमेष्ठिं जातवेदस्तनूवशिन्—१. ७. २.

२ नक्रजातास्योषधे रामे कृष्णे असिक्ति च—१. २३. १.

३ सूर्यं नः प्रवतो नपाम्मरुतः सूर्यत्वचसः—१. २६. ३.

1. Vn. नक्षतुः 2. Vn. सुखं. 3. Vn. सर्वान्पथा. 4 Vn तेषां हि. 5. Vn. नैना तपसा. 6. Vn. धारयन्. 7. Vn. यदक्षवृत्तम्.

8. Vn. क्षवा प्रियं. 9. Vn. तदप्याहुः. 10. Vn वसिन्नामकृत्य.

yāvān néd āśān
cited under IV 107

pitr-kūh cited as
an example under ava-
grahād rikāśā III 85,
which prescribes cere-
bralisation

W and SPP gūh

nainān nāmasā ci-
ted as a counter-ex un-
der nakārasya catata-
vargasy anūmaparesu
visarjanīyah II.26

pāry enān coun-
ter-ex under prapa-
rābhyām enah III 80

W āśkabhāyat

W sātai

No yisargas
in सोम्यास

४ अङ्गिरसः पितरः सोम्यासः—२. १२. ५.

५ शेरभक् शेरभ पुनर्वो यन्तु यातवः—२. २४. १.

६ शेवृधक् शेवृध पुनर्वो यन्तु यातवः—२. २४. २.

७ ओकालुओक पुनर्वो यन्तु यातवः—२. २४. ३.

८ सपानुसर्प पुनर्वो यन्तु यातवः—२. २४. ४. इति चतसृषु ।

शिवल

९ रुद्र जलापमेपज नीलशिखण्डं कर्मकृत्—२. २७. ६.

इंद्र

१० इन्द्रपुत्रे सोमपुत्रे दुहितसि प्रजापतेः—३. १०. १३.

११ भग प्रणेतर्भग सत्यराधो भगेनो भियसुदवा ददन्तः—३. १६. ३ = VII. 41. 3.

पण्ये

१२ उत्तत्तपण्ये सुभगे देवजूते सहस्रति—३. १८. २.

सं

१३ अर्बुच्छा परा पत शरव्ये ब्रह्मसंशिते—३. १९. ८.

गंधर्वा.

१४ जाया इदो अप्सरसो गन्धर्वाः पतयो वृयम्—३. ३७. १२.

वण्ये

१५ हिरण्यवर्णे सुभगे सूर्यवर्णे वपुष्टमे—५. ५. ६.

वण्ये

१६ हिरण्यवर्णे सुभगे शुभ्ये लोमशावज्ञणे—५. ५. ७.

आयुः कृदायुः षष्ठी
न्तौ

१७ आयुःकृदायुःषष्ठी स्वधावन्तौ गोपा मे स्त गोपावत मा—५. ९. ८.

१८ कैरति पृहन उपतृण्य वभ्र आ मे शृणुत—५. १३. ५.

१९ कर्तजात कर्ताङ्गिरि सपु मे मधुला करः—५. १५. ११.

२० तक्मन् व्यालि वि गद—५. २२. ६.

बोधित

२१ द्यौष्पितर्वावय बुकुना या—६. ४. ३.

अनावयो

२२ आवयो अनावयो रसस उग्र आवयो—६. १६. १.

२३ बृहत्पलाशे सुभगे वर्षवृद्ध कर्तावरि—६. ३०. ३.

जमा

२४ तदापते वधापते तृष्टजम्भा आ शृणोत मे—६. ५०. ३.

राष्ट्रभ्य

२५ उप्रपद्ये राष्ट्रभृत्—६. ११८. २.

२६ देवपत्नी अप्सरसावर्वातम्—६. ११८. ३.

सपत्न्या

२७ देवाः सधस्था विद लोकमत्र—६. १२३. २.

२८ देवाः पितरः पितरो देवाः—६. १२३. ३.

२९ वञ्च कल्याणि सं सुद—६. १३९. ३.

३० बृहस्पते सवितर्वधेयनम्—७. १६. १.

३१ सिनीवालि पृथुष्टुके या देवानामसि स्वसा—७. ४६. १.

वदने

३२ तृष्टिके तृष्टवन्दन उदसं छिन्धि तृष्टिके—७. ११३. १.

३३ विजावति प्रजावति वि ते पाराश्चूतामसि—९. ३. १३.

३४ भूतपती पशुपती नमो वाम—११. २. १.

देवजनाः

३५ उत्तिष्ठत सं नन्धा मित्रा देवजना वृयम्—११. ९. २.

इतरजना

३६ सप्रा इतरजना रक्षास्यमिन्नानु धावत (११. १०. १) उत्तिष्ठतेत्यस्याम् ।

1. Vn repeats शेरभक् शेरभक्. 2. Vn शिवल. 3. Vn. शरव. 4. omitted in Vn. 5. Vn. वन्न. 6. Vn. आवयो
अनावयो. 7. Vm. बृहत्पलाशविदलसुभगे

- ३७ विश्वमित्र जमदग्ने वसिष्ठ भरद्वाज गोतम वामदेव—१८. ३. १६.
 सुसंशप्त ३८ सुसंशप्तः पितरो मुदता नः—१८. ३. १६.
 ३९ तनूनपापथ ऋतस्य यानान्मध्वा समञ्जस्वर्दया सुजिह्व—५. १२. २. T svadayā
 रनादयो ४० रेवतीरनाधुर्वः सिषासर्व सिषासथ—६. २१. ३.
 ४१ अपचितः प्र पतत—६. ८३. १.
 जित्राय ४२ विश्वजित्त्रायमाणायै मा परि देहि—६. १०७. १.
 ४३ विश्वजिद् द्विपाच्च सर्वं नो रत्नं—६. १०७. २.
 ४४ विश्वजित्कल्याण्यै मा परि देहि—६. १०७. ३.
 ४५ कल्याणि द्विपाच्च सर्वं नो रत्नं—६. १०७. ३.
 ४६ कल्याणि सर्वविद् मा परि देहि—६. १०७. ४.
 विदि ४७ सर्वविद् द्विपाच्च सर्वं नो रत्नं—६. १०७. ४.
 ४८ अक्षाः फलवतीं युव वत्त गा क्षीरिणीमिव—७. ५०. ९.
 असौ ४९ असौ हा इह ते मनः—असौ । हे १८. ४. ६६. w asat
 ५० बृहस्पते वशे लब्ध्वाग्नीषोमा वि विध्यतम्—१. ८. २.
 ५१ अग्नीषोमा पथिकृता स्योनं देवेभ्यो रत्नं दधयुर्वि लोकम्—१८. २. ५३.
 ५२ अश्विना ब्रह्मणा यातम्—५. २६. १२.
 ५३ अश्विना सारधेण मा मधुनाङ्कं शुभस्पती—६. ६९. २; ९. १. १९.
 ५४ येन महानध्या जघनमश्विना येन वा सुरा १४. १. ३६.
 ५५ द्यावापृथिवी अनु मा दीधीथा विश्वेदेवासो अनु मा रभश्चम्—२. १२. ५.
 ५६ द्यावापृथिवी उपश्रुत्या मा पातं खाह—२. १६. २.
 ५७ द्यावापृथिवी भवतं मे स्योने—४. २६. २-६.
 ५८ इष्वा ऋचीयः पततु द्यावापृथिवी तं प्रति—५. १४. १२.
 ५९ द्यावाभूमी शृणुतं रोदसी मे—१८. १. ३१.
 ६० मित्रावरुणा जमदग्निमित्रम्—४. २९. ३.
 [मित्रावरुणा पुरुमीहमित्रम्—४. २९. ४]
 ६१ मित्रावरुणाबुशानी काव्यं यौ—४. २९. ६.
 ६२ इन्द्राग्नी मित्रावरुणावधरे पयन्तामप्रतिमन्युसमानाः—१३. १. ३१.

आमन्त्रितुल्यवृत्ति-
स्वर आहुः वि

28c || आमन्त्रितुल्यवृत्ति स्वर आहुर्विशेषणम् ।

आमन्त्रिताच्च तत्पूर्वं परं छन्दसि दृश्यते ||

१ प्रवतो नपात् प्रवतो नपात्रम् एवास्तु तुभ्यम्—१. १३. ३.

२ तनूनपात् तनूनपापथ ऋतस्य यानान्मध्वा समञ्जस्वर्दया सुजिह्व— ५. १२. २. w svadayā

अपात्रपातिष्वः ३ अपा नपात् अपा नपात्सिन्धवः सप्त पातन—६. ३. १.

Text पातन a misprint

1. Vn. रनादयो. 2. Vn. जित्त्राय. 3. Vn. माम. 4. Vn. दीधीथा. 5. Vn. मरभश्च. 6. Vn. तं प्रति प्रति. 7. Vn. ऋच्य. 3. Vn. आमन्त्रितुल्यवृत्तिः स्वर.

अपां नपात्	अपां नपादभिहुंती गयस्य चित्—६. ३. ३.
अपां नपात्	अपां नपांनमुभ्रतीरपो दाः—१४. १. ३७.

॥ १५ ॥

28d ॥ आशुदात्तानि । समानशब्दान्यन्यस्वराणि । अर्थप्रत्ययकृतः स्वरविशेषः ।
अपवादः कचित् । कचिद्विभाषितानि ॥

१ ज्येष्ठं यतः	तदिदास भुवनेषु ज्येष्ठं यतो जल उग्रस्वेव नृम्णः—५. २. १ = X. 120. 1.
२ रुशती	सा पशून् क्षिणाति रिफती रुशती—३. २८. १; १४. १. २७.
३ रुशन्तः	ये ते पाशा वरुण सससंस वेधा तिष्ठन्ति विविता रुशन्तः ४. १६. ६.
४ दासमार्यम्	साह्याम दासमार्यं न्वया युजा वयम् ४. ३२. १ = X. 83. 1.
५ यो विभर्ति	यो विभर्ति दात्तायणं हिरण्यं स जीवेषु कणुते दीर्घमायुः १. ३५. २ = RVKh. X. 128. 8.

C rusanish

६ अभ्रिये दिद्यु- नक्षत्रिये	अभ्रिये दिद्युन्नक्षत्रिये या विश्वावसु गन्धर्व सचध्वे— २. २. ४.
७ यथा जीवाः	यथा जीवा अदितेरुपस्थं प्राणापानाभ्यां गुपितः शतं हिमाः—२. २८. ४.
= हिमाः	यथा जीवा अदितेरुपस्थं प्राणापानाभ्यां गुपितः शतं हिमाः—२. २८. ४; १२. २. २८.
८ स्निमाः	कुसुला ये च कुक्षिलाः ककुमाः करुमाः स्निमाः ८. ६. १०.
१० समाः	समाः संवत्सराणामासन्भुतस्य पतये यजे—१. ६. १; ३. १०. ९; ११. ६. १७.

११ धेनुका	तैस्त्वं पुत्रं विन्दस्व सा प्रसूयेतुका भव—२. ३३. ४.
१२ वहः	मध्यमेतद्वन्दुहो यत्रैष वह आहितः—४. ११. ८; ९. ७. ३; वहेन ४. ११. ७.

tats tvam cited as
a counter-ex. under
yusmadādeśe tats-
tvam ādivarjam II 84,
which changes s into
s, excepting in tats-
tvam

१३ अत्र नीचीः	अत्र नीचीरपः खंज—४. १५. १२.
१४ तुरङ्गिभ्यम्	महो गोवर्षस्य क्षयति स्वरजा तुरङ्गिभ्यमर्णवत्तपस्वान्— ५. २. ८; cp. = III. 31. 21.
१५ वरिमा पार्थिवानि	ययोः संख्याता वरिमा पार्थिवानि याम्यां रजो गुपित- मन्तरिक्षे—४. २५. २.
१६ वरिमतः	अभि त्वेन्द्र वरिमतः पुरा त्वाह्वणादुवे—६. ९९. १.

१७ नव्यश्च	प्रज्ञो हि कमीड्यो अध्वरेषु सनाच्च होता नव्यश्च सत्सि	W. sátsi
	६. ११०. १ = VIII. 11. 10.	
१८ विश्रयस्तो ?	cp. अथो ये विश्रयानां वधाः—६. १३. १.	
१९ जाग्रत्, स्वर्पन्	यदि जाग्रद्यदि स्वप्नेन एनस्योऽकरम्—६. ११५. २;	W. svapán
	VS. 20. 16	
स्वर्पन्	२० स्वर्पन्वस्यै	स्वर्पन्वस्यै ज्ञातयः स्वप्त्वयमभितो जनः—४. ५. ६.
श्वसन्तु	२१ श्वसन्तु गर्गैराः	श्वसन्तु गर्गैरा अपां वरुण—४. १५. १२.
अन्धः	२२ अन्धः परिषिकम्	इदं धामन्धः परिषिकमासद्यास्मिन्बर्हिषि मादयेथाम्— ७. ५८. २ = VI. 68. 11.
मन्वी भवतु	२३ सभ्यो भवति	यन्त्यस्य सभां सभ्यो भवति य एव वेद—८. १०. ५.
स्कन्धः	२४ वृक्षस्य स्कन्धः	तस्मिं द्रव्यन्ते य उ के च देवा वृक्षस्य स्कन्धः परित इव शाखाः—१०. ७. ३८.
	२५ शरोऽभ्रम्	कञ्चु फलीकरणाः शरोऽभ्रम्—११. ३. ६.
	२६ अंहसः	ते नो मुञ्चन्वंहसः—११. ६. १.
हिले	२७ हिले अर्दत्ता	हिले अर्दत्ता पुरुषं याचितान् च न दिस्सति—१२. ४. १३.
	२८ सहस्रं मितः	सहस्रं मित उप हि श्रयन्ताम्—१८. ३. ५१ = X. 18. 12.
रत्यतमसाकम्	२९ मयि रन्तिः	तेषां सप्तानां मयि रन्तिरस्तु—२. ३४. ४; ३. १०. ६.
	३० तमस्माकम्	वयं जवेम त्वया युजा वृत्तमस्माकमंशुमुद्वा भेरभरे ७. ५०. ४ = I. 102. 4.
	३१ पाकः	पाकः पृच्छामि मनसार्विजानन्—९. १. ६ = I. 164. 5.
	३२ बालास्ते	बालास्ते प्रोक्षणीः सन्तु जिह्वा सं मर्ष्टुं च्ये—१०. ९. ३.
यानैः	३३ यानान्	तनूनपात्पथ क्रतस्य यानान्मध्वा समञ्जनस्वदेया सुजिह्वा— ५. १२. २.
इदन्तमक्षो यामस्य	कृदन्तमक्षो यमस्य :—	
निरक्षात्	३४ निरक्षात्	निर्वो गोष्ठार्दजामसि निरक्षाश्विरुपानसात्—२. १४. २.
	३५ तस्य नाक्षः	तस्य नाक्षस्तप्यते भूरिभारः सनादेव न छिद्यते सनाभिः ९. ९. ११ = I. 164. 13.
	३६ व्यानो अक्षः	शुची ते चक्रे यात्या व्यानो अक्ष आहृतः—१४. १. १२ = X. 85. 12.
	वरो वरयितव्यः—	
गातु	३७ वराय गातुः	अया विष्टा जनयन्कर्वराणि स हि घृणिहृर्वराय गातुः— ७. ३. १; TS. 1. 7. 12. 2.

- ३८ वयो वराः वयो वरा यतमास्त्वं वृणीषे—११. १. १०.
 ३९ प्रथो वरो व्यचो लोक इति त्वोपासहे वयम्—१३. ४. ५३.
 ४० वरवरम् जहोषां वरवरं मामीषां मोचि कश्चन—३. १२. ८; ६.
 ६७. २; ११. ९. २०, १०. २१.
 ४१ अस्या वरं अथेममस्या वर आ पृथिव्या आरेदाचुं कृणुहि सर्व-
 वीरम्—७. ८. १; TS 1. 2 3. 3.
 ४२ वरमस्याः ? but cp. —
 ४३ वरं यस्याम् प्रतीचीं दिशामियमिद्वरं यस्यां सोमो अधिपा मृडिता
 च—१२. ३. ९.
 ४४ वरानविंशेः अनागमिष्यतो वरानविंशेः संकल्पानमुच्यते द्रुहः
 पाशान्—१६. ६. १०.

भाष्यदात स्वात on
the margin

29a ॥ द्विषो बहुवचनम् ॥ १=२९ ॥

29b ॥ पतिमृत्विष्याय सं पितरावृत्विष्ये सृजेथां मोघं वा देवां न्यो

मा मोघं पृषती पृषदप्येतु पाथः कृष्णा इषिरा इन्द्रेण सख्या तमजस्रोऽजस्रं
 घर्मं दिवावाः शुभंयतीः सधुरारसद्विधुरः सीव्यत्वपो ऽर्चामि वां वर्धायापो
 रक्षसो ब्राह्मणं वन्मत्तं रक्षसुस्परि जुष्टं देवानां जुष्टो दर्मनाः परो अतो यमः परो वरो
 मरुतः परेषामसुराणां पुरोऽजयद्वस्थूनां बिभिदुः पुरो यस्याः पुरो देवकृता
 आपस्वरीयमिति चत्वारि तिस्रो दिवो अति दिवः उच्छिष्टेऽधिभ्रिता दिवो दिवो अंग
 तिस्रः पौरुषेयान्न दैवादैव समह वृष्ण्यं दैवः केतुर्दैवाय प्रस्तराय दैवा होता र
 ऊर्ध्वमंभ्वरं न इति ॥

१ द्विषो नो विश्वतोमुखाति नावेव पारय—४. ३३. ७; ६. ३४. १-५.

द्विषि इति यावद्वा ?

२ पतिमृत्विष्याय योषेव दृष्ट्वा पतिमृत्विष्याय—१२. ३. २९.

३ ऋत्विषे सं पितरावृत्विष्ये सृजेथां माता पिता चरेतसो भवायः—

१४. २. ३७.

४ मोघं वा देवान् मोघं वा देवां अप्युदे अग्ने—८. ४. १४ = VII. 104. 14.

५ यो मा मोघम् यो मा मोघं यातुघानेत्याह—८. ४. १५ = VII. 104. 15.

६ पृषती यं त्वा पृषती रथे प्रष्टिर्वहेति रोहित—१३. १. २१,

२३ = VIII. 7. 28.

७ पृषत् किलासं च पलितं च निरितो नाराया पृषत्—१.

२३. २, ३.

rt—tham cited as an
ex. under ekāśā ca
I 76, which prescribes
that the vowel e,
when dual termina-
tion, becomes prāgi-
hya

	न अप्येतु पाथः	प्रियं देवानामप्येतु पाथः—२. ३४. २; ५. १२. १०; TS. III. 1. 4. 3.
	६ कृष्णा इषिराः	आखरे कृष्णा इषिरा अनतिषुः—६. ४९. ३ = X. 94. 5.
इद्रेण सख्या	१० इन्द्रेण सख्या	इन्द्रेण सख्या शिव आ जगम्यात्—७. ४१. १.
तमजलः	११ त्वमजलः	इहैव त्वमजल एध्यशे—७. ७८. १.
	१२ अजलं घर्मम्	अजलं घर्ममीमहे—६. ३६. १; SV. II. 1058.
	१३ दिवा	प्र णो धनिर्दिवकृता दिवा नक्तं च कल्पताम्—५. ७. ३.
दिवाः	१४ अर्वा	न ता अर्वा रेणुककाटोऽस्तुते—४. २१. ४.
	१५ शुभयतीः	शुभयतीरुस्त्रियाः सोमवर्चसः—१४. १. ३२.
	१६ सधुराः	ज्यायस्वन्तश्चित्तिनो मा वि यौष्ट संराधयन्तः सधुराः श्चरन्तः—३. ३०. ५. samrādhyantah cited under II. 82
	१७ असद्विधुरः	वधिर्यथासद्विधुरो न साधुः—१६. ६. ११. W vithurō
मीम्यत्वपः	१८ सीव्यत्वपः	सीव्यत्वपः सूच्याल्लिङ्गमानया—७. ४८. १ = II. 82. 4.
वां	१९ वर्धायापः	अर्चामि वां वर्धायापो घृतस्नू—वर्धाय । अपः १८. १. ३१ = X. 12. 4.
	२० रक्षसो ग्राह्याः	दर्शवृक्ष मुञ्चेमं रक्षसो ग्राह्या अधि येनै जग्राह पर्वसु— २. ९. १.
	२१ उन्मत्तं ^३ रक्षस- स्परि	देवेन सादुन्मदितमुन्मत्तं रक्षसस्परि—६. १११. ३.
	२२ जुष्टं देवानाम्	जुष्टं देवानाम्नुत मानुषाणाम् ४. ३०. ३; cp. X. 125. 5.
	२३ जुष्टो दम्नाः	जुष्टो दम्ना अतिथिर्दुरोणे—७. ७३. ९ = V. 4. 5.
अतः	२४ परो अन्तः	इयं वेविः परो अन्तः पृथिव्याः—९. १०. १४ = 1. 164. 35.
	२५ यमः परोऽवरः	यमः परोऽवरो विवस्वान्ततः परं नाति पश्यामि किं चन—१८. २. ३२.
मृतः	२६ मरुतः परेषाम्	असौ या सेना मरुतः परेषामस्मानैत्यभ्योजसा स्पर्धमाना —३. २. ६.
मयस्सूना with one d.	२७ पुरः	असुराणां पुरोऽजयहानवानां हिरण्ययीः—१०. ६. १०.
	२८ पुरः	तैर्मदिनो अङ्गिरसो दस्यूनां विभिदुः ^४ पुरः—१०. ६. २०.
	२९ पुरः	यस्याः ^५ पुरो देवकृताः क्षेत्रे यस्यां विकुर्वते—१२. १. ४३.
	३० आपस्तुरीयम्	आपस्तुरीयममृतं तुरीयं यज्ञस्तुरीयं पशवस्तुरीयम् (१०. १०. २९) इति चत्वारि ।
तिलो दिवः	३१ तिलो दिवः	तिलो दिवस्तिक्ष्णः पृथिवीः षट् चेमाः प्रदिशः पृथक्— ४. २०. २.

३२ अति दिवः	पक्षी ह भुत्वाति दिवः समेति—४. ३४. ४.
३३ दिवः	नव भूमीः समुद्रा उच्छिष्टेऽधि श्रिता दिवः—११. ७. १४.
अंग ३४ दिवः	त्रीणि रजोसि दिवो ^१ अङ्ग तिस्रः—१३. ३. २१.
देवा देव ^१ समह	येनयेन वा कृतं पौरुषेयाद्य दैवात्—४. २६. ७.
३६ दैवम्	कुष्ठस्तत्सर्वं निष्करदैव ^१ समह वृण्यम्—५. ४. १०.
३७ दैवः	दैवः केतुर्विंश्वामभृतीदम्—७. ११. १.
३८ दैवाय	ऋषीणां प्रस्तरोऽसि नमोऽस्तु दैवाय प्रस्तराय—१६. २. ६.
ऊर्ध्वमध्वरत्न ३९ दैवाः	दैवा होतार ऊर्ध्वमध्वरं नोऽग्नेर्जिह्वयाभि गृणत (५. २७. ९.) इति ।

MS. combines
इत्यामंनितदैव
आधुदार्त स्वात्
on margin
एकपादिः द्विपात्रि

30a ॥ आमन्त्रितं दैवं देवीरिति सर्वत्र ॥ २=३० ॥

30b ॥ एकपाद् द्विपदो भूयो विचक्रमे द्विपात्रिपादमभ्येति पश्चात् ।

द्विपाद् षट्पदो भूयोऽसितं ते प्रलयनमास्थानमसितं तवासिक्लयस्योषधे

सृणन्त^१ असिता अलीका असितस्य गृहेभ्यः श्यावाश्वं कृष्णमसितं मृणन्तमेषि

हव्यो हव्या^१ नो अस्य यास्ते शोच्यो व्युषो ह तिस्रः उषो यस्मात् ॥

१ एकपाद् द्विपदो भूयो वि चक्रमे द्विपात्रिपादमभ्येति पश्चात् ।

द्विपाद् षट्पदो भूयो वि चक्रमे त एकपदस्तन्वं^१ समासते—१३. २. २७, ३.

२५; cp. X. 117. 8.

२ असितं ते प्रलयनमास्थानमसितं तव ।

असिक्लयस्योषधे निरितो नाशया पृषत्—१. २३. ३.

३ आ मे मृणुतासिता अलीकाः—५. १३. ५.

W. āsītā alikāh

४ तां वीतहव्य आश्वरदासितस्य गृहेभ्यः—६. १३७. १.

५ श्यावाश्वं कृष्णमसितं मृणन्तम्—११. २. १८.

६ दक्षिणतो वृषम एषि हव्यः—६. ९८. ३; MS. 4. 12. 2. 181. 10.

७ कुहदैवानाममृतस्य पत्नी हव्या^१ नो अस्य हविषो जुपेत—७. ४७. २; TS. 3. 3.

115; MS. 4. 12. 6 : 195. 10.

८ यास्ते शोच्यो रंह्यो जातवेदो याभिरापृणासि दिवमन्तरिक्षम्—१८. २. ९.

W. SPP. šocōyo

९ निम्रुचितलो व्युषो ह तिस्रः—१३. ३. २१.

१० उषो यस्मादुष्वज्यादमैय—१६. ६. २=VIII. 47. 18.

अङ्क

31 ॥ अर्धस्यासमविभागे ॥ ३=३१ ॥

अङ्क

एष ज्ञे बहुभिः साकमित्या पूर्वे अर्धे विधिते ससन्तु—४. १. ६.

कृतम तो भद्रेः

कुलस्तौ जातौ कृतमः सो अर्धः कस्माद्भोकाकृतमस्याः पृथिव्याः—८. ९. १.

दिव आहुः परे अर्धे पुरीषिणम्—९. ९. १२ = 1. 164. 12.

कश्चिदद्वेः ?

31b || सुजातं सुभूत्या सुसन्नतां स्वरकृता सुप्रतिष्ठिता सुहुतं ते अस्तु
 स्वधित्वं स्वधित्या स्वधितिना स्वधिति जुषतां सुकृतश्चरेयं सुसमृद्धेनावरुद्धे सुश-
 शितः^५ सुयतः सुश्रुतं सुददं सुश्रुतं सुहुतं सुपक्वे सुहिता स्वप्नु स्वा स्वपंतु
 श्वसतु * ||

*MS adds brahma-
nam here

- १ सुजातम् तं त्वा भर्तरः सुवृथा वर्धमानमनु जायन्तां वदवः
 सुजातम्—२. १३. ५; ४. २३. ४; ७. २०. ५; Apmb.
 2 6. 15.
- २ सुभूत्या सं वो गोष्ठेन सुषदा सं रय्या सं सुभूत्या—३. १४. १.
- ३ सुसन्नताम् तां सुसन्नतां कृत्वा कामो विध्यतु त्वा इदि—३. २५.
 २, ३.
- ४ स्वरकृता अभ्यर्क्षाकृता स्वरकृता सर्वे भरन्ती दुरितं परेहि—
 १०. १. २५.
- ५ सुप्रतिष्ठितम् भूमे मातर्नि घेहि मा भद्रया सुप्रतिष्ठितम्—१२. १. ६३.
- ६ सुहुतम् अग्निष्टदोता सुहुतं कृणोतु—६. ७१. २-३; १०.
 ९. २६.
- ७ स्वधित्वम् ?
- ८ स्वधित्या त्वष्ट्रेव रूपं सुकृतं स्वधित्या—१२. ३. ३३.
- ९ स्वधितिना लोहितेन स्वधितिना मिथुनं कर्णयोः कधि—६. १४१. २.
- १० स्वधितिं जुषन्ताम् त्वं तान्वेत्य यदि ते जातवेदः स्वधया यज्ञं स्वधितिं
 जुषन्ताम्—१८. २. ३५.
- ११ सुकृतश्चरेयम् सदकायुः सुकृतश्चरेयम्—१७. १. २७.
- १२ सुसमृद्धेनावरुद्धे^१ यावदग्निष्टोमेनेष्टा सुसमृद्धेनावरुद्धे तावदेनेनावरुद्धे
 —९. ६. ४०-४३.
- १३ सुसंशितः^२ यथा वाणः सुसंशितः परापतत्याशुमत्—६. १०५. २.
- १४ सुयतः अयं यो वज्रः सुयतो लालपीति—६. १११. १.
- १५ सुश्रुतम् सुश्रुतं मन्ये तदतं नवीयः—७. ७२. ३ = X. 179. 3
- १६ सुददम् याभ्यां कुसिन्ध्वं सुददं बभूव—१०. २. ३.
- १७ सुश्रुतम् स त्वा राण्डाय सुश्रुतं विभर्तु—१३. १. १; TB 2.5.2 1
- १८ सुहुतम् अग्निष्टदोता सुहुतं कृणोतु—१०. ९. २६; ६. १७. १. २.

The syllables of ex-
 amples marked here
 are cited under ava-
 graha ca III 69, which
 prescribes that a grave
 syllable following an
 acute is circumflexed

1. Vn. omits सुप्रतिष्ठितं—सुसमृद्धेनावरुद्धे. 2 Vn. सुसंशितः. 3 Vn. सुसन्न.

स्वा; so all the mss of the AV.	१६ सुपके	आमे सुपके शबले विपके यो मा पिशाचो अशने दृढम् —५. २९. ६.
	२० सुहिता	त्रिषन्धेरियं सेना सुहितास्तु मे वशै—११. १०. ४.
	२१ खण्त्वा	खण्त्वा माता खण्त्वा पिता खण्त्वा श्वा खण्त्वा विशपतिः— ४. ५. ६.
	२२ स्वपन्तु	स्वपन्त्वस्यै ज्ञातयः स्वपन्त्वयमभितो जनः—४. ५. ६.
	२३ श्वसन्तु	श्वसन्तु गर्गिरा अपां वरुण—४. १५. १२.

रतो

32 ॥ ब्राह्मणम् । नपुंसकम् ; तस्येदमिति वा । जातिरन्तोदात्तम् ॥ ४=३२ ॥

तस्येदमर्थं नपुंसक
जातिवाचकमन्तो-
दात्तं वा स्यात्
on margin
ज्येष्ठेयदश्वन्पशव उद्यमानं तद्ब्राह्मणं पुनरस्मानुगैतु—७. ६६. १.
पुनर्मैत्रिन्प्रियं पुनरात्मा द्रविणं ब्राह्मणं च—७. ६७. १; ŚB. 14. 9. 4. 5.
ज्येष्ठं ये ब्राह्मणं विदुः—१०. ७. १७.T āsra-, ep Conoor
dance
References in Conoor
dance may be correct
ted.

¶ on margin

स विद्याद्ब्राह्मणं महत्—१०. ८. २०, ३७.
अथो यद्ब्राह्मणं महत्—१०. ८. ३८.
तदाद्ब्राह्मणं महत्—१०. ८. ३३.
तस्माज्जातं ब्राह्मणं ब्रह्म ज्येष्ठम्—११. ५. २३.
गृहं निधी निहितौ ब्राह्मणस्य—११. ५. १०.
त्रयो लोकाः संमिता ब्राह्मणेन—१२. ३. १०.

॥ १६ ॥

No fullstop
in the MS.33 ॥ द्वितीयोदात्तानि । समानशब्दान्यन्यस्वराणि । अर्थप्रत्ययकृतः
स्वरविशेषः । अपवादः कचित् । कचिद्विभाषितानि ॥ ५=३३ ॥

१ अस्थिभ्यः	अस्थिभ्यस्ते मज्जभ्यः—१. ३३. ६.
२ कशफस्य	कशफस्य विशफस्य द्यौः पिता पृथिवी माता—३. ९. १.
३ कृत्विष्यः	अयं ते योनिर्कृत्विष्यो यतो जातो अरोचथा—३. २०. १.
४ रोहितम्	क्रमस्वरो इव रोहितमनवग्लायता सदा—४. ४. ७.
५ वर्ष्मणा	उताम् छां वर्ष्मणोषं स्पृशामि ४. ३०. ७=X. 125. 7
६ क्रिमीणाम्	सर्वेषां च क्रिमीणां सर्वासां च क्रिमीणाम्—५. २३. १३.
७ अरुः	वरुणानी तं माता यमः पितारुर्नामांसि—६. ४६. १.
८ अमतिः	ऊर्ध्वा यस्यामतिर्मा अदिद्युतत्सर्वामनि—७. १४. २;

This is cited under
bhīrhyāmbhyassu
IV 81, which prescri-
bes separation of bhīp
eto

W. -tānarur nā-

Concordance yasyām
atu may be corrected.

SV. I. 464.

९ रमतिः	मयि सजाता रमतिर्वो अस्तु—६. ७३. २३.
१० वरिमाणम्	वर्ष्मणमसौ वरिमाणमसौ—७. १४. ३; KS 37. 9.

वरिमाणमसौ on
margin

1. Vb. divides ४ into two दमिति वा ॥ जाति against all mss. 2. Vn स्वरविशेषापवादः. 3. Vn. वर्ष्मणा.
4 Vn. अरुः. 5. Vn. तिर्मा.

११ वसव्यैः	हस्तौ पृणस्व बहुभिर्वसव्यैरप्रयच्छ दक्षिणादोत सव्यात् —७. २६. ८ ; TS. 1. 2. 13. 2.
१२ { अचकौलया उदकात्मानः	अचकौलया उदकात्मान ओषधयः—८. ७. ९.
१३ सप्तथम्	साकंजानां सप्तथमाहुरेकजम्—९. ९. १६=1. 164. 15.
१४ चित्तिभिः	सा चित्तिभिर्नि हि चकार मर्त्यान्—९. १०. ७= 1. 164 29.
१५ अनागसः	मास्मानिछो अनागसः—१०. १. ७.
तस्मिन् १६ तरुणकम्	दर्भः शोचिस्तस्मिन्कमश्वस्य चारः परुषस्य चारः—१०. ४. २.
१७ अरणी याभ्याम्	यो वै ते विद्यादरणी याभ्यां निर्मथ्यते वसु—१०. ८. २०.
अयुतं १८ अयुतम्	शतं ते अयुतं हायनान्धे युगे वीणि चत्वारि कृष्णः—८. २. २१; ८. ७. १०, ८. २४.
१९ शिक्षाकृतः	तस्यैष मारुतो गणः स एति शिक्षाकृतः—१३. ४. ८.
२० विवस्वतः सदेने	यस्मिन्देवा विदथे मादयन्ते विवस्वतः सदेने धारयन्ते— १८. १. ३५=X. 12. 7.
पतिभ्यो न जनयः	पतिभ्यो न जनयः शुष्ममनाः—५. १२. ५.
परिष्वजे, व २१ the margin	परिष्वजे वामं पितृभ्यो य इदं समीरिरे मयः पतिभ्यो जनये परिष्वजे—१४. १. ४६=X. 40. 10.

34 ॥ अकारात्प्रतिषेधात्परमुदात्तमजरादीनाम् इति ॥ ६=३४ ॥

१ अजरम्	संशितं क्षत्रमजरमस्तु—३. १९. १.
२ अमरम् ?	
३ असूतम्	अप्स्वन्तरसूतम्—१. ४. ४=1. 23. 19.
अयुतं मित्रा ४ अमित्रः	निष्टं भोज यो अमित्रो अस्य—४. २२. २.
आतर इवा ५ अभ्रातर इव	अभ्रातर इव जामयः—१. १७. १; Nir. 3. 4.
६ अदष्टः	उतादष्टश्च हन्यताम्—५. २३. ७.
स=स्वत ७ असूतम्	असूतं रजो अप्यगुले—१०. ३. ९.
८ अजानये	उत जायामजानये—६. ६०. १.
९ असूतिका	असूतिका रामायण्यपचित्य पतिष्यति—६. ८३. ३.

रातो

35 ॥ अकारान्तो^५ ब्रह्मा ब्रह्मण इत्यस्मिन्नर्थे^६ ॥ ७=३५ ॥

ब्रह्मा यन्मन्युतः शपात्—२. ७. २.

1. Vn. अरमाभ्या. 2. प्रतिषेधादकारात्परमजरादिपद द्वितीयोदात्त भवति on the margin 3 Vn. अयुतं मित्रा. 4. Vn. अयुतं मित्रा. 5. R. अकारान्तो नयु- ब्रह्म as one sūtra, Vr. ब्रह्मा ब्रह्मण and joins 7-8. 6. P. न्यर्थे; S. स्मिन्नर्थे.

ब्रह्मा चेद्वस्तमग्रहीत् एव पतिरेकवा—५. १७. ८.
 तेर्भिर्ब्रह्मा विध्यति देवपीयूष—५. १८. ८.
 ब्रह्मेवासांस्थितं हविरनन्दन् इमान्यवान्—६. ५०. २.
 ब्रह्मा सं स्तौतु भद्रया—९. ४. ११.
 ब्रह्मैर्नद्विद्यात्पसा विपरिचत्—८. ९. ३.
 ब्रह्मा सुमेधाः सो अस्मिन्मदेत—९. १. ६.
 ब्रह्मायं वाचः परमं व्योम—९. १०. १४ = I. 164. 35.
 स ब्रह्मा वेदिता स्यात्—१०. ७. २४.
 तत्तस्त्वा ब्रह्मोदहयत्—१०. १०. २२.
 पुनर्ब्रह्मा वसुनीतिरमे—१२. २. ६.
 ब्रह्मैव विद्वानेप्यो ३ यः क्रव्याद् निरादधत्—१२. २. ३९.
 तानि ब्रह्मोत शुन्भन्ति—१४. १. २८ = X. 85. 35.
 सूर्यो यो ब्रह्मा वेद—१४. १. २९ = X. 85. 34.
 स इतस्त्योनं हरति ब्रह्मा वासः सुमङ्गलम्—१४. १. ३०.
 इन्द्रो ब्रह्मा दक्षिणतस्ते अस्तु—१८. ४. १५.
 ब्रह्माणस्ते यशसः सन्तु मान्ये (२. ६. २; VS. 27. 2.) इति प्रथमाया
 बहुवचनम् ।
 ब्रह्माणं च बृहस्पतिम् (३. २०. ४) इति द्वितीयाया एकवचनम् ।
 ब्रह्मर्भ्यः कृणुता त्रियम् (१२. २. ३४) इति चतुर्थ्यां बहुवचनम् । तानि सर्वत्र ।
 यद्ब्रह्मभिर्गदपिभिः—६. १२. २.
 लोकेता ब्रह्मभिः कृता—१०. १. ३.
 वषाधामन्तरविशदोदनो ब्रह्मणा सह—१०. १०. २५.
 उतैनां ब्रह्मणे दद्यात्—३. २८. २.
 प्रजापतिस्तपसा ब्रह्मणेऽपचत्—४. ३५. १.
 यं पपात् ब्रह्मणे ब्रह्मा पूर्वम्—४. ३५. २.
 अजं जीवता ब्रह्मणे देयमाहुः—९. ५. ७.
 पशोदनो ब्रह्मणे दीयमानः—९. ५. ९, १०.
 पञ्चौदनं ब्रह्मणेऽजं ददाति—९. ५. ११, १२.
 यो ब्रह्मणे चिकितुषे ददाति—१४. २. ४१.
 युवं ब्रह्मणेऽनुमन्यमानौ बृहस्पते साकभिन्त्रश्च दत्तम्—१४. २. ४२.
 अर्चं यो ब्रह्मणा मरुवः खाद्वृथीति मन्यन्ते—५. १८. ७.
 ब्रह्मणा हस्तेषु प्रपृथक्सादयामि (६. १२२. ५; १०. ९. २७; ११. १. २५) इति
 यावद्वा ।
 ब्रह्मणामर्षेयास्ते मा शिषन्प्राशितारः—११. १. २५.

Add *vidā* to reference in Concordance

आद्यत

36 ॥ नपुंसकमाद्युदात्तं ब्रह्मेति ॥ ८=३६ ॥

[ब्रह्माभ्यावर्ते—ब्रह्म १०. ५. ४०.]

॥ १७ ॥

37 ॥ अन्तोदात्तानि । समानशब्दान्यन्यस्वराणि । अर्थप्रत्ययकृतः स्वरविशेषः ।

अपवादः कचित् । कचिद्विभाषितानि ॥ ९=३७ ॥

- १ गवीन्योः यदान्त्रेषु गवीन्योर्यद्विस्तावधि संश्रुतम्—१. ३. ६;
५. २५. १०-१३.
- वेशन्त्याः २ वेशन्त्याः प्र ते भिनाग्नि मेहनं वत्रै वेशन्त्या इव—१. ३. ७.
३ स्तोत्याः आर्द्रं तदद्य सर्वदा समुद्रस्यैव स्तोत्याः—१. ३२. ३.
४ यदि शोकः यदि शोको यदि वामिशोकः—१. २५. ३.
- जम्भा ५ जम्भाद्विशरात् जङ्गिडो जम्भाद्विशरात्—२. ४. २.
६ नव्यो न इन्द्र जठरं नव्यो न पृणस्व—२. ५. २.
- एकवाचा ७ एकवाचाम् निःसालां धृष्णु धिषणमेकवाचां जिघत्स्वम्—२. १४. १.
गर्भादम् ८ गर्भादम् गर्भादं कण्वं नाशय—२. २५. ३.
९ अन्नादीः अपोऽन्नादीः कृत्वा—१५. १४. ३.
१० अन्नादम् मनोऽन्नादं कृत्वा—१५. १४. १.
- भरसामिव ११ रसामित् ससुद्रे यस्य रसामिदाहुः—४. २. ५.
आशमसि १२ आशमसि उत सोमस्य आतास्युताशमसि वृष्ण्यम्—४. ४. ५.
मह्य १३ मह्ये आ मांरुक्षदेवमणिमह्या अरिष्टतातये—८. ५. २०; ३.
५. ५.
- १४ वामदेव्यम् वामदेव्यमुदरमोदनस्य—४. ३४. १.
चिन्ते १५ अभिषे खिल्ये अभिषे खिल्ये नि दधाति देवयुम्—४. २१. २.
मयीय १६ शूषमत्रियः इमा ब्रह्म बृहदिवः कृणवदिन्द्राय शूषमत्रियः स्वर्षाः
(५. २. ८=X. 120. 8) इति यावद्वा ।
- १७ द्विषः द्विषस्तदध्यर्णवेनेयसे—५. ६. ४.
१८ उत्तरम् उदेनमुत्तरं नयाग्रे घृतेनाहुत—६. ५. १.
गन्धं दुन्दुभे १९ गन्धं दुन्दुभे अंशनिव प्रावाधिषवणे अद्विर्गन्धं दुन्दुभे ऽधि नृत्य वेदः
—५. २०. १०.
- २० मोघमेतत् यदुल्लको वर्दति मोघमेतत्—६. २९. १=X. 165. 4.
२१ यामम् यद्यामं चकुर्निखनन्तो अग्रे कार्षीवणा अन्वविदो न
विद्यया—६. ११६. १.

W ārsyām, C ārsam

TB II. 8.8 11 खिल्ये

yād yāmām cited
as an ex under padān-
tānām anuttamānām
trityā ghoṣavat-
svareṣu II 26. yady ā
Concordance may be
corrected

२२ यातुधानीः	अपाह यातुधानीरप सर्वा अराध्यः—४. १८. ७; १. २८. ४.
२३ धरुणी	धरुण्यस्ति शाले—३. १२. ३.
हव्यं होतव्यम् :—	
२४ हव्यम्	इध्मेनाग्न इध्मानो घृतेन जुहोमि हव्यं तरसे बलाय— ३. १५. ३.
२५ उपहव्यम्	उपहव्यं विपूवन्तं ये च यज्ञा गुहा हिताः—११. ७. १५.
२६ वेदः स्वस्तिः	वेदः स्वस्तिद्विगणः स्वस्तिः परशुवैदिः परशुर्नः स्वस्ति— ७. २८. १.
२७ पाथो घृतस्य	अग्नाविष्णु महि तद्धा महित्वं पाथो घृतस्य गुह्यस्य नाम —७. २९. १; TS. 1. 8. 22. 1.
२८ श्यावौ विथुरौ	उदस्य श्यावौ विथुरौ गृध्रौ दामिव पेततुः—७. ९५. १.
२९ हस्तिन्याः पदेन	यथा हस्ती हस्तिन्याः पदेन पदमुद्युजे—६. ७०. २.
३० यस्याः पदे	यस्याः पदे पुनते देवयन्तः—७. २७. १ = RVKh. IX. 86. 1.
३१ षड् मासः	षडहः शीतान्षड् मास उष्णान्—८. ९. १७.
३२ वर्धयद्वर्धमाना	सा नो भूमिवैर्धयद्वर्धमाना—१२. १. १३.
३३ द्विभागधनमादाय	द्विभागधनमादाय प्र क्षिणात्यवर्त्या—१२. २. ३५.
३४ मारुतो गणः	तस्यैष मारुतो गणः—१३. ४. ८.
३५ उदुम्बलौ	उरूणसावसुतुपावुदुम्बलौ—१८. २. १३ = X. 14. 12.
३६ खर्गं यतः	खर्गं यतः पितुर्हस्तं निर्मुहं दक्षिणम्—१८. ४. ५६.
३७ व्यापिथ	यथेन्द्र तन्वा ३ न्तरिक्षं व्यापिथ—१७. १. १३.
३८ सलिलेन वाचः	अन्तर्द्वेऽहं सलिलेन वाचः—१७. १. २९.
३९ पिशङ्गरूपो नभसः	पिशङ्गरूपो नभसो वयोधाः—९. ४. २२; cp II. 3. 9.
४० नभसो ज्योति- मान्	तस्यै प्र भाति नभसो ज्योतिषीमान्स्वर्गः पन्थाः सुकृते देवयानः—१८. ४. १४.
४१ भवारुद्रौ	भवारुद्रौ सयुजां संविदानौ—११. २. १४.

W Land upahā-
vyam
drughanāh cited
as an example under
pūrvaspadā drugh-
anādīnām III. 76,
which prescribes cere-
bralisation

śītān sād u cited
as an ex under na-
nanebhyah katataih
śasasesu II.9.
W vardhayad vār-

W. vyāpitha

W. nābhaso jyō-

॥ काव्येति सज्ञायामग्रन्थे ॥ १०=३८ ॥

काव्यो हिनोति	नूनं तदस्य काव्यो हिनोति—४. १. ६.
काव्यं यौ	यौ मेघातिथिमवधौ यौ त्रिशोकं मित्रावरुणावुशनीं काव्यं यौ—४. २९. ६.

अतद्विज्ञातं दक्षिणा
पदे अतोदात्तं भवति
on the mar-
gin

39 ॥ दक्षिणा तद्विज्ञान्तम् ॥ ११=३९ ॥

अपाङ्गुल्य गार्हपत्यात्कन्यादा प्रेतं दक्षिणा—१२. २. ३४.

सरस्वती भित्तो हवन्ते दक्षिणा यज्ञमभिनक्षमाणाः—१८. १. ४२=X. 17. 9.

आशाब्द अतोदात्त
भवत्यशिवि on
the margin

40 ॥ आशामाशिवि ॥ १२=४० ॥

दैश्वानरः पविता मा पुनातु यत्संगरमभिधावाम्याशाम्—६. ११९. ३; cp. TA. W. dhāvāni

2. 6. 1.

एतद्रूपं प्रत्यातर
वा अतोदात्तं भवति
on the mar-
ginal

41 ॥ अर्वाचीनमिति प्रत्ययान्तरं वा ॥ १३=४१ ॥

अर्वाचीनं वसुविदं मगं मे रथमिवाश्वं वाजिनं आ बहन्तु—३. १६. ६=VII.

41. 6.

अयं ते अस्म्युप न पृथ्वाङ् प्रतीचीनः संहृदे विश्वदावन्—४. ३२. ६=

X. 83. 6.

प्रतीचो बाह्वन्प्रति भक्ष्येषाम्—८. ३. ६=X. 87. 4.

महतस्तवर्णलोपः
अतोदात्तश्च भवति
on the mar-
gin

42-43 ॥ महो देवस्य महतो देवस्येति तवर्णलोपोऽन्तोदात्तत्वं च ।

॥ १४=४२, ४३ ॥

१ महो देवस्य पूर्वस्य धाम—४. १. ६.

२ महो गोवस्य क्षयति खराज—५. २. ८=X. 120. 8.

३ अहुतो महो धरण्या देवा दिवो ज्योति स्वमा मिमीयाद—६. ९२. ३=X. 56. 2.

W. great, nom sing

४ दिवो विष्ण उत वा पृथिव्या महो विष्ण उरोन्तरिक्षात्—७. २६. ८; MS. 1. 2.

9 : 19. 6.

५ मह स्कम्भस्य निर्मानो ब्रह्म—१०. ७. २.

६ महस्पृत्रासो अक्षुत्स्य वीराः—१८. १. २=X. 10. 2

७ यमस्य माता पृथुह्यमाना महो जाया विवस्वतो ननाश (१८. १. ५३=X.

17. 1.) इति ।

No fullstop
in the MS
सष्टम् on the
margin

44a ॥ पूर्वपदप्रकृतिस्वरः—तस्यापवादः ॥ १=४४ ॥

44b ॥ कविशस्तान्यस्मै अस्मै वावापृथिवी सुप्रशस्तमभिभृतासीद्विह प्रसक्तो-
मिस्ततेभिर्भुवं संहितं पुष्कलं मन्त्राः कविशस्ता ये अग्निदग्धा देवानामेतत्परि-
पूतम् ।

1. J तद्विज्ञान्तम्; R दक्षिणत, P. तद्विज्ञान्तम्. 2. Vr °चीनमिति, P, R अर्वाचीनमिति ॥ प्रत्य० two sūtras 3. V, P, R, Vr and Al agree with the MS.; J omits वा, but otherwise agrees with N and M 4. J, N, M सद्यो देवस्य महतो देवस्येति वा ॥ तदगोपेदात्तत्वं च two sūtras; Vn तदगोपेदात्तत्वं; G, N, M count sūtras 15, other mss. put down simply ॥ ११॥. 5. So N, M, and J, Vb पूर्वपदप्रकृतिस्वरपवादः and so are P, V, and Vr, S reads स्वसस्या, Al पूर्वपदः प्रकृतिः स्व, so Vn, R combines 1-2 into one.

१ कविशस्तान्यस्मै वपूँयवोचाम—५. १. ९.

४।वापृथिवी २ ऊर्जमस्यै द्यावापृथिवी अधाताम्—२. २९. ५.

३ तस्मात् उ राधः कृणुहि सुप्रशस्तम्—१. ११. ११ = VII. 80. 40.

अभिश्रुतासीत् ? but cp :—

अभिश्च॒तासीत् । ४ त्वं वी॒रुधां॑ श्रेष्ठ॒तमाभिश्चुता॑स्यो॒षधे—६. १३८. १.

५. इह प्रसक्तो वि चयत्कृतं नः—७. ५०. ३ = V. 60. 1.

अग्निस्तप्तेभि युवै ६ इन्द्रासोमा वर्तयतं दिवस्पयिज्ञितप्तेभिर्युवमशमहन्मभि—८. ४. १ = VII. 104. 5.

७ यत्संहितं पुष्कलं चित्रमानु—१३. ३. १०.

मंत्राः कवि = आत्मा मन्त्राः कविशस्ता वहन्तु—१८. १. ६० = X. 14. 4.

६ ये अग्निदग्धा ये अनग्निदग्धा मध्ये दिव स्वधया मादयन्ते—१८. २. ३५=X.

15. 14.

१० देवानामेतत्परिष्कृतमनभ्याखण्डं चरति रोचमानम्—११. ५. २३; GB. 1. 2 7.

11 ၃၆ ၂၂

No virama
or visargas
in the MS
स्थ- on the
margin
अनुदात्तानि भवति
on the margin

45 ॥ अनुदात्तानि ॥ समानशब्दान्यन्यस्वराणि । अर्थप्रत्ययकृतः
स्वरविशेषः । अपवादः कचित् । कचिद्विभाषितानि ॥ २=४५ ॥

46 ॥ आख्यातानि नामसदृशानि ॥ ३=४६ ॥

१ पर्युषु प्र धन्वा वाजसातये—धन्व=run ५, ६, ४=IX. 110. 1.

२ स्वज इवाभिष्टितो^१ दश—दश = bite ५. १४. १०.

३ ध्रुवमयो ध्रुवमुता शबिष्ठ—अयः $\sqrt{३}$ इ ७. ९७. १.

४ शरभो न चत्तो ऽति दुर्गाण्यैवः—एषः √ एष् ९. ५. ९.

RV III 29, 6 ayāh

47 ॥ कमिति³ निपातः ॥ ४=४७ ॥

तृथा

त्रिधानुदात्तम् । अव्ययम् । सर्वनाम । सुखनाम^३ च ।

१ तिष्ठतेत्यंता सु कम्—१. १७. ४ = I. 191. 6.

२ अपकामं स्यन्दमाना अर्धविरत वो हि कम—३. १३. ३; TS. 5. 6. 1. 3.

३ विष्णोर्नु कं प्रा वोचं वीर्याणि—७. २६. १=I. 154. 1.

48 ॥ यथेति निपातः ॥ ५=४८ ॥

चतुर्धा नुदात्तम् । अव्ययम् ।

क्षिणोमि १ निर्बलासं बलासिनः क्षिणोमि पुष्करं यथा—६. १४. २.

शुगः २ निर्बलसेतः प्र पताशुङ्गः शिशुको यथा—६. १४. ३.

So MS. and C.
W. muskarám and
so is SPP

- तायवो^१ ३ अप स्वे तायवो यथा नलत्रा नन्यकुभि—१३. २. १७=I. 50. 2.
 भ्राजतो ४ भ्राजन्तो अन्नयो यथा—१३. २. १८=I. 50. 3.
- अनुदात्तानि भवति
 on the mar-
 gin
- 49a ॥ आख्यातान्युपसर्गसदृशानि ॥ ६-४९ ॥
- १ इना थियमुदवा ददन्नः—अव ३. १६. ३=VII. 41. 3.
 २ अत्ताकमंशमुदवा भरेभरे—अव ७. ५०. ४=I. 102. 4.
 ३ आरोहन्नाममृत. प्रावं मे वचः—प्र। अव १३. १. ४३.
 ४ पुनस्त्वा दुरप्स्वरसः पुनरिन्द्रः पुनर्भगः—दुः/वा;
 ५ पुनस्त्वा दुविश्वे देवा यथार्जुमदितो ऽसस्ति—६. १११. ४; KS. 8. 14.
- विशि
- इदं MS. omits
 visargas
- Ben omits
 लिङ्ग करय
- MS. combi-
 nes आम—दि-
 तानि
- 49b ॥ दुद्वे^२ । अवेति त्रीणि । एतानि स्वरैर्विशिष्टानि, तानि कुर्यात् ।
- 49c ॥ आख्यातं विध्युपसर्गस्य लिङ्गं दुद्वयोर्भूतकरस्य ङोपः ।
- 50a ॥ आमन्त्रितानि स्वरविशिष्टानि ॥ ७=५० ॥
- 50b ॥ अथोदितानि :—

दैवीः षट् प्राचीनं बहिरेष वा द्यावापृथिवी अस्मै द्यावापृथिवी
 मन्वे वा द्यावापृथिवी अभयं द्यावापृथिवी ॥

- १ दैवीः षड्वर्षिक योः कृणोत—षट् । उर्वीः ५. ३. ६.
 २ प्राचीनं बहिः प्रदिशो पृथिव्या वस्तोरस्या वृज्यसे अग्रे अह्नम—बहिः ५. १२. ४= X. 110. 4.
 ३ एष वा द्यावापृथिवी उपस्ये मा कुंघन्मा तृषत्—२. २९. ४.
 ४ अस्मै द्यावापृथिवी भूरि वामं दुहाथा धर्मदुषे इव वेन्—४. २२. ४; TB. 2.4.7.8
 ५ मन्वे वा द्यावापृथिवी दुमोजसौ सचेतसौ—४. २६. १; ArS. 4. 8.
 ६ अभयं द्यावापृथिवी इहास्तु—६. ४०. १.

51 ॥ पादादीनामपवादः^३ ॥ ८=५१ ॥

- वैभ
- १ अथयौ च ते मुलं च ते व्याघ्र जम्भयामसि—४. ३. ३.
 २ गणास्त्वोप गायन्तु मार्कताः पर्जन्य घोषिणः पृथक्—४. १५. ४.
 ३ अस्मै द्यावापृथिवी भूरि वामं दुहाथा धर्मदुषे इव वेन्—४. २२. ४; TB. 2.4.7.8.
- पाप्म
- ४ आ मा भद्रस्य लोके पापमन्धेष्टाविहुतम्—६. २६. १.
 ५ प्रतीचीनफलो हि त्वमपामार्गं हरोहिथ—७. ६५. १.
 ६ आ मन्दैरिन्द्र हरिर्भयहि मयूरोममिः—७. ११७. १=III. 45. 1.
 ७ ता श्रौदंनं दंपतिभ्यां प्रशिष्टा आपः शिष्टन्तीः पचता सुनाथाः—१२. ३. २७.

W vyāghra=vi-āghra
 against all the mss

W pāpman against
 all the mss

W and S āpā-against
 all authorities

W and S yāhi ag-
 inst all authorities

W. āpah śik-wish
 accent on ā

1. R. Vr. सर्वसदृशानि; सर्वसदृशानि, it joins 6-7 into one 2 Vn दुद्वे अस्यवति त्रीतानि स्वरविशिष्टान्यथादितानि कुर्यात्
 आख्यात 3. S. पादादीना, P पादादीनमपवादः

यमरापसु ^१ न लोके पितृषु विरैर्धस्व यम राजसु—१८. २. १५.

MS and W yamārā-
jasu

६ एतमिधं समाहितं जुषाणो अग्रे प्रति हर्षं होमैः—१०. ६. ३५.

कृत्ये ^{१०} अनागोहत्या वै भीमा कृत्ये मा नो गामश्च उरुषं ववीः—१०. १. २९.

११ तैस्त्वा सर्वैरभि प्यामि पाशैरसावामुष्यायणामुष्याः पुत्र—असौ । अमुष्यायण ।

अमुष्याः । पुत्र ४. १६. ९.

॥ १९ ॥

52 ॥ आदिस्वखितानि ॥ ९=५२ ॥

उयाकि परि गो नम—१. २. २.

केवासीन्मातरिषां तदानीम्—१०. ८. ३९.

श्वन्वनीरप्सरसो रूपका उतामुदे—११. ९. १५.

जुषा उवास मन्वे स्वर्वती (१८. १. २० = X. 11. 3.) इति ।

53 ॥ एकाक्षराणि ^३ खरितानि ॥ १०=५३ ॥

औ. पितः औः औष्पितर्याचय दुह्नुना या—६. ४. ३ = VI. 51. 5.

न्यङ् अचरान् न्यङ् अघा न्यङ्ङधराङ् वा परेहि—५. २२. २.

न्यङ् न्यङ् न्यङ् गवातो वाति न्यक्तपति स्वयः—६. ९१. २ = X.

60. 11.

क । खर । न्यङ् ?

54 ॥ अनुदात्तानि खरितानि ॥ ११=५४ ॥

अनुदात्तात्परं खरितं भवतिः—

१ अमावास्या अहमेवास्यमावास्या ३ मा मा वसन्ति—७. ७९. २.

२ कन्या एवा ते राजन्कन्या—१. १४. २.

३ धान्यम् आहारि धान्यं १ रसम्—२. २६. ५.

४ आचार्यः आचार्य उपनयमानो ब्रह्मचारिणम्—११. ५. ३.

५ राजन्यः अक्षुद्रो राजन्यः—५. १८. २.

६ शरव्याः आराक्षरव्या असद्विष्वचीरिन्द्र पातय—१. १९. १.

७ आस्यम् सम्वाक्षाह आस्यम्—६. ५६. ३.

८ वीर्यम् पश्याम ते वीर्यं जातवेदः—१. ७. ५.

९ वीर्यवान् वीर्यवान्सपत्न्या—८. ५. १.

१० वीर्यवत्तरः इहेधि वीर्यवत्तरो वयोधा अपराहतः—१८. ४. ३८.

This is cited as
an example under II
37.

११ मनुष्याः	पुनर्मनुष्या अददुः—५. १७. १० = X. 109. 6.
धन्व्याः	शं न आपो धन्व्याः—१. ६. ४; KS. 2. 1.
अनुष्याः	शम्नु सन्त्वनुष्याः—१. ६. ४; KS. 2. 1.
संज्ञाव्येण	संज्ञाव्येण हविषा जुहोमि—१. १५. १; २. २६. ३.
अस्याः	विष्वञ्चो असञ्चरवः पतन्तु ये अस्ता ये चास्याः—१. १९. २.
देवत्याः	या रोहिणीदेवत्या ३ गावो या उत रोहिणीः—१. २२. ३.
नप्यम्	पुत्रमनु यातुधानीः स्वसारमुत नप्यम्—१. २८. ४.
नमस्यः	एक एव नमस्यो विक्ष्वीज्यः—२. २. १.
स्वयम्	त्वष्टस्मि वज्रं स्वयं ततक्ष—२. ५. ६ = I. 32. 2.
संदेश्येभ्यः	नमः संदेश्येभ्यो नमः क्षेत्रस्य पतये—२. ८. ५.
प्रथमवास्यम्	यस्य ते वासः प्रथमवास्यं १ हरायः—२. १३. ५.
जिघत्सम्	एकचायां जिघत्सम्—२. १४. १.
नप्यः	सवाञ्छण्डस्य नप्यो नाशायामः सुदान्वाः—२. १४. १.
आयुष्यम्	आयुष्यमस्मा अग्निः—२. २९. १.
शीर्ष्यम्	अन्वान्यं शीर्ष्यमथो पाष्ट्वं किमिम्—२. ३१. ४. ०
अनुक्यात्	कीकसाभ्यो अनुक्यात्—२. ३३. २.
दोष्यम्	यक्ष्मं दोष्यमंसोभ्यां बाहुभ्यां वि बृहामि ते— २. ३३. २.
भसद्यम्	यक्ष्मं भसद्यं १ ओणिभ्यां भासद्यं भंससो वि बृहामि ते —२. ३३. ५.
त्वचस्यम्	यक्ष्मं त्वचस्यं ते वयम्—२. ३३. ७.
मथव्यान्	मथव्यान्स्तोकोनप यान ररायं—२. ३५. २.
प्रतिकाभ्यः	यो वरः प्रतिकाभ्यः—२. ३६. ५.
पथ्याः	पथ्या रेवतीर्बहुधा विकृपाः—३. ४. ७.
ग्राम्यः	सूता ग्राम्यश्च ये—३. ५. ७.
संवेद्यम्	बृहद्राष्ट्रं संवेद्यं दधानु—३. ८. १.
सुप्यः	नेदीय इत्सुप्यः एकमा यवन्—इत् । सुप्यः ३. १७. २. = X. 101. 3
प्रफर्व्यम्	रथवाहनं पीवरीं च प्रफर्व्यम्—३. १७. ३.
विश्वदाव्यः	य इन्द्रेण सरथं याति देवो वैश्वानर उत विश्वदाव्यः ३. २१. ३; KS. 40. 3
कार्यस्य	कृतस्य कार्यस्य चेह स्फातिं समावह—३. २४. ५.
बुध्याः	स बुध्या उपमा अस्य विष्टाः—४. १. १; ५. ६. १; SV. 1. 321f.

Pada jighat-svām
wrong

TS. 3. 2. 6. 2. madha-

This is cited as an
example under III. 76

४० सहस्येन तेनां सहस्येना वयं नि जनान्स्वापयामसि—४. ५. १.
= VII. 55. 7.

कुरम ४१ तिर्यम् करम्भं कृत्वा तिर्यम्—४. ७. ३.

मत् ४२ पाजस्यम् धृवायां धेहि पाजस्यम् ।
अन्तरिक्षे मध्यतो मध्यमस्य—४. १४. ८.

४३ समाम्यः, व्याम्यः यः समाम्यो ३ वरुणो यो व्याम्यो ३ यः संदिश्यो ३
संदिश्यः, विदिश्यः वरुणो यो विदिश्यः—४. १६. ८.

४४ अर्ध्वमराय्यः दौर्ध्वज्यं दौर्ध्ववित्यं रक्षो अर्ध्वमराय्यः (arāyī:yās
४. १७. ५; ७. २३. १.) इति ।

उत्तमे द्विकार स्व-
रित शेषं पद चासु-
दास भवति on
margin

55 ॥ द्विकाराण्युत्तमे । वर्जयित्वा ॥ १२=५५ ॥

४५ जनितव्यम् यज्जातं जनितव्यं च केवलम्—४. २३. ७.

४६ नमस्यै उर्वी गम्भीरे कविर्निर्ममस्यै—४. २६. ३.

४७ सुप्राव्या अहं दधामि द्रविणा हविर्भते सुप्राव्या ३ यजमानाय
सुवते—सुप्रऽअव्या ४. ३०. ६.

४८ ब्राह्मः हस्तेनैव ब्राह्मं अधिरस्याः—५. १७. ३ = X. 109. 3.

जुह्वम् ४९ जुह्वम् सोमेन नीतां जुह्वं न देवाः—५. १७. ५ = X. 109. 5.

हिसितव्यः ५० हिसितव्यः न ब्राह्मणो हिंसितव्यो ३ श्विः प्रियतनोरिव—५. १८. ६.

५१ कुधम् यां मृतायां कुधन्ति कुधं पद्योपनीम्—५. १९. १२.

५२ प्रफर्व्यम् शुद्रामिह प्रफर्व्यं १ तां तक्मन्वीव धूसुहि—५. २२. ७.

५३ कर्मण्याः ओता आपः कर्मण्या सुञ्जन्वितः प्रणीतये—६. २३. २.

हनव्य ५४ हनव्याम् वि ते हनव्यां शरणि वि ते मुख्यां नयामसि—६. ४३. ३.

पुनतु ५५ घृतप्वः घृतेन नो घृतप्वः पुनन्तु—६. ५१. २ = X. 17. 10

५६ नैर्वाध्वेन नैर्वाध्वेन हविषेन्द्र एनं पराशरीत्—६. ७५. १.

सुचतु ५७ शपथ्यात् सुञ्जन्तु मा शपथ्या ३ दयो वरुणायुत—६. ९६. २ =

X. 97. 16

पत्त ५८ आध्वः नि शीर्षतो नि पत्तर्त आध्वो ३ नि तिरामिते—६. १३१. १.

आख्या ५९ अण्ड्यौ अथास्येन्द्रे प्रावभ्यामुभे भिनत्वाण्ड्यौ—६. १३८. २.

६० नाड्यौ ये ते नाड्यौ देवकृते—६. १३८. ४.

कवितकृतम् ६१ ओण्योः अभि त्यं देवं सवितारमोण्योः कविकृतम्—onī—nīos

७. १४. १.

६२ असम् असं १ त्वाप्रजसं कृणोमि—asū:asūam, ७. ३५. ३.

suprāvyā ca IV 2
means that in this
word the last mem-
ber is separated from
the rest of the comp
and not the first
RV X 125 2 suprāvyā

TB ३ ९ ११ ३ निर्वा-

onyō ca III 61
means that in the
single word onyōb
the final syllable has
a Ksāpra svarita
O asām

	६३ उक्थ्यम् ^१	ददन्तु वीरं शतदायमुक्थ्यम्—७. ४७. १ = II. 32. 4.
जन्वा ^१	६४ जघन्याम्	इदं जघन्यामासाम् छिनधि स्तुकामिव—७. ७४. २.
	६५ उपपक्ष्याः	या प्रैव्या अपचितोऽथो या उपपक्ष्याः—७. ७६. २.
	६६ तलीञ्चम्	यः कीकसाः प्रभृणाति तलीञ्चमवतिष्ठति—७. ७६. ३.
	६७ आद्यम्	यदाद्ये ^१ यदेनाद्यं सर्वं ते अन्नमविवं कृणोमि—८. २. १९.
अतिताया ^१	६८ अतितायाः	ये सुत्यव एकशतं या नाष्ट्र अतितायाः—८. २. २७.
	६९ स्वयम्	उत्तक्षतं स्वयं ^१ पर्वतेभ्यः—८. ४. ४ = VII. 104. 4
	७० नाव्याः	उभयास्ताः परा यन्तु परावतो नवति नाव्या ^३ अति— ८. ५. ९.
	७१ नीविभार्यै	गर्भं त उग्रौ रक्षतां भेषजौ नीविभार्यै—८. ६. २०.
नृगल्वाछायका ^१	७२ तङ्गल्वात्	तङ्गल्वा ^३ च्छायकादुत नग्नकात्—८. ६. २१.
	७३ एनस्यम्	तास्ते यक्षमेनस्य ^१ मङ्गदङ्गादनीनशन्—८. ७. ३.
	७४ आहार्यम्	मधुमानभवति मधुमदस्याहार्यं भवति—९. १. २३.
परिवर्ग्यः ^१	७५ परिवर्ग्यः	द्वेष्यो मित्राणां परिवर्ग्यः ^१ स्वानाम्—९. २. १४.
	७६ जत्वः	यार्वतीर्हृङ्गा जत्वः कुरुरवः—jatū ९. २. २२.
	७७ वृक्षसर्प्यः ^३	यार्वतीर्विषा वृक्षसर्प्यो बभूवुः—९. २. २२.
	७८ शिक्यानि, रणयाय	यानि तेऽन्तः शिक्यान्यावेधू रणयाय कम्—९. ३. ६.
	७९ स्वाहोभ्यः	स्वाहा देवेभ्यः स्वाहोभ्यः—९. ३. २५.
सत्तु प्रजन्वोश्च ^१ यस्या	८० प्रजन्वः	शिवास्ते सन्तु प्रजन्व इह या इमाः—nú ९. ४. ६.
	८१ अनुक्यम्	परूणि यस्य संभारा क्रवो यस्यानुक्यम्—९. ६. १.
कुम्भ्यो ^१	८२ कुम्भ्यः	कुम्भ्यो वायव्यानि पात्राणि—९. ६. १७.
प्रेक्ष्यते	८३ आहार्याणि	यदाहार्याणि प्रेक्षते—९. ६. १८.
पाजस्य ^१	८४ पाजस्यम्	श्येनः क्रोडो ^३ न्तरिक्षं पाजस्यम्—९. ७. ५.
वहु	८५ विश्वरूप्यम्	अर्ममिद्वत्सो अनु गार्मपश्यद्विश्वरूप्यं त्रिषु योजनेषु —rūpām ९. ९. ९ = I. 164. 9.
	८६ पस्त्यानाम्	श्रुवं मध्य आ पस्त्यानाम्—९. १०. ८ = I. 164. 30.
सदेव्यात्सर्वसात् ^१	८७ सदेव्यात्	सदेव्या ^३ त्सर्वसात्पापादिमा मुञ्चन्तु त्वौषधीः—१०. १. ११.
तद्वयः ^१	८८ संवाधतन्व्यः ^३	प्रियाप्रियाणि बहुला स्वर्गं संवाधतन्व्यः—१०. २. ९.

यो यजुष्यो देवः ६० नाड्यः	यजुष्यो देवयजनः—१०. ५. १५. यस्य चतस्रः प्रदिशो नाड्ये १ स्तिष्ठन्ति प्रप्यसाः—१०. ७. १६.
कुमे ६१ उदहयिम् ६२ विश्वदाव्यः ६३ पाजस्यात् ६४ असुखः ^१	ऊर्ध्वं भरन्तमुदकं कुम्भेनैवोदहयिम्—rīa-१०. ८. १४. अग्निरैत्प्रदहन्विश्वदाव्यः—१०. ८. ३९. पाजस्याज्ज्ञे यज्ञः—१०. १०. २०. सर्वे गर्भाद्वेपन्त जायमानादसुखः—sū १०. १०. २३. मा नो ऽभि स्त्रा मत्यं देवहेतिम्—११. २. १९. खलः पात्रं स्फयाचंसावीपे अनुक्ये—११. ३. ९. ओदनेन यज्ञवतः सर्वे लोकाः संमाप्याः—११. ३. १९.
मूलं देव्यं देव- हेतिम्; देवस्यम् does not occur, op देवत्या 1. 22. 3.	॥ २१ ॥

Text yañia-
without accent

मुचुत् ६८ शपथ्यात् ६९ उक्थ्यः १०० उर्व्यः १०१ वज्रं १०२ उपदेश्यम् १०३ विश्वस्वम् मुजिष्यपात्र १०४ मुजिष्यम् शतदासुक्थ्यः for शतदासमुक्थ्यम् Op. 7 47 1; 48. 1. तहोप्या १ स्वस्व यज्ञ रथनप्यः १०६ नप्यः	मुञ्चन्तु मा शपथ्यादहोरात्रे अथो उषाः—११. ६. ७. पक्रात्रो द्विरात्रः संघाः कीः प्रकीरुक्थ्यः—११. ७. १०. क्षत्रं राष्ट्रं षडुर्व्यः—११. ७. १८. पृष्टीर्वज्रं हो पात्रं कस्तत्समदधादृषिः—११. ८. १४. विद्याश्च वा अविद्याश्च यज्ञान्यदुपदेश्यम्—११. ८. २३. विश्वस्व मातरमोषधीनाम्—sū · sūam १२. १. १७. मुजिष्यं १ पात्रं निहितं गुहा यत्—१२. १. ६०. कव्यादमग्निं शशमानमुक्थ्यं १ प्र हिणोमि पथिभिः पितृयार्णैः—१२. २. १०. वशां च विद्याक्षरद ब्राह्मणास्तहोप्याः—१२. ४. १६. रोहितेन तन्वं १ सं स्पृशस्व—१३. १. ३४. त्वयीदं सर्वं जायतां यद्भुतं यज्ञा भाव्यम्—१३. १. ५४. अयुक्तं सप्त शुन्ध्युवः स्रो रथस्य नप्यः—naptias
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१३. २. २४ = I. 50. 9.

लोच ११० अभ्वम् शामुल्यश्चमर्ववीरं १११ शामुल्यम् ^३ ११२ वचस्यम् अनुक्ये आस्ता ११३ अनुक्ये	स एव मृत्युः सोऽमृतं सोऽभ्वं १ स रक्षः—१३. ४. २५. परो देहि शामुल्यम्—१४. १. २५. रयि धेहि सवैवीरं वचस्यम्—१४. २. ६. बृहच्च रथतरं चानुक्ये ३ आस्ताम्—१५. ३. ५.
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SB abhavam wa.
II. 1. 91b p 216

Text vānū-

११४ तिरश्च्ये ^१	यज्ञायज्ञियं च वामदेव्यं च तिरश्च्ये—१५. ३. ५.
११५ दुरमेण्यः	निर्दुरमेण्य ऊर्जा मधुमती वाक्— ^२ १६. २. १.
यम्य ^१ काम ^१ ११६ यम्यम्	यमस्य मा यम्यं ^१ काम आगन्—१८. १. ८=X. 10. 7.
कक्षेव ^१ ११७ कक्ष्या	अन्या किल त्वां कक्ष्येव युक्तं परि ^१ ष्वजातै ^१ लिबुजेव वृक्षम्—१८. ११. ५=X. 10. 13.
११८ विभ्वम्	अथ त्वं द्रप्सं विभ्वं विचक्षणम्—१८. १. २१= X. 11. 4.
अपीच्ये ^१ न वय ^१ ११९ अपीच्ये	अपीच्ये ^१ न वयमस्य विद्वा—१८. १. ३६=X. 12. 8.
१२० पथ्याः	यत्रा नः पूर्वे पितरः परेता एना जज्ञानाः पथ्या ^१ अनु स्वा—१८. १. ५०=X. 14. 2.
१२१ बृह्विष्ये ^१	उपहृता नः पितरः सोम्यास्तौ बृह्विष्ये ^१ निधिषु प्रियेषु (१८. ३. ४५=X. 15. 5.) इति यावद्वा ।

असमासे सव्येषु
लिङ्गेषु वचनेषु च
तन्वपद स्वरित
भवति on mar-
gin

56 ॥ सर्वलिङ्गवचनेष्वसमासे तन्वोपस्पृशतेति ॥ १३=५६ ॥

१२२ [शिवया तन्वोप स्पृशत त्वचं मे—१. ३३. ४; १६. १. १२; TS. 5.

6. 1 2.]

Corrected
into ksapras,
वाङ् combined
पृथया चत्वारि
क्षेप्रा भवति उकार-
स्व च सर्वनातो-
दात्तादीनि भवति
on margin

57 ॥ चत्वारि चैषर्ष पञ्चपद्यामन्तोदात्तादीनि यात् ।

उकारस्य सर्वत्र ॥ १४=५७ ॥

तस्योदाहरणानि :—

१२३ { विलिढर्थम्	विलिढर्थं ललाम्यं ^१ ता अस्मन्नशायामसि—vilīḍhī ^१ :
ललाम्यम्	—ḍhām, lālāmīam १. १८. ४.
१२४ { निर्लेक्ष्यम्	निर्लेक्ष्यं ललाम्यं ^१ निररति सुवामसि—lakṣmīam
ललाम्यम्	१. १८. १.
१२५ नद्यः	तस्माद्वा नद्यो ^१ न ताम् स्थ—nadyās ३. १३. १.
१२६ वषवः	ये पूर्वे वषवो ^१ न यन्ति—८. ६. १४.
विष्वय ^१ १२७ पिप्पत्यः	पिप्पत्यः ^१ समवदन्त (६. १०९. २) इत्येवं प्रभृतीनि ।

ūkārasya sarvatra
III 60 means that
throughout the de-
clension, if the final
of the theme is-ḍ, the
circumflex arising
upon the conversion
into a semivowel of
an acute vowel be-
fore a grave is the
Ksapra

nad-, pip-, cited
under antahpade
pañcapādyām III 59,
meaning that even in
the interior of a word,
in a strong case, the
circumflex arising
upon the conversion
into a semivowel of
an acute vowel be-
fore a grave is the
Ksapra

1. Vn तिरश्चे 2. \$ नेपुसमासे, Vn, N, M, J -पस्पृशति; P, R, Vn पस्पृशति; Vr -पस्पृशति 3. Vn. क्षेपथ. 4 V, P, Vr. -दात्तादीनि वाङ् ॥ उकाः-; Al, N and M पचमन्तोदात्तादीनि न्यायाद्; J पचपद्यामन्तोदात्तादीनी न्यायाद्; ~Vr पचपद्योमन्तोदात्तादीनि वाङ्; R अन्तोदात्तानि दीयाद्; Vn दात्तादीनि वाङ् 5 Vn. लक्ष्म्या

57b ॥ ततोऽपवदति :—

॥ उ॒र्वा॒र्वा इ॒व पु॒दा॒काः३ श्व॒श्रु॒रः स्व॒स्त्रवा॒स्ते अ॒स्यै व॒ध्वै॑ संप॒त्त्यै॑ ॥

tatopavadaḥ urvār-
vā iva prḍākvāḥ śva-
śuraḥ śvaśivāḥ CCA.
III. 60.

उ॒र्वा॒र्वाः छि॒न्न॒त्रय॑स्य॒ बन्ध॑नं॒ मूल॑मु॒र्वा॒र्वा इ॒व—६. १४. २.

पु॒दा॒काः पै॒द्रो र॑थ॒र्व्याः शि॒रः सं बि॒भेद॑ पु॒दा॒काः—१०. ४. ५.

३ श्व॒श्रु॒रः ? but cp :—

श्व॒ध्वै स्यो॒ना श्व॒ध्वै प्र गृ॒हान्वि॑ये॒मान्—१४. २. २६.

श्व॒ध्वाः न॒नान्दुः स॒म्रा॒ह्येधि॑ स॒म्रा॒ह्युत॑ श्व॒ध्वाः—१४. १. ४४.

व॒ध्वै ते अ॒स्यै व॒ध्वै संप॒त्त्यै प्र॒जाव॑र्ज्यं॒ यजु॑न्तु—१४. २. ७३.

॥ २२ ॥

॥ प्रथमः प्रपाठकः समाप्तः ॥

1 Vn. repeats ते अस्य. वध्वै सस्यैन. 2 N has ॥१४॥३॥ इति प्रातिशाख्ये प्रथम प्रपाठकः ॥ J agrees with N and adds आथवेणे प्रतिशाख्यमूलमन्त्रे प्र प्रपा-; R, Vr, and P read इति श्री अथर्ववेदे प्रातिशाख्यस्य प्रथम पाद ॥ प्रपाठकः समाप्तः ॥ V. simply gives ॥३॥ प्रथमः पादः ॥ Δ1 has इति श्री अथर्ववेदीयप्रातिशाख्ये प्रथमः पादः समाप्तः.

[द्वितीयः प्रपाठकः]

ॐ^१ कर्मन्कर्मन्नाभगमधिभितेऽसिहोत्रे वृत्रहा विमृधो वश्योजस्वान्विमृधो
वशी विश्वाहा विश्वहेति यावद्वा ॥

प्रपीतां correc-
ted into प्रपीताः

घृतं दुहाना विश्वतः प्रपीताः प्रपीतां ब्रह्मचारिभिर्हि सहस्रसातमा
भव वसुधातरश्चेयक्ष्यमाणा भृगुभिरियक्षति हयंत एकं त्वं व्यसंपो महि
त्वं ज्योतयैनमसु ज्योतयमामकान्वृषण्यंतीव कन्यलोक्षतीः कन्यलाः ॥ १ ॥

१ कर्मन्कर्मन्नाभगमभिर्मीडे—आऽभगम्—४. २३. ३.

२ अधिभिते ऽसिहोत्रे—अधि ऽभिते १५. १२. १.

३ वृत्रहा विमृधो वशी—विऽमृधः १. २१. १=X. 152. 2

४ ओजस्वान्विमृधो वशी—विऽमृधः ८. ५. ४.

५ विश्वाहा ते सदभिर्भरेम—विश्वाहा ३. १५. ८.

६ त्वं रक्षन्ति विश्वहा—विश्वहा ५. २७. ७=I. 90. 2.

७ घृतं दुहाना विश्वतः प्रपीताः—प्रऽपीताः ३. १६. ७=VII. 41. 7; VS.

34. 40.

= प्रपीतां ब्रह्मचारिभिः—प्रऽपीताम् ६. १०८. २.

८ इह पुष्टिर्ह रत इह सहस्रसातमौ भव—सहस्रऽसातमा ३. २८. ४.

१० वसवश्चातिष्ठन्वसुधातरश्च—वसुऽधातरः ५. २७. ६; VS. 27. 15.

इयक्ष्यमाणा

११ इयक्षमाणा भृगुभिः सजोषाः—इयक्षमाणाः ४. १४. ५; VS. 17. 69.

vasudhatarah sa-
hārasātaxmō vasu-
sahasrābhyām IV 45
fya-bhik cited un-
der II 87

- १२ इय॑क्षति ह॒र्यतो॑ ह॒त इ॒ष्यति—इय॑क्षति १८. १. २३=X. 11. 6.
 १३ व॒शी व॒शी नया॑सा प॒कज॑ त्वम्—प॒कज॑ ३. ३१. ३=X. 84. 3.
 व्यस॑प्तौ १४ अ॒दो व॒हैषि॑ प्रथ॑माना पु॒रस्ता॑दि॒वैर॑क्ता व्यस॑प्तौ म॒हि त्वम्—म॒हि । त्वम् १२. १. ५५; W, SPP. mahitvám
 cp. KS. 7. 12.
 १५ ज्यो॑तय॒नं म॒हते॑ सौभ॑गाय—ज्यो॑तय॒ ७. १६. १. VS. 27 ३ vārdhāv
 १६ अ॒वका॑दान॒भिः शो॑चान॒प्सु ज्यो॑तय॒माम॑कान्—ज्यो॑— ४. ३७. १०.
 वृष॑ण्यन्तं- १७ वृष॑ण्यन्ता रोह॑सि वृष॑ण्यन्तीव क॒न्यला॑—वृष॑ण्यन्तीऽइव । क॒न्यला॑ ५. ५. ३. vr- cited as an ex
 under IV. 99.
 १८ उ॒शतीः॑ क॒न्यला॑ इ॒माः—क॒न्यला॑ १४. २. ५२.

58 ॥ क॒न्यला॑त्प्रत्यय॒स्यार्थे॑ स्वरितस्तत्र लुप्यते ।

प्रत्यय॒स्यादि॑रित्युक्तमु॒शतीः॑ क॒न्यला॑ इ॒माः ॥ १ ॥

• अ॒जुषे॑ सखा॒या स॒युजा॑ सखा॒या प॒श्चात्पृ॒दाकवः॑ स॒हस्रा॑क्षरं प्र पु॒रो नि
 प॒श्चाच्चि॑त्तिरा उप॒वर्ह॑णं चक्षु॒रा अ॒भ्यज॑नमवायमै॒लव ऐ॒लैत्सो॑मो निर॑णै॒द्व्य-
 मान॑मनु दी॒ध्याना॑ दक्षि॒णां दि॒शंम॑भि नक्ष॑मागावमू॒र्या उप॑ सूर्य॒ उप स॒व्याखरे॑
 गि॒रीणा॑मुप सा॒नुषूप॑ पात्रे॒ ह्येथा॑मुप॒ कामि॑नीरनु॒चितम॑नु चि॒त्तेभिः॑ सं यु॒षे व॒शी
 यो मा॑ भू॒तेधि॑ जा॒ता परि॑ भू॒तमधि॑ श्रु॒तमधि॑ बु॒ध्यमा॑ना अधि॒ दीध्या॑ना अव॒त्क-
 मे॒जत्का॑ म॒नस्कं॑ बा॒लादे॑कमणीय॒स्कमा॑न्त्रा इ॒व घ॑र्मदु॒षे इ॒व यमे॑ इ॒वापा॑जै॒त्कुष्णा॑-
 म॒भि ज्योति॑र॒श्रैत्या॑है॒दमि॑स्तकमानमप॒ वावता॑ रक्षो॒हा अप॑ बा॒धया॑स्मत्यि-
 शा॒चा अ॑र्पबाधमानो गा॒तुवि॑द॒ हवाम॑हे नाध॑माना म॒हिषो॑ नाध॑मानस्य निषे॑-
 दु॒र्कैष्यो॑ नाध॑मानास्तव यत॑ आ॒बभू॑थ पशु॒तं हि प॑शुपति॒बभू॑थ पत्यु॒र्जनित्व॑मभि
 सं ब॑भूथ ॥

[उ॒शतीः॑ क॒न्यला॑ इ॒माः—१४. २. ५२.]

- १६ यो ब्र॑ह्मणी॒वोमा॑वजुषे॒ सखा॒या—सखा॒या ६. ६१. ३.
 २० द्वा लु॑प॒णा स॒युजा॑ सखा॒या—सखा॒या ९. ९. २०=I. 164. 20.
 प॒श्चात् २१ इमे॑ प॒श्चात् पृ॒दाकवः॑—प॒श्चात् १०. ४. ११.
 प॒श्चात् २२ स॒हस्रा॑क्षरं प्र पु॒रो नि प॒श्चात्—प॒श्चात् १०. ८. ७; ११. ४. २२.
 अ॒भ्यज॑ २३ चि॒त्तिरा॑ उप॒वर्ह॑णं चक्षु॒रा अ॒भ्यज॑नम्—आः√अस् १४. १. ६=X. 85. 7.
 २४ अ॒वाय॑मै॒लव ऐ॒लैत्—ऐ॒लैत् ६. १६. ३. W. alayit
 २५ सो॒मो नि॑र॒णैत्—अ॒नैत् १०. ४. २६. W. anayit

२६ ये बुध्यमानमनु दीर्घ्यानाः—अनु । दी- २. ३४. ३; TS. 3. 1. 4. 2.

W vadh-

२७ दक्षिणां दिशमभि नक्षमाणौ—अभि । नक्षमाणौ १२. ३. ८.

२८ अमृया उप सूर्ये—उप । सूर्ये १. ४. २=I. 23. 17

२९ सुग्यां वार्षमक्रतोप द्यव्याखरे कृष्णा इषिरा अर्नतिषुः—उप । द्यवि ६. ४९. ३=

X. 94. 5.

३० गिरीणामुप सारुषु—उप । सारुषु १०. ४. १४.

३१ सर्वास्ती उप पात्रे ह्वयेथाम्—उप । पात्रे १२. ३. ४०.

३२ अस्मै कामायोप कामिनीः—उप । कामिनीः ३. ८. ४.

चित् ३३ मर चित्तमनु विसेमिरेत—अनु । चि- ३. ८. ६; ६. ९४. २; cp HG. 1.

C annucitabbh

5 11; AG 1 21 7.

३४ यः संग्रामावयन्ति सं युधे वशी यः—सम् । युधे ४. २४. ७; TS. 4. 7. 15. 2,

MS 3. 16 5- 190. 12

३५ मा भूते ?

३६ अद्वाया इहिता तपसोऽधि जाता—तपसः । अधि । जाता ६. १३३. ४.

३७ सताज्यानि परि भुतमायन्—परि । भुतम् ८. ९. १८.

श्रुतम् ३८ तदन्यस्यामधि श्रितम्—अधि । श्रितम् १. ३२. ४; १०. ८. १९; TB. 3. 7.

10. 3.

३९ स्योनाद्योनेरधि बुध्यमानौ—अधि । बु- १४. २. ४३; Kauś. 79. 12.

४० नाकस्य पृष्ठे अधि दीर्घ्यानाः—अधि । दीर्घ्यानाः १८. २. ४७.

४१ अदो यदेवधावत्यत्वकमचि पर्वतात्—अवत्ऽकम् २. ३. १; Kauś. 25. 6.

avatkām ajatkāh
cited under II 88,
IV 26

४२ एजत्काः शिपविलुकाः—एजत्ऽकाः ५. २३. ७.

४३ अदो यत्ते हृदि श्रितं मनस्क पतथिष्णुकम्—मनऽकम् ६. १८. ३.

४४ बालादेकमणीयस्कम्—अणीयऽकम् १०. ८. २५.

४५ ह्रैवाभि वि तन्मे आत्नी^१ इव ज्यया—आत्नी इवेत्यात्नी^१ऽइव १. १. ३.

1. 82 prescribes
such Pada-reading
The three ex are
cited under II. 82

Vn. has वृषति
न (3.4.6.)
here.

४६ दुहाशं घर्मदुवे इव धेत्—घर्मदुवे इवेति घर्मदुवे^२ऽइव ४. २२. ४; TB. 2. 4.

7. 8.

४७ यमे इव यतमाने यदैतम्—यमे इवेति यमे^३ऽइव १८. ३. ३८=X. 13. 2.

४८ अपाजैत्कृष्णां ह्यती पुनान—अजैत् १२. ३. ५४; cp. X. 3. 1.

अश्वेत् ४९ अपाहृक्करोऽमि ज्योतिरश्वैत्—अश्वैत् १३. २. ९.

५० नो वः प्राहैत्—प्र । अहैत्—२. २४. १-८.

५१ अग्निस्तमानमप बाधतामितः—अप । बाधताम् ५. २२. १; Kauś. 29. 18.

५२ ऋत्नीकां रक्षो अप बाधयास्तत्—अप । बाधय १२. १. ४९.

५३ रक्षः पिशाचो अप बाधमानः—अपऽबाधमानः १२. ३. १५.

५४ गातुविदं हवामहे नाधमानाः—√ नाष् १३. २. ४३.

Cited as a counter-
example under II 83,
to show the necessity
of the restriction be-
fore a taddhita suffix
CA II 83 changes
s into s before a tad-
dhit suffix begi-
nning with t

५५ धृ॒वि॒वी॒प्रो म॒हिषो॑ ना॒र्ध॒मान॑स्य गा॒तुः—नाथ॑ १३. २. ४४.

५६ स॒र्गं नि॑ वे॒दुःकै॑र्यो ना॒र्ध॒मानाः—नाथ॑ १७. १. १४.

५७ वि॒द्या तमु॑त्तं य॒त आ॒व॒भूय॑—आ॒व॒भूय॑ ४. ३१. ५.

X 45. 2. śyagāntha

५८ प॒शूना॑ हि प॒शु॒पति॑र्य॒भूय—ब॒भूय॑ ११. २. २८.

५९ प॒त्यु॒र्ज॒नित्व॑म॒भि सं॑ ब॒भूय—ब॒भूय॑ १८. ३. २ = X. 18. 8.

babhūva Tā. 6. 1. 8.

59 ॥ ए॒कारो॑ वि॒भक्त्या॑दे॒शैश्छन्द॑सीति ॥ २ ॥

asmé' yusmé tyé
mé iti codātāh I 77;
CCA. reads- nigame
yusmādsamābhyām
vibhakter itvam isyāti.

धृ॒च॒न्ति॑	त्वे	त्वे क॒तुम॑पि पृ॒ञ्च॒न्ति भू॒रि—५. २. ३ = X. 120. 3.
प॒श्य॒न्ति॑	त्वे	प॒श्य॒न्ति॑ त्वे न त्वे प॒श्य॒न्त्येना॑म्—८. ९. ९.
रण॑य॒त्वे	अ॒स्मे	सी॒दन्तु॑ गो॒ष्ठे रण॑य॒न्त्वस्मे—४. २१. १ = VI. 28. 1.
अ॒व॒का॒णि॑	अ॒स्मे	अ॒स्मे व॒खाणि॑ वि॒द्या प॒रय॑न्ताम्—५. १. ३.
ज॒न्युः	अ॒स्मे	नि ते॒ मन॑सि म॒नसि॑ धा॒य्यस्मे॑ ज॒न्युः प॒तिस्त॑न्व॒ १ मा॑ वि॒चि- इयाः—१८. १. ३ = X. 10. 3.
	अ॒स्मे	अ॒न॒मी॒वा इष॑ आ धे॒ह्यस्मे—१८. १. ४२ = X 17. 8.

W. tve ná tve pa-

Not recorded in
the Concordance.

Concordance dhehi as

60 ॥ स॒जः । प॒त्स॒गिनी॑रा स॒ज॒न्तु॑ द्विष॑ते त्वा स॒जाम॑स्यास॒ज॒न्त्वमि॒त्राणा॑स्मि
त॑ स्था॒णाव॑ध्यास॒जामी॑ति; स॒चति॑रन्यत्र ॥ ३ ॥

प॒त्स॒ङ्गिनी॑रा स॒ज॒न्तु॑ वि॒रति॑ बाहु॒वीर्ये—५. २१. १०.

अ॒य॒स्येना॑डि॒नं द्विष॑ते त्वा स॒जाम॑सि—७. ११५. १.

W. sacā—

क्र॒त्यादो॑ वा॒तर॑हस॒ आ स॒ज॒न्त्वमि॒त्राणा॑स्मि॒त्राणा॑स्मिना—११. १०. ३.

त॑ अ॒स्मिन्ता॑ स्था॒णाव॑ध्या स॒जामि॑—१४. २. ४८.

भवतीति शेषः
on margin

61 ॥ आ॒क॒मि॒ति म॒कार॑स्य लोपः ॥ ४ ॥

अ॒सा॒का॒र्थीय॑ ज॒ज्ञिषे॑—अ॒सा॒क । अ॒र्थीय॑ १. ७. ६.

ए॒वा॒सा॒के॒दं धा॒न्यम्—अ॒सा॒क । इ॒दम् ३. २४. ४.

अ॒सा॒को॒ती रि॒शाद॑सः—७. ७७. १.

VII. 59. 9. yusmākoṭi

शेष इति शेषः
on margin

62 ॥ श॒क॒ल्ये॒ष्यादि॑र्षु प॒रु॒रूप॑म् ॥ ५ ॥

श॒क॒ल्ये॒षि य॒दि वा॑ ते ज॒नित्र॑म्—श॒क॒ल्य॑ ऽपि १. २५. २.

वि॒त्रतीः॑ सो॒म्यं म॒ध्व॒नमी॒वा उ॒पेत॑न—उ॒प॒ऽप॒त॑न ३. १४. ३.

प॒रा॒डि॒मि॒त्र ए॒षत्त्व॑र्वा॒न्वी गौ॑रु॒पेतु॑—उ॒प । ए॒षत् ६. ६७. ३.

उ॒पे॒षन्त॑मु॒दु॒म्बलं॑ तु॒ण्डे॒लसु॑त शालू॒डम्—उ॒प॒ऽप॒षन्त॑म् ८. ६. १७.

W. upāsa-

1. Vn. प॒त॑नं. 2. Vn. ज॒न्युः. प॒ति॒ष्टिः. 3. N देशः छ- 4. V, § ए॒त्त्वन्; B स॒च॒तेर॑न्यत्र 5. Vn आस॒ज॒न्त्वमि॒त्राणा॑स्मि
त॑ स्था॒णा- 6. N, M, J अ॒क॒मि॒ति-. 7. All other mss. म॒कार॑लोपः. 8. P joins 4-5 into one; Al श॒क॒ल्ये॒ष्या०.

मृगुहससौ वेदित-
स्यो on mar-
gin

63 ॥ ईकारोकारौ^१ च सप्तम्यर्थे ॥ ६ ॥

ikārokārau ca sap-
tamyarthe 1 74

रतोः वन
उर्वी

तनू इक्ष्मा सुवतो^२ सुरोर्वम्—तनू इति ४. २५. ५.
आष्ट्री पदं कृणुते अग्निधाने—आष्ट्री इति ६. २७. ३.
अतो जातासौ धारयन्त उर्वी—उर्वी इति १८. १. ३२=X. 12. 3.
मही नो वाता इह वान्तु भूमौ—मही इति १८. १. ३९.

व्याप्तायाम् अरण्यायाम्;
X 165 8 has āstryām
the less primitive form
C takes urvī as
dual.
C mahatim, or
mahānto vātāh

पूर्वमित्यर्थे मय-
मौरो वकारो भव-
ति on margin
पूर्वस्य correc-
ted into पूर्वस्य

64 ॥ पूर्वमित्यस्मिन्नर्थे^३ सयकारम् ॥ ७ ॥

महो देवस्य पूर्वस्य धाम—४. १. ६.
प्र यदेते प्रतरं पुर्व्यं गुः—५. १. ४; Kauś. 34. 20.
स पुर्व्यो नूतनमाविवास्त—७. २१. १; SV. 1 372.
जुजे वां ब्रह्म पुर्व्यं नमोभिः—१८. ३. ३९=X. 13. 1

C pūrvasya
W gūh

स्रश्चन्द्रे शेषश्च on
margin, वातर

65 ॥ यकारलोपः । प्रत्ययान्तरं वा ॥ ८ ॥

सुरः सत्यासौ स्रो विर्ततो महित्वा—४. २. ४.
महां सुरो अभरज्ज्योतिषे कम्—६. ६१. १.
जगाम स्रो अर्धनो वि मध्यम्—७. ७२. २=X. 179. 2.
अयुक्तं सप्त शुन्धुवः स्रो रथस्य नप्यः—१३. २. २४=I. 50. 9.
सुरोय विश्वचक्षसे—१३. २. १७=I. 50. 2.
सुरो अह्नो प्रतरीतोषसां दिवः—१८. ४. ५८.
सुरो न हि द्युता त्वं कृग पावक रोचसे—१८. ४. ५९=VI. 2. 6.

mahitvā is cited on
tre cāntodātte IV
26

रेयः on top of
the line, वातर
Ms. omits
virāmas.

66 ॥ यकारलोपः । प्रत्ययान्तरं वा । अपवादो वा ॥ ९ ॥

मर्त्यं with
double t in
all cases

मर्त्यः गावो मर्त्यस्य वि चरन्ति यज्वनः—४. २१. ४=VI 28 4.
यो नो मर्त्यो मरतो दुहृणायुः—७. ७७. २; TS. 4. 3. 13. 3.
अग्ने मर्त्यो^४ अमर्त्यस्त्वं नः—८. ३. २०=X. 87 21.
तत्र मर्त्यो वि जायते—९. ३. २०.
अग्नि मर्त्यांस इन्धते—१२. १. २०.
यस्ते अग्ने सुमतिं मर्त्यो अर्ह्यत—१८. १. २४=X. 11. 7.
देवो यन्मर्त्यान् यजथाय कृण्वन्—१८. १. २९=X. 12. 1.
मर्त्यांसश्चिदुर्वशीरुकुप्रन्—१८. ३. २३.

C martyān

॥ २ ॥

1. Al ईकारौका, § ईकारौकारौ च सप्तम्यर्थे. 2. Vn सुवतो. 3. Al, and § सिन्नर्थे. 4. M लोपप्रल. 5. Vr अत्यवादो.
6. Vn. मर्त्यं.

67 ॥ वृषभ इति देवताख्यानम् ॥ १० ॥

वृषभः—

- श्रयो १ सहस्रं श्रयो वृषभो यः समुद्रादुदाचरत्—४. ५. १ = VII. 55. 7.
 २ यद्वर्षेणिप्रो वृषभः^२ खर्वित्—४. २४. ३.
 वृषभो वाचमेवद^१
 वृषभाय ३ प्राग्नये^३ वाचमीरय वृषभाय^३ क्षितीनाम्—६. ३४. १ = X. 187. 1.
 ४ दक्षिणतो वृषभ^३ एषि हव्यः—६. ९८. ३; TS. 2. 4. 14. 2.
 ५ अपां गर्भे वृषभमोषधीनाम्—७. ३९. १ = I. 164. 52.
 ६ वृषभं वाजिनै^३ वयं पीरुमासं यजामहे—७. ८०. २.
 भोजोवायवा वृषभ ७ इन्द्रं वृषभमि वामभोजो^३ उजायथा वृषभ वर्षणीनाम्—७. ८४. २ = X. 180. 3.
 ८ शाकरा वृषभ^३ ये खराजः—९. १. ९.
 ९ अपां^३ वृषभः—१०. ५. १८.
 १० वृषभो^३ ऽसि स्वर्गे ऋषीनायैयान्छ—११. १. ३५.
 वृषभाया वृषणे ११ शाक्राय दध्रे वृषभाय वृष्णे—१२. १. ३७.
 १२ पर्वतस्य वृषभस्याधि पृष्ठे—१२. २. ४१.
 १३ सहस्रं श्रयो वृषभो जातवेदाः—१३. २. १२; KS. 35. 18.
 १४ यो रोहितो वृषभस्तिम्मथ्यः—१३. १. २५; Kauś. 18. 25.
 १५ वत्सो विराजो वृषभो मतीनाम्—१३. १. ३३; Kauś. 12. 4.
 अपं^१ वृ १६ अतिसृष्टो अपां^३ वृषभः—१६. १. १; Kauś. 9. 9.
 बाहुम् १७ उपं बर्हि वृषभाय बाहुम्—१८. १. ११ = X. 10. 10.
 १८ आ रोदसी वृषभो रोदवीति—१८. ३. ६५ = X. 8. 1.

TB. 3.7.5.13 and
ApS 2.2.5 rṣabhām.

LŚ 3.5.15 rṣa-

TB 3.10.4.2 rṣa-

वेपमिति शेष.
on margin

68 ॥ अस्तेः^३ प्रैषण्या मध्यमस्यैकवचनम् ॥ ११ ॥

69 ॥ शिवा न इहैधि सद्गुरे हृत एधि सह मेघेधीहैधि पुरुषेहैवैधि माप
 न्योष्टाः समुद्र ईवैध्यद्वितोऽजंस् एधि पर्यसा सहैधि देवताभिः सहैध्यैवैधि
 पितृषु पुरुषुगंधिरेधि सुप्राण्येधीति त्रीण्यर्पतिष्नीहैधि चारुरेधि प्रियः इहैवैधि
 धनसन्निरिहैधि वीर्यवत्तर इत्येतेरिहीत्यन्यत्र ॥ १२ ॥

एधि/अस्

१ शिवा न इहैधि—३. २८. ३.

1. V, P, Vr, B, and Al omit देवता; As omits दे-नम्. 2. Vn repeats वृषभ.. 3. Vn वृषभ. 4. Vn वृषभा.
 . Vn अवा. *6 Vn अर्थ 7 Al, P आस्ते णे, P आस्ते; M हस्ते; S अस्ते; Vn अस्ते मे; M, P, R प्रैषण्या; Vr आस्ते; ॥ सेतेरिहै प्रैष-
 V omits इत्येतेः and reads इहीलन्यत्र; Vr, P इत्येतेरिहीन्यत्र; Al इत्येतेरिहीत्यन्यत्र; P इत्येते- पुर- as one sūtra.

- २ सेनानीः सहुरे हूत पथि—४. ३१. २=X. 84. 2.
 ३ कृत्वा नो मन्यो सह मेधेधि^१—मेदी । पथि ४. ३१. ६=X. 84. 6.
 ४ इहैधि पुरुष सवण मनसा सह—५. ३०. ६.
 च्योष्टाः ५ इहैवैधि मापं च्योष्टाः—६. ८७. २=X. 173. 2.
 धक्षित. ६ सुसुद्ध इवैध्वक्षितः—६. १४२. २.
 ७ इहैव त्वमजस्र पध्यमे—७. ७८. १.
 ८ साकं संजातैः पर्यसा सहैधि—११. १. ७; Kauś. 61. 20.
 ९ प्रसङ्गेनां देवताभिः सहैधि—११. १. २२.
 पदैवे १० अत्रैवेधि पितृषु जायते त्वम—१२. २. १०.
 पुरुषपथिः ११ ज्योतेव नः पुरुषगान्धिरैधि—१२. २. ४९.
 मन्त्राप्यधि १२ एवा त्वं सप्रार्थयेधि (१४. १. ४३, ४४) इति वीणि ।
 Vn. स्ते १३ अवेद्वन्यपतिग्रीहैधि—१४. २. १८.
 १४ संवेरते तन्वा ३ चारुरेधि प्रियो देवानां परमे सुस्थे—१८. ३. ७=X. 56. 1.
 १५ इहैवेधि धनसन्निरिहचित इहकण्डः ।
 १६ इहैधि वीथैवत्तरो वयोषा अपराहतः—१८. ४. ३८; Kauś. 70. 1.

W. notes on pra-
parābhyām enah III
80 that a part of his
ms read senānir
nah but the edition
follows the prevailing
authority of the oth-
ers and gives nah
with the RV. X. 84.2

Cited as an exam-
ple under na samo
rājatau (II 86), which
negatives nasalisation
of m of sam before rāj

70 ॥ परस्तात्—

- १ उत यो यामतिसर्पात्परस्तात्—४. १६. ४.
 २ यदन्तरा रोदसी यत्परस्तात्—४. १६. ५.
 ३ पूषा परस्तादपयं वः कृणोतु—६. ७३. ३.
 ४ अस्माभिर्दत्तं जरसः परस्तात्—६. १२२. १; TA. 2. 6. 1.
 ५ भयं परस्तादभयं ते अर्वाङ्—८. १. १०.
 ६ न वि जनामि यतरा परस्तात्—१०. ७. ४३; AB. 3. 43. 5.
 ७ यत्रातिष्ठसेकपत्नीः परस्तात्—१०. ८. ३९.
 ८ अमोचि शुक्रो रजसः परस्तात्—१३. २. ८.
 ९ अर्वाङ् परस्तादभयतो व्यध्वे—१३. २. ३१.

C puras-

C puras-

C. puras-

शेवानीति शेषः
on margin

70b—पुरस्तादन्यानि ॥ १३ ॥

॥ ३ ॥

71 ॥ ऐकारान्तान्याकारावाधे ॥ १४ ॥

- १ प्रजाया अराति नयामसि—प्रऽजायै १. १८. १.
 २ अशं निरैत्या अकः—निऽऽकृत्यै २. २५. १.
 ३ मद्या अरिष्टतातये—मद्यै ३. ५. ५.

This is cited un-
der tātili IV 20

आकारातिभैकारा-
तानि पदानि शे-
वानि on mar-
gin

1. Vn. सहमाषधीधि. 2 V पुरस्तान्येति; AI सादन्त्येति 3. Vn. omits यदन्तरा ..भयं परस्तात्. 4. N एकारान्तान्याकारावाधे; M ऐकारान्तान्याकारावाधे, S ऐकारातान्या-; P एकारातान्याकारावाधे, B एकारातान्याकारा. 5. Vn. ० तातये.

- ४ निर्व्रैत्या अकरं नमः—निःऽक्रव्यै ५. ७. ९.
 ५ अरात्या अकरं नमः—अरात्यै ५. ७. १०.
 ६ सुवीरताया इदमा संसधात्—सुवीरतायै ६. २९. ३.
 ७ सरस्वत्या उद्व्यवै—सरस्वत्यै ६. ४१. २.
 ८ अस्या इच्छन्नयुवै पतिम्—अस्यै ६. ६०. १.
 ९ धातास्या अयुवै पतिं दधातु प्रतिकान्मम्—अस्यै ६. ६०. ३.
 १० त्वष्टा तमस्या आ बध्नात्—अस्यै ६. ८१. ३.
 ११ येना संग्रहा उप मा स शिधात्—संग्रह्यै ७. १२. १.
 १२ जाताया उत ते नमः—जातायै १०. १०. १.
 १३ जिह्वाया आस्याय ते—जिह्वायै ११. २. ६.
 १४ तस्यै हिरण्यवक्षसे पृथिव्या अकरं नमः—पृथिव्यै १२. १. २६.
 १५ अद्यान्या^१ इषुमत्यै—अद्यान्य १२. ३. ५८.
 १६ अस्यै नार्या उपस्तरं—नार्यै १४. २. २१; Apmb. 1. 8. 1.
 १७ अस्यै देवताया उदक्ं याचामि (देवतायै १५. १३. ८.) इति ।

देवानोति शेषः
on margin

72 ॥ यान्याकारोपधानि^३ मकारान्तानि तानि स्त्रियैकवचनानि^४ ।
 ह्रस्वोपधानि पुंवचनानि ॥ १५ ॥

१ उतामूं धां^५ वषर्मणोपं स्पृशामि—अमूम् fem; अमुम् masc.; ४. ३०. ७ =
 X. 125. 7.

- २ अमूं सं वानयन्तु मे—६. ९. ३.
 ३ अमूं च मां^५ च सं जुद—६. १३९. ३.
 ४ कुह्मं देवीं युक्तं विप्रनापसम्—७. ४७. १; TS. 3. 3. 11. 5.
 ५ उदमूं छिन्धि^६ तष्टिके—७. ११३. १.
 ६ पूति सेनां कृणोत्वमूम—८. ८. २.
 ७ यथा सेनाममूं हतन्—८. ८. १४-१५.
 ८ सेनाममूं हतम्—८. ८. १७-१८.
 ९ तेनाहममूं सेनां नि लिप्सामि—११. १०. १३.
 १० न ते तन्वा^३ तन्वा^३ सं पृच्छ्याम—१८. १. १३.
 ११ न घा उ ते तन्वा^३ तन्वा^३ सं पृच्छ्याम—१८. १. १४.

amūh samp vana-

C. amūh senām

C. nūnam for tanūm

X 10 12 तन्वां

॥ ४ ॥

1. Vn अकरनशम्या. 2. Vn यछात्रन्याकारोकाभरापधानि पकारातानि तानानि etc.; N, J read यान्याकारोपधानि पकारातानि मका-; M puts fullstop after यान्याकारोपधानि, the rest as in N, V, P, Vr, and R read as N, but put fullstop after स्त्रियैकवचनानि, thus making two sūtras. 3. Al, V read यान्याकारोपधानि पकारातानि मकारातानि तानि स्त्रियै० ॥ ह्रस्वो as two sūtras; Ṣ. यान्याकारोपधानानि ॥ पकारातानि मकारातानि ॥ स्त्रियैकवचनानि ह्रस्व-. 4. Vn नं वगौणा. 5. Vn. मा. च. 6. Vn. उदमूमक्षिधि.

उष्मा, शेवातीति
शेषः on mar.

73 ॥ ऊष्मान्तानि^१ खरान्तावाधान्याकारान्तात् स्त्र्यामेकवचनानि^२

॥ १=१६ ॥

ākropadhasya lo-
pah II. 55
proscribes the dropping
of visarjanīya, when
preceded by ā

वचन

74 ॥ लोपसंदेहे तदा यत्पञ्चमीषष्ठयोरेकवचनम् ॥ २=१७ ॥

शेवा इति शेषः
on margin

75 ॥ तृतीयासंदेहे सान्ताच्च; स्त्रीपुंसयोः प्रथमाया एकवचनम् । अनु-
नासिकान्ताद्धातोः कृतात्वात्प्रत्ययलोपिनः ॥ ३=१८ ॥

MS. omits
virāmas
between
स्त्रीपुंसयोः and
प्रत्ययलोपिनः
रतादेव

76 ॥ आकारान्ताच्च^३ प्रत्ययलोपिनः ॥ ४=१९ ॥

77 ॥ आख्यातं गकारान्तादेव^४ ॥ ५=२० a ॥

78 ॥ भूतेऽद्यतन्या^५ मध्यमस्यैकवचनम् ॥ २० b ॥

॥ बहुवचनं परपूर्वमकारान्ताच्च प्रातिपदिकात्प्रथमाया बहुवचनम् ।
तानि सर्वत्र ॥ २० c ॥

॥ ५ ॥

१ वशा हि सत्या वरुणस्य राज्ञः—वशाः । सत्याः १. १०. १.

C. vaśaś vaśāni,
satyā satyāni,

२ यो अञ्जजा वातजा यश्च शुष्मः—अञ्जऽजाः । वातऽजाः १. १२. ३.

३ विष्वक्पुनर्भुवा मनः—पुनःऽभुवाः १. २७. २.

O punarbhavā

४ या विश्वावसुं गन्धर्वं सर्वधे—याः २. २. ४.

५ दृष्या दूर्ध्वरसि हेत्या हेतिरसि मेन्या मेनिरसि—दृष्याः, हेत्याः, मेन्याः

२. ११. १; Kauś. 39. 1.

६ अया यमस्य सादतम्—अयाः २. १२. ७.

७ नाभ्या वि वृद्धामि ते—नाभ्याः २. ३३. ४.

८ धियो सुगाणां सुषदां भभूव—सुऽसदाः २. ३६. ४.

९ अनत्ता ये वः प्रथमा यानि कमाणि चकिरे—प्रथमाः ४. ७. ७; ५. ६. २; KS.

O prathamā-pra-
thamāni.

38. 14; ApŚ. 16. 18. 7.

१० आर्भुत्या सहजा वज्रं सायक—सहऽजाः ४. ३१. ६=X. 84. 6.

११ त्वयार्थक्षेपं पुर्तना जयेम (पुर्तनाः ५. ३. १=X. 128. 1.) इति यावद्वा ।

१२ उरुव्यचां नो महिषः शर्म यक्षतु—उरुव्यचाः ५. ३. ८=X. 128. 8.

१३ मेन्या मेनिरसि—मेन्याः ५. ६. ९.

सुन्या

१४ सृष्टं हिंसिता सृज्या वैतह्व्याः परमवन्—सृन्ऽज्याः ५. १९. १.

TS (6.6.2) pada
keeps it undivided

1. Vn. उष्मानानि 2. J, N count ॥ १५ ॥ ४ ॥ ; J has ॥ १५ ॥ १ ॥ ; the rest of the mss. giving only ॥ १ ॥
3. N अकारान्ताः— (J, प्रत्ययलोपिनः ; S आकारान्ताच्च ; V अकारान्तात्प्रत्ययलोपिनः ; P अकारान्तात् ; Vr आकारान्तात्प्रत्ययलोपिनः 4. N, J
आख्यात अकारान्तादेव भूतेषु as one sūtra, M आ- अकारान्तादेवभूतेषुद्वित्वेन्यामध्य- 5. S -तन्या न- ; V, P, R. P. put fullstop after पन्
and thus make two sūtras.

- गृह्णानो १५ गृह्णा^१ गृह्णानो बहुधा वि चक्ष्व—गृह्णाः acc. ५. २०. ४.
 १६ अस्या नार्या^१ गवीन्योः—नार्याः ५. २५. १०—१३.
 १७ प्रैया यज्ञे निविदः खाह^१—प्रऽप्याः ५. २६. ४.
 १८ यथा भूमिस्तृतमना मृतान्मृतमनसरा—मृतमनाः ६. १८. २.
 १९ वृष्टिर्वा विद्वा^१ निचतस्पृणाति—विद्वाः । निऽवतः ६. २२. ३.
 २० यशस्विनं नमसाना विधिम—नमसानाः ६. ३९. २.
 २१ इष्वा ऋजीयः^१ पततु—इष्वाः abl. ५. १४. १२=X. 18. 14.
 २२ चार्तरंहा भव वाजिन्नुज्यमानः—चार्तरंहाः ६. ९२. १; VS. 9. 8; ŚB.
 २३ अन्यत्रास्मदधविषा नयन्तु—अधऽविषाः acc. ६. ९३. २.
 २४ अमिषोमा वरुणः पुतदक्षा चातापर्जन्ययोः सुमतौ स्याम—पुतदक्षाः ६. ९३. ३;
 see also 5. 22. 1.
 २५ तिस्रः सरस्वतीरदु सविता विषदूर्पणम्—सऽविताः ६. १००. १.
 २६ नक्षत्रजा जायमानः सुवीरः—नक्षत्रजाः ६. ११०. ३.
 २७ श्रुणातु श्रीवाः प्र श्रुणातुष्णिहा वृत्रस्यैव शचीपतिः—उष्णिहाः acc. ६. १३४. १. W. usnha
 २८ स वैव सुमना भव—सुमनाः ६. १२३. ५.
 २९ दमूना देवः सविता वरेण्यः—दमूनाः ७. १४. ४; AB. 3. 19. 4.
 ३० वयं राजेभ्य प्रथमा धनान्यरिष्टासो वृजनीभिर्जयेम—प्रथमाः ७. ५०. ७=X. 42. 10.
 ३१ मधोर्दुग्धस्याश्विना तनाया वीतम्—तनायाः gen. ७. ७३. ५; AS. 4. 7. 4.
 ३२ मा त्वा नि कन्पूर्वैचिता निकारिणः—पूर्वैचिताः ७. ८२. ३.
 ३३ परः सहस्रा हन्यन्ताम्—परऽसहस्राः ८. ८. ११.
 ३४ बृहद्बृहत्या निर्मितम्—बृहत्याः abl. ८. ९. ४.
 ३५ इदं मानस्य पत्न्या^१ नक्षानि वि वृतामसि—पत्न्याः ९. ३. ५.
 ३६ सहस्रं स एकमुखा ददाति—एकमुखाः acc. ९. ४. ९.
 ३७ पार्वे आत्मानुमत्या भगस्यात्तामनुवृजौ—अनुमत्याः ९. ४. १२.
 ३८ नाभ्या हृदयादधि—नाभ्याः ९. ८. १२.
 ३९ उक्तानायां दश युक्ता वहन्ति—युक्ताः ९. ९. १४=I. 164. 14.
 ४० धुरा न युक्ता रजसो वहन्ति—युक्ताः ९. ९. १९=I. 164. 19.
 ४१ बह्वृज्जा निर्कीतिरा विवेश—बह्वृज्जाः ९. १०. १०=I. 164. 32.

visvā-viśvāni,
This is cited under
nivatas-prnātau. II.
78.

W. usnha

C prathamā-pra-
thamāni, rajasu cited
under sau ca IV.82.

VS. 27 4, TS 4. 1.
7 2 -cito; MS 2.12
5 148.17 -citau.

४२ कृणुत धूमं वृषणः सखाऽद्रोधावित् वाचमस्र—अद्रोघऽअविताः ११. १. २;

S avitā in Pāda
and so is C.

Kaus. 60. 22.

अग्निमा श्वानो ४३ परः कोष्ठारो अभिभाः श्वानः परो यन्त्वचसदो विकेश्यः—अग्निऽभ्राः

११. २. ११.

४४ मा नो ऽभि स्त्रा मर्त्यं देवहेतिम्—स्त्राः ११. २. १९.

C. martyam

४५ मा नः सं स्त्रा विद्येनाग्निना—स्त्राः ११. २. २६.

४६ इडां प्रैषा प्रह्रां हविः—प्रऽएषाः ११. ७. १८.

वक्ष्या ४७ हिरण्यवक्षो जगतो निवेशनी—हिरण्यवक्षः १२. १. ६.

रासमानाः ४८ वयंति नो वसुदा रासमाना—वसुऽदाः १२. १. ४४.

प्रति बुध्यमानाः ४९ दीर्घं न आयुः प्रतिबुध्यमाना वयं तुभ्यं बलिहृतं स्याम—प्रतिबुध्यमानाः १२.
१. ६२.

प्रतिमन्यूर्यमाना वयम् ? but cp —

५० अथरे पयन्तामप्रतिमन्यूर्यमानाः—१३. १. ३१.

क्रिया गोर्ध— ५१ क्षिणति कृष्या गोर्धनायं कस्यार्दनुक्ते—कृष्याः १२. २. ३७.

मृयते ५२ स्त्रिया यन्त्रियते पतिः—स्त्रियाः १२. २. ३९.

काम्याह्व्य ५३ ये ऽअध्वा धनकाम्याकन्यादां समासते—अध्वाः । धनऽकाम्या । आत् । क्रव्य-
ऽअदा १२. २. ५१.

Cited under kām-
āmrāṣṭayoh IV 40

५४ अरण्या गह्वरं सचस्व—अरण्याः १२. २. ५३.

५५ विश्वव्यं च घृतपृष्ठो भविष्यन्—विश्वव्यं चः १२. ३. १९; Kaus. 61. 24.

५६ अनामनात्वं शीर्यन्ते या मुर्धेनोपजिघ्रति—याः १२. ४. ५.

५७ यदस्या गोपतौ सत्या लोम ध्वाहो अजीहिहन्—सत्याः १२. ४. ८.

५८ विलिप्या बृहस्पते या च सतर्वचा वचा—विऽलिप्याः १२. ४. ४४.

५९ शुचो ते चके यात्या व्यानो अल आहृतः—यात्याः १४. १. १२=X. 85.

W. vilipī yā
vilipī yā Con ?

12.

६० येन महानज्या जघनम्—महाऽनज्याः १४. १. ३६.

६१ येनामिरस्या भूर्या हस्तं जग्राह दक्षिणम्—भूर्याः १४. १. ४८.

६२ शालायां देव्या द्वारं स्योनं कृणो वधूपथम्—देव्याः १४. १. ६३.

ख ६३ उर्व कर्मि शम्या हन्त्वापो योक्त्राणि सुबत—शम्याः acc. १४. २. १६. III.

33. 13.

६४ तदा रोहद सुप्रजा या कन्या विन्दते पतिम्—सुऽप्रजाः १४. २. २२.

६५ बृहस्तिर्मि आत्मा नृमणा नाम हवीः—नृऽमनाः १६. ३. ५.

६६ स्वधा याद्वचकृषे जीवंस्तास्ते सन्तु मधुश्नुतः—स्वधाः १८. २. २०; Kaus.

Cited as an ex-
ample under avagra-
hād rārat III 85.
Sūyana "svadhā
annam"

82. 21.

1. Vn. -वक्ष्या. 2. Vn. सां. 3. Vn. ब्रह्मे. 4. Vn. द्वारं. 5. Vn. हन्तु. 6. Vn. नामः.

- ६७ विश्वा मुधो अभिमातीर्जयेम—विश्वाः १८. २. ५९; cp. X. 18. 9.
 पुरोगवा जे अ- ६८ पुरोगवा ये अभिशाचो अस्य—पुरःगवाः १८. ४. ४४.

W and C -śācah
against all authorities

॥ ६ ॥

- ६९ अमुकथा यक्षमात्—अमुकथाः √ मुक् २. १०. ६.
 ७० सं ह्यज्ञास्था वरुणैः संविदानः—अज्ञास्थाः ३. ४. ६.
 ७१ यो गिरिष्वजायथा वीरुधा बलेवत्तमः—अजायथाः ५. ४. १.
 ७२ कुरुथा बलासं कासस्युगम्—कुरुथाः ५. २२. ११.
 ७३ इन्द्रं चित्रमभि वाममोजो ऽजायथा वृषमं चर्षणीनाम्—अजायथाः ७. ८४. २=
 X. 180. 3.

W. varnaih "with
the castes "

Text kāsam

- ७४ विषे विषमपृक्था विषमिद्रा अपृक्थाः—अपृक्थाः ७. ८८. १.
 ७५ मा गतानामा दीधीथा ये नयन्ति परावतम्—दीधीथाः ८. १. ८.
 मावपथा ७६ तम एतत्पुरुष मा प्र पत्था भयं परस्तादभयं ते अर्वाक्—पत्थाः ८. १. १०.
 ७७ उक्तामातः पुरुष माव पत्था स्योः पञ्चोचमवसुबमानः—अव पत्थाः ८. १. ४.
 cut in the Ms. ७८ मा छित्था असाहोकात्—छित्थाः ८. १. ४.
 ७९ अथा स वीरदैशमिवि यूया यो मा मोषं यातुयानेलाह—वि यूयाः ८. ४. १५
 = VII. 104. 15.

- ८० यदुदरं वरुणस्यानुप्राविशथा वशे—अविशथाः १०. १०. २२.
 ८१ अग्नेऽजनिष्ठा महते वीर्याय—अजनिष्ठाः ११. १. ३; Kauś. 60. 23.
 ८२ यामिन्त्रेण संधां समधत्था ब्रह्मणा च बृहस्पते—अधत्थाः ११. १०. ९.
 ८३ मा नः परवान्मा पुरस्तान्नुदिष्ठा मोक्षरादधरादुत—उदिष्ठाः १२. १. ३२.
 ८४ मा व्यथिष्ठा यज्ञासुधैराज्येनातिषक्ता—व्यथिष्ठाः १२. ३. २३.
 ८५ अर्कः समिद उदरोचथा दिवि—अरोचथाः १३. ३. २३.
 ८६ मा व्यथिष्ठा मया सह—व्यथिष्ठाः १४. १. ४८.
 ८७ अमुच्या दुहः पाशान्—अमुच्याः gen. १६. ६. १०.
 ८८ ग्राह्याः दशवृक्ष मुञ्जेमं रक्षसो ग्राह्या अधि यैनं जग्राह पर्वसु—
 २. ९. १.

C. -dhattāh "ohān-
daso varnavikārah"

- ८९ निर्ऋत्याः क्षेत्रियात्त्वा निर्ऋत्या जामिशंसाद्बुहो मुञ्चामि वरुणस्य
 पाशात्—२. १०. १; Kauś. 27. 7.
 ९० अदित्याः अदित्या यत्तन्त्रः संवभूव—३. २२. १.
 ९१ हेत्याः सो असान्त्ववर्तः पातु हेत्या देवासुरेभ्यः—४. १०. ५.
 ९२ कुलपाः कुलया न ब्राजपतिं चरन्तम्—कुलऽपाः ७. ७२. २=
 X. 179. 2.

C. hetyā hanare-
na.

- ९३ अभिभाः मा नो विददभिमा मो अशस्तिः—१. २०. १; ५. ३. ६;
 KS. 40. 10.

- ६४ स्वस्तिदाः स्वस्तिदां विशां पतिः—१. २१. १=X. 152. 2.
 ६५ सुमनाः दशमीमुग्रः सुमनां वसेह—३. ४. ७.
 ६६ ऋतस्थाः स हि दिवः स पृथिव्या ऋतस्था मही क्षेमं रोदसी
 अस्कमायत्—४. १. ४. W. āsaka—
 ६७ आत्मदाः बलदाः य आत्मदा बलदाः—४. २. १=X. 121. 2.
 ६८ वयोधाः देवो देवार्य गृणते वयोधा विप्रो विप्राय स्तुवते सुमेधाः—
 ५. ११. ११.
 ६९ सजोषाः आ याह्यो वसुभिः सजोषाः—५. १२. ३=X. 110. 3.
 १०० सदान्वाः शङ्केनामीवाममतिं शङ्केनोत सदान्वाः—४. १०. ३.
 १०१ क्षोल्याः परेणहि नवति नाव्या ३ अति दुर्गाः क्षोल्या मा क्षणिष्ठाः
 परेहि—१०. १. १६.
 durgās s- is cited
 as an example under
 visarjanīyasya para-
 sasthan'c'ghose II, 40.

79 ॥ एना अनुदात्तम् ॥ ६=२१ ॥

॥ ७ ॥

तास्त्वं जुषस्व प्रति चैना गृहाण—च । एनाः ५. २९. १४.
 एता एना व्याकरं खिले गा विष्टिता इव—एनाः ७. ११५. ४.

मर्याः ?

१०२ अनागाः अनागा देवाः शकुनो गृहं नः—अनागव ६. २७. २=
 X. 165. 2.

१०३ तपोजाः मह्यं देवा उत विश्वे तपोजा मह्यं देवः सविता व्यचो
 धात्—६. ६१. १.

१०४ नृचक्षाः इयेनो नृचक्षा^१ अवसानदर्शः—नृऽचक्षाः ७. ४१. १.

शुभं १०५ ताः शुद्धाः सतीस्ता उ शुर्मन्त एव—१२. ३. २६.

१०६ ज्ञाः उत ज्ञा व्यन्तु देवपत्नीः—ज्ञाः । व्यन्तु ७. ४९. २=
 V. 46. 8.

१०७ धिष्ण्याः पुनरग्रयो धिष्ण्या यथास्थाम कल्पयन्तामिद्वैव ७. ६७. १;
 ŚB. 14.9 4 5.

१०८ संवत्सरीणाः संवत्सरीणा मरुतः स्वर्का उरुर्क्षया सर्गणा मातृवासः—
 संवत्सरीणाः ७. ७७. ३; TS. 4. 3. 13. 4.

१०९ उषाः शमुषा नो व्युच्छतु—७. ६९. १; TA. 4. 42. 1.

हृतवर्चापिया ११० हृतवर्चाः अयश्चियो हृतवर्चा भवति—१२. २. ३७.

१११ अधिपाः यस्यां सोमो अधिपा मृडिता च—१२. ३. ९.

यदक्षेषु ११२ वदाः यदक्षेषु वदा यत्समित्याम्—√वद्; subjunctive

१२. ३. ५२.

- ११३ राज्याः राज्या वत्सोऽजायत—१३. ३. २६.
 ११४ भुवनेष्टाः वाचमिव वक्त्ररि भुवनेष्टा धास्युरेयः—भुवनेष्टाः
 २. १. ४.
 ११५ मध्यमेष्टाः सज्जातानां मध्यमेष्टा राज्ञाम्—मध्यमेष्टाः
 २. ६. ४; VS. 27 5.
 ११६ अङ्गेष्टाः अङ्गेष्टा यश्च पर्वस्तु (अङ्गेष्टाः ६. १४. १.) इति सर्वत्र ।

W. suggests -sth-
ām to refer to vācam.

These words are
cited under parama-
bhyonāpāke II, 94.

सकारे सयोगे च
परे ऊमातानि
षानि on mar-
gin

80 ॥ ऊमन्तानि सकारे परतः संयोगादौ च ॥ ७=२२ ॥

- १ नि स्तुवानस्य पातय—निः । स्तुवानस्य १. ८. ३.
 २ वातभ्रजा स्तनयन्तेति वृथ्या—वातभ्रजाः । स्त—१. १२. १.

- ३ दुष्पुण्यं दुरितं नि ष्वासत्—निः । स्व √षू प्रेरणे ६. १२१. १; ७. ८३. ४.
 ४ उपसत्ता वर्धतां ते अनिष्टृतः—अनिःस्तृतः ७. ८२. ३=VIII. 33. 9;
 VS. 27. 4.

- ५ प्र तद्विष्णुं स्तवते वीर्वाणि—विष्णुः । स्तवते ७. २६. २=I. 154. 2.
 ६ पाटमिन्द्रो व्यशनादसुरेभ्य स्तर्पितवे—असुरेभ्यः । स्त—२. २७. ४.
 ७ य स्तायनमन्यते चरन्सर्व देवा इदं विदुः—यः । स्तायन् ४. १६. १.
 ८ मा व स्तेन ईशत माधशंसः—वः । स्तेनः ४. २१. ७; ७. ७५. १=VI. 28. 7;
 VS. 1. 1.

- ९ वृचन्न स्तोमा उप मेम आणुः—वृचऽन्नः । स्तोमाः । उप । मा । इमे । आ ।
 अणुः ४. २४. १; TS. 4. 7. 15. 1.

- स्तोमानि १० मा मे सख्यु स्तामानमपि छात—सख्युः । स्तामानम् ५. १३. ५.
 सरस्वती स्व ११ सरस्वती स्वर्पसः सदन्ताम्—सरस्वतीः । सुऽअर्पसः ५. १२. ८=X. 110. 8.
 १२ यस्ते पृथु स्तनयितुर्यं क्रुष्वः—पृथुः । स्त—७. ११. १; Kauś. 38. 8.
 वेदः दुष्पुणः १३ वेद स्वस्तिर्दुष्पुण स्वस्तिः परशुवेदिः परशुन स्वस्ति—वेदः—णः—नः ७. २८.
 १; Vait. 4. 12.

- १४ यो न स्तायद्विप्सति—नः । स्तायत् ७. १०८. १; Kauś. 48. 37.
 ऋ १५ रिपु स्तेन स्तैयङ्ग्रभेत—रिपुः । स्तेनः । स्ते—८. ४. १०=VII. 104. 10.
 सुरभिः स्योन १६ शन्तिवा सुरभि स्योना—सुरभिः । स्योना १२. १. ५९.
 १७ संख्याता स्तोकाः पृथिवी तन्वते—ताः । स्तोकाः १२. ३. २८; Kauś. 61. 36.
 स्व स्मित १८ तेन स्व स्तमितं तेन नाकः—स्वः । स्त—१३. १. ७; TB. 2. 5. 2. 3.
 तं १९ तं वधै स्तृणवामहै—वधैः । स्तृणवामहै १०. ५. ४२.

मांता नि पदानि
ानि on mar-
gin

81 ॥ शकारादौ च ॥ ८=२३ ॥

This is cited under
visarjanīyasya para-
sasthāno'ghoṣe II. 40

nih ava=anrgam-
aya, SPP nīśva with
all authorities of his,
W nih

SPP ām + str-in
Paḍa;=not laid low,
ahmstah, the three
examples, marked
here are cited under
strīśvasvapīsu II 86

C understands as-
urebhyah tar-

C yah tāyat, S fo-
llows him This is cited
under uttamā uttam-
eśu II 5 which changes
finals not nasals
into nasals before na-
sals

KS 22 15 -nah.
vr-is cited under gy-
aralope hanteh III.91.

W-uh

S-tih sv-in Sam
hita, so- Concoor-
dance

W vedāh-, phānāh-
-śur nah and so is cur
MS.

O nah tāyat and
so S.

W surabhiś, so
is S.

व्यधि

पुरा यथा व्यधि अथ इन्द्रस्य नाधृषे शर्वः—व्यधिः । शर्वः ६. ३३. २.

C "vyathi-vya-
thākār;" W vyachāh
in Samhitā

82 ॥ समास्त्वान्ने या मंहयस्येन्द्रकुमारस्योद्वल्लुतोभिभूर्यज्ञो दर्मूना अनाधृष्यः

परः सो अस्तु जितमस्माकमिमामेषामतन्द्रो यास्यं ननुव्रता रोहिणी तिम्रो

विभ्राजं दंडं हस्तादिति विश्वा विसर्जनीयान्ताः ॥ ९=२४^० ॥

समास्त्वान्ने

समास्त्वान्न क्रतवो वर्धयन्तु संवत्सरा कर्षयो यानि
सत्या ।सं विव्येन दीदिहि रोचनेन विश्वा आ भाहि प्रदिश-
श्चतस्त्रः—२. ६. १; VS. 27. 1.

या मंहती

या मंहती महोन्माणा विश्वा आशा व्यानरो—५. ७. ९.

अस्येन्द्र

अस्येन्द्र कुमारस्य

अस्येन्द्र कुमारस्य किमीन्धनपते जहि ।

हता विश्वा अरातय उग्रेण वचसा मम—५. २३. २.

उद्युतः

उद्युतो मरुतस्तां इयते वृष्टियो विश्वा निवतस्पृणति—
६. २२. ३.

O viśvā-viśvām

अभिभूर्यज्ञः

अभिभूर्यज्ञो अभिभूरग्निरभिभूः सोमो अभिभूरिन्द्रः ।

अभ्यर्हं विश्वाः पृतना यथासान्येषा विधेमामिहोत्रा
इदं हविः—६. ९७. १.Land yāthāmā- a
misprint.

दर्मूनाः

जुष्टो दर्मूना अतिथिर्दुरोण इमं नो यक्षमुप याहि विद्वान् ।
विश्वो अग्ने अभियुजो विहृत्य शत्रूयतामा भरा भोज-
नानि—७. ७३. ९ = V. 4. 5.

अनाधृष्यः

अनाधृष्यो जातवेदा अमर्त्यो विराडग्ने क्षत्रभृदीदिहीह ।
विश्वा अमीवाः प्रमुञ्चन्मानुषीभिः शिवाभिर्य परि
पाहि नो गर्यम्—७. ८४. १; KS. 18. 16.

परः सो अस्तु

परः सो अस्तु तन्वा देतनां च तिस्रः पृथिवीरधो अस्तु
विश्वाः—८. ४. ११ = VII 104. 11.

जितमस्माकम्

जितमस्माकमुद्भिन्नमस्माकमभ्यष्टां विश्वाः पृतना
अरातीः—१०. ५. ३६; १६. ९. १.

इमामेषाम्

इमामेषां पृथिवी वस्त एकोऽन्तरिक्षं पर्येको बभूव ।
दिवमेषां ददते यो विधर्ता विश्वा आशाः प्रति रक्ष-
त्येकै—१०. ८. ३६; JUB. 1. 34. 7 11.

अतन्द्रो यास्यन्

अतन्द्रो यास्यन्

अतन्द्रो यास्यन्हरितो यदास्याद् द्वे रूपे कृणुते रोचमानः ।
केतुमालद्यन्तसहमानो रजसि विश्वा आदित्य प्रवतो
वि भासि—१३. २. २८.

- अनुव्रता रोहिणी अनुव्रता रोहिणी रोहितस्य सूरिः सुवर्णा बृहती सुवर्चाः ।
तया वाजान्विरूपं जयेम तया विश्वाः पृतना अभि
प्याम—१३. १. २२.
तिग्मो विभ्राजन् तिग्मो विभ्राजन्तन्वं १ शिशानोऽरंगमासः प्रवतो रराणः ।
ज्योतिष्मान्पक्षी मद्दिषो वयोघा विश्वा आस्थात्प्रदिशः
कल्पमानः—१३. २. ३३.
दृढं दृढं हस्तात् दृढं हस्ताद्वादनो गतासोः सह श्रोत्रेण वर्चसा बलेन ।
अत्रैव त्वमिह वयं सुवीरा विश्वा मृधो अभिमाती-
र्जयेम—१८. २. ५९=X. 18. 9.

॥ ८ ॥

83 ॥ खरान्तान्युष्मान्तावाधानि ॥ १०=२५ ॥

- १ सुषा व्यूर्णोतु—सुषा । वि । ऊर्णोतु १. ११. ३. W proposes pūśā
२ मित्र एनं वरुणो वा रिशादा जराष्ट्रं कृणुतां संविदानी—रिशादा २. २८. २. C dāh, and so S,
W, and Bloom. Con
३ सौत्रामण्या दृष्टयन्त देवाः—सौत्रामण्या ३. ३. २.
४ सीरा युजन्ति कवयः—सीरा ३. १७. १=X. 101. 4; VS. 12. 67;
TS. 4. 2. 5. 5.
शोचनं ५ नैनं प्राप्नोति क्षपथो न कृत्या नाभिरोचनम्—कृत्या ४. ९. ५.
६ यतः पयो दक्षिणा दोहो अत्य—दक्षिणा ४. ११. ४.
७ सं ते नवन्त प्रभृता मदैषु—प्रभृता ५. २. २=X. 122. 2.
८ इमा ब्रह्म बृहदिवः कृणवत्—इमा । ब्रह्म ५. २. ८=X. 120. 8.
९ सरस्वत्या वाचमुप ह्वयामहे मनोयुजा—सरस्वत्या ५. १०. ८.
१० तलाशा वृक्षाणामिवाहं भूयासमुत्तमः—तलाशा ६. १५. ३.
११ नीचीनमच्या दुहे—अच्या ६. ९१. २=X. 10. 60. 11.
१२ मेदस्वता यजमानाः सुचाज्यानि जुह्वतः—मेदस्वता ६. ११४. ३; TB. 2. 4. 4. 9.
१३ अयो विष्टा जनयन्कवराणि—अया । विष्टा instr, ७. ३. १; TS 1. 7 12. 2. C visthāh sarvā
nambhāvena sthitah
नरिष्टा १४ नरिष्टा नाम वा अस्मि—नरिष्टा ७. १२. २.
१५ असिन्यते सुहवा जोहवीमि—सुहवा ७. ४७. १; MS. 4. 12. 6; 195. 8. C suhavam=so-
bhanāhvām
१६ दक्षा मदनित वेधसः—दक्षा=दक्षौ ७. ७३. २; MS. 4. 14. 14; 238. 6.
१७ अस्माकोती रिशादसः—अस्माकं । ऊती ७. ७७. १.
१८ इमं यमं नयत देवता नः—देवता ७. ८२. १.

RVpp. 4 58 10.
devātā, VS. 17. 98, C.
devatāh

१६ या मा लक्ष्मीः पतयालुरष्टानिचस्कन्द वन्दनेव वृत्तम्—मा ७. ११५. २.

२० अमीवाः सर्वा रक्षास्य हन्वधि वृत्तमस्त—सर्वा = सर्वाणि ८. ७. १४.

२१ अमिष्टं नृतरापस्व नृतरस्य प्रथमा द्वाः—प्रथमा । द्वाः ९. ३. २२.

२२ ज्येष्ठतस्ते प्रजा मरिष्यतीत्येनमाह—प्रजा ११. ३. ३२.

२३ सुष्ठतस्ते प्रजा मरिष्यतीत्येनमाह—११. ३. ३५.

२४ कृष्या न रास्यसीत्येनमाह—कृष्या ११. ३. ४१.

नरिष्टा २५ ह्यो नरिष्टा नृत्तानि शरीरमनु प्राविशन्—नरिष्टा = sport ११. ८. २४.

C nuristāh, S naristāh

२६ नानावीर्या ओषधीर्या विभर्ति पृथिवी न प्रथतां राधता नः—या १२. १. २;

MS. 4. 14. 11 . 233. 11.

२७ गवामश्वानां वयंसद्व विष्टा भगं वयः पृथिवी नो दधातु—विष्टा १२. १. ५.

२८ विश्वम्भरा वसुधानी प्रतिष्ठा हिरण्यवचा जगतो निवेशनी—प्रतिष्टा १२. १. ६.

नीर्यपुण्या २९ अप कामति सूनुना वीर्यं पुण्या लक्ष्मीः—पुण्या १२. ५. ६.

MS 4 14 11 284
1 puruskat for pra-

नृणन्दा ३० शुभा यांसि रिणन्नपः—शुभा १३. १. २१.

अवा यदेवा ३१ अद्वा यदेवा अष्टमीतिमार्गन्—अद्वा = अद्वाणि १८. १. ३१ = X. 12 4.

C अद्वा = अद्वा;
देवा. as nom, S देवा.

३२ सरस्वती पितरो हवन्ते दक्षिणा यद्धर्मभिनक्षमाणाः—दक्षिणा १८. १. ४२ = X.

17. 9.

हव्याहः ३३ अवाङ्मयेषितो हव्याहः—अवाद । हव्या = हव्यानि १८. ४. १.

C istā=astāni;
All the mss ascent
havyavāhah and so
does APr, W emends
to vāhāh.

हेममिति शेषः
on margin

84 ॥ एनां अन्तोदात्तम् ॥ ११=२६ ॥

[एना व्याघ्रं परिषस्वजानाः—एना ४. ८. ७; 16 times, MS. 2. 1.

9. 11 10.]

हेयानीति शेषः
on margin

85 ॥ स्वरान्तानि^३ सकारे परतः^४ संयोगादौ च^५ ॥ १२=२७ ॥

स्वप्नप्रामिकरणेन सर्वे निष्वापया जन्म—नि । स्वापय ४. ५. ७.

यत् प्रजायां पशुषु यद्वा गृहेषु निष्ठितम्—निःस्थितम्—१४. २. ६२.

यन्तु निस्वरम्—निःस्वरम् ८. ४. ५ = VII 104. 5.

निर्ऋथो यश्च निस्वरः—निःस्वरः १२. २. १४.

C nih svaram=
nihsvaram

स्वरान्ति हेयानि
on margin

86 ॥ शकारादौ च ॥ २७b ॥

देवेष्वक्रत अवः—अक्रत । अवः ६. २८. २ = X. 155. 5.

॥ ९ ॥

1. Vn यदेवा. 2. P, Vr एना 8 P स्वरान्ति. 4. V puts fullstop after परत. but, this is not coloured.
5. Of the Abr. mss., A alone reads शकारादौ च after 27, and this is significant

देवे इति शेषः
on margin

87 ॥ गोपा मे स्तमभूतं गोपेति^१ द्विवचने^२ ॥ १३=२८ ॥

[गोपा मे स्तं गोपायते मा—५. ९. ८.

अभूतं गोपा मिथुना शुभस्पती—१४. २. ५=X. 40. 12.]

पुंस्त्वैकवचनबहु-
वचनान्युपादानि
शेषानि on
margin

88 ॥ एकवचनबहुवचनान्युष्मान्तानि^३ ॥ १४=२९ ॥

[इयौ गोपाः पुष्टयतिर्व आर्जत्—n sing. ३. ८. ४; 10 times.

आ प्याययन्तु भुवनस्य गोपाः—n. pl. ७. ८१. ६; TS. 2. 4. 14. 1.

ये अस्य गोपा महतो बभूवुः—n. pl. १०. ८. ९; only twice; N.12.38.]

शेषानि on
margin

89 ॥ प्रपा कृपा देवगोपेत्यतोऽन्यानि^४ पा इत्युष्मान्तानि ॥ १५=३० ॥

[समाली प्रपा सह वीऽस्त्रभागः—प्रऽपा ३. ३०. ६.

सूरो न हि द्युता त्वं कृपा पावक रोचसे—कृपा instr; १८. ४. ५९=VI.2 6

सेमं यन्नमवतु देवगोपा—देवऽगोपा ७. २०. ५.]

Cited as an example
under na krpādinām.
I 65
devāgopāh RV. 7
85. 13,

शेषानि on
margin

90 ॥ भूरिधारा शतधारा मधुधारेत्येकवचनानि ॥ १६=३१ ॥

[सा नो भूमिर्भूरिधारा पर्यो दुहाम्—भूरिऽधारा १२. १. ९.

तेभ्यो द्युतस्य कुह्यैतु शतधारा व्युन्दती—१८. ३. ७२; TA. 6. 12. 1.

तेभ्यो द्युतस्य कुह्यैतु मधुधारा व्युन्दती—१८. ४. ५७.]

शेषानि on
margin
वचनान्य

91 ॥ स्त्रीबहुवचनान्युष्मान्तानि^५ ॥ १७=३२ ॥

[पर्जन्यो धारा महत ऊर्ध्वो अस्य—धाराः ४. ११. ४.

एतास्त्वा धारा उप यन्तु सर्वाः—४. ३४. ५-७; 9 times.]

92 ॥ स्तनयन्नेति^६ वृष्ट्या पर्जन्यस्य वृष्ट्याभीपतो वृष्टयेति तृतीयान्ता-
न्युष्मान्तान्यन्यानि ॥ १८=३३ ॥

स्तनयन्नेति

[वार्तभ्रजा स्तनयन्नेति वृष्ट्या—१. १२. १.

आ पर्जन्यस्य वृष्टयोदस्थामामृता वयम्—३. ३१. ११.

अभीपतो वृष्ट्या तर्पयन्तम्—७. ३९. १.]

vrstyā () ZDMG
XLIII 684
1.164 52 vrstībhāp

93 ॥ ग्राह्याभिग्राह्या^७ गृहा ग्राह्यैर्न विध्यामीति^८ तृतीयान्तान्युष्मान्ता-
न्यन्यानि ॥ १९=३४ ॥

1 Vn गायति 2 So P, V, Vr, R, the rest omitting द्विवचने 3 So Al and V; N has एकवचनद्विवचनबहुवचनान्य-; are M, S, except that they read -न्युष्मा-; P unites 29-30 into one and reads पाद इत्युष्मा च-. 4 N omits 5 प्रपाकृपा ईतानि-; Vr प्रपाकृपा देवगोपेत्यतोऽन्यानि पाद इत्युष्मा- भूरि- as one and so does R 5 Vn तदवगावस्यतो तानि 6 P ग्रीवबहुवचनान्य-; R स्त्रीबहुवचनान्य- 7 Al स्तनयनेति-; V, Vr स्तनयनेति-; P स्तनयनेति; Vr स्तनयनेतिवृष्ट्या-; M स्तनयनेति वृष्टयेनेति 8. S पर्जन्यस्य वृष्टयेति, thus dividing one sūtra into two. 9 S ग्राह्याभिग्राह्या ग्राह्या ग्राह्यैर्न विध्यामीति, Vr ग्राह्या ग्राह्या ग्राह्यैर्न विध्यामीति, Al has ग्राह्या गृहा ग्राह्यैर्न विध्यामीति, P joins 34-35 into one.

[ग्राह्यामित्रांस्तमसा विध्य शत्रून्—ग्राह्या ३. २. ५.
ग्राह्यां युहाः सं खड्यन्ते स्त्रिया यन्त्रियते पतिः—ग्राह्या १२. २. ३९.
ग्राह्यैर्न विध्यामि तमसैर्न विध्यामि—१६. ७. १.]

Vn. reads श्री-
बहुवचनान्युपमा-
नानि which
has been
scored off in
the main MS.

94 ॥ एना पृथिव्या पृथिव्योरेसा सं त्वा दधामि पृथिवीं पृथिव्या
दिवा पृथिव्येति तृतीयान्तान्पूष्मान्तान्यन्यानि ॥ २०=३५ ॥

[परो दिवा पर एना पृथिव्या—४. ३०. ८=X. 82. 5, 125. 8, VS. 17.
29, TS. 4. 6. 22.

-vyāh MS. 2 10.8.
184 12

पृथिव्योरेसा—११. ३. ४१.
सं त्वा दधामि पृथिवीं पृथिव्या—१२. ३. २३.
दिवा पृथिव्या मिथुना सर्वधू—१८. १. १०=X. 10. 9.]

95 ॥ ता वो नामानि सिन्धवस्त्वं ता विश्वा यस्ता
विजानादा घा ता गच्छान्तस्व ता यम आपितेति नपुंसक-
बहुवचनानि ॥ २१=३६ ॥

[तस्मादा नद्यो रे नाम स्थ ता वो नामानि सिन्धवः—ता=तानि ३. १३. १.
त्वं ता विश्वा भुव्नानि वेत्थ—५. ११. ४.

S tā, but all the
mss of Pāda text tāh,
a blunder.

यस्ता विजानात्स्व पितृष्पितासत्—९. ९. १५=I. 164. 16
आ घा ता गच्छानुत्तरा युगानि—१८. १. ११=X. 10. 10.

विष्टुर्वायत्री छन्दांसि सर्वा ता यम आपिता—ता=तानि १८. २. ६=X.
14. 16.]

॥ १० ॥

95b ॥ नैगमी वा ततोऽन्यत्र भूते वा बहुलमिति ।

सहस्रानामतोऽन्यत्र भवतीति प्रयोजनम् ॥ ३७३ ॥

१ नदी फेनमिवा बहत्—आ । बहत् १. ८. १.
२ स घा नो देवः संविता साविषद्व्युत्तानि भरि—साविषत् ६. १. ३.
३ तद्दत्तमाणो विभरदिरयम्—विभरत् १. ३५. ३.

४ ब्रह्म वा यो निर्विषत्क्रियमाणम्—निर्विषत् २. १२. ६.

VI 52. 2 nīnītsāt

1. R has एना पृथिव्या पृथिव्येति 2. Vn omits पृथिव्या 3. Vr पृथिवी पृथि-. 4. P omits पृथिव्या दिवा. 5. S दिवा पृथिव्येति. 6. N नो. 7. M सध्वः; P सिधवः स्व, Vr सिधवः स्व ताः; so Al and R. 8. S विजानात्, R वेजानात्. 9. J, N, गच्छांसर्वा; M गच्छांसर्वा, R गच्छांसर्वा; Vr आघाता-; 10. M सर्वा ता यतावितेति, N आपितेति, Vr अपितेति; J आपितेति; Al puts fullstop after आपितेति and thus divides the sūtra into two, R has virāma after सर्वा; N has ॥ २ ॥; J ॥ २ ॥ २ ॥; other mss. only put down ॥ २ ॥. 11. After बहुवचनानि Vn has श्रीबहुवचनान्तान्यन्यानि.

मुखतो नवत ५ समभ्वराद्योषो नमन्त दधिक्रावेव शुचये पदार्थ—सम्-नवन्त ३. १६. ६=

7 41.6

यवप्रदुते ६ नेदीय इत्यर्थः एकमा यवन्—आ । यवन् ३. १७. २.

X. 101.3. éyāt,
C. yavam

७ तासामिदिकमभ्यङ्गुरो गात्—गात् ५. १. ६=X. 5. 6

नवत ८ सं ते नवन्त प्रष्टता मवेष्टु—सम्-नवन्त ५. २. २=X. 120. 2.

नरोत्तमद ९ वैश्वानरो न आगमदिमं यत् सञ्चरुष—आ । गमत् ६. ३५. २.

W ná , SW आ ।
अगमत्

१० त्वष्टा तमस्या आ वैभ्राद्यथा पुत्रं जनादिति—जनात् ६. ८१. ३.

आवहा ११ यं शेषधिमावहाजातवेदाः—आ ऽ वहात् ६. १२३. १.

१२ संस्वती तदा पुणद् घृतेन—आ । पुणत् ७. ५७. १.

S sárasvatī

१३ तदापो दत्त मेपजम्—आपः । दत्त ११. ६. २३.

W āpo, against
all the authorities
C datta-prayachata.

नेष्ट १४ जरा त्व भद्रा नेष्ट—नेष्ट may conduct ३. ११. ७.

जनिष्ट १५ अहर्षलुक् ज्योतिषो जनिष्ट—was born ४. १. ५.

१६ यो नो दिप्सदधिस्ततः—दिप्सत् has sought to harm ४. ३६. २.

१७ प्र णो वोचस्तमिहेह ब्रवः—नः । वोचः ७. २. १.

W and C dipsāt
but all the mss. in-
cluding ours read dī-
sat.

१८ एवनेवाव सा गर्त्—एव । अनेव । सा । गर्त् १६. ७. ४.

व्य { 96 ॥ प्रो दीधो यत्र दृश्येतावर्णादि परं पदम् ।
प्रा वोचं वर्जयित्वा द्वे व्यञ्जनेऽन्यत्र न कश्चित् ॥ १=३७ ॥

vīdmādinām śarā-
disu III. 16.

१९ इन्द्रस्य तु प्रा वोचं वीर्याणि—प्र । वोचम् २. ५. ५=I. 32. 1.

२० विष्णोर्नु कं प्रा वोचं वीर्याणि—प्र । वोचम् ७. २६. १=I. 154. 1.

२१ आ त्वा गन्गाष्टम्—त्वा । गन् ३. ४. १; Kauś. 16. 30.

W. understands agan

२२ उद्वाज आ गन्धो अप्स्वन्तः—आ । गन् १३. १. २.

२३ पुनस्त्वा दुरप्स्वरसः पुनरिन्द्रः पुनर्भर्गः—दुः

C. aduḥ dattavatyah

२४ पुनस्त्वा दुर्विदेव देवा यथानुमदितोऽस्मि—दुः ६. १११. ४.

२५ भोग्यो भवत्—भवत् १०. ८. २२.

सुव्यैष्टौ २६ सुव्यैष्टयो भवत्युत्रस्त एषः—सुऽव्यैष्टयः । भवत् १४. २. २४.

गवो २७ सोमो ददद् गन्धर्वार्य गन्धर्वो ददद्गव्ये—ददत् १४. २. ४=X. 85. 41.

W. 'gave'

२८ यथासो भिन्नवर्धनस्तथा त्वा सविता करत्—यथा । अस्तः । करत् ४. ८. ६; KS.

36. 15.

- २६ यस्त्वा करदेकवृषं जर्जनाम्—करत् ४. २२. ५.
 मधुला करत्
 Vn. मधुलक-
 रत् so Paipp.
 ३० मधु मे मधुलां करः—करः ५. १५. १.
 ३१ सुदानं सविता करत्—करत् ६. १०३. १.
 धातवे कः दिशः
 ३२ सरस्वति तमिह धातवे कः—कः mayest thou cause (us) to suck ७. १०.
 १=I. 164. 49.
 ३३ यथा न इन्द्रः केवलीर्विशः समनसस्करत्—सम्ऽमनसः । करत् ७. ९४. १;
 TS. 3. 2. 8. 6.
 ३४ ओजोऽस्योजो मे दाः (दाः २. १७. १-७; १८. १-५) इति द्वादश ।
 ३५ वचं आ धादृहस्पतिः—आ । धात् २. २९. १.
 ३६ शं ते वातो अन्तरिक्षे वयौ धात्—वयः । धात् २. १०. ३.
 C. vayodhāh
 ३७ मरु देवः सविता व्यचो धात्—व्यचः । धात् ६. ६१. १; KS. 40. 9.
 मा धात्
 ३८ आ क्रन्दव बलमोजो न आ धाः—आ । धाः ६. १२६. २=VI. 47. 30.
 धात्
 ३९ अन्यत्रास्मत्सवितस्तामितो धाः—इतः । धाः ७. ११५. २.
 ४० परि त्वा धास्विता देवः—त्वा । धात् १३. १. २०.
 मा वा जीवसे
 ४१ पूषा मा धास्वकृतस्य लोके—मा । धात् १६. ९. २.
 TS. 4. 2. 8 1 mā-
 āhāt=ma+ā-
 ४२ स नो यमः प्रतरं जीवसे धात्—१८. ३. ६३; ४. ५४.
 ४३ अपी नपान्मधुमतीरपो दाः^३—अपः । दाः १४. १. ३७=X. 30 4.

॥ ११ ॥

- ९७ ॥ भूतेऽङ्गस्यादितोऽकारो यत्रावर्णात्परो भवेत् ॥ २=३८ ॥
 छन्दस्युभयदृष्टत्वादावाधे तत्प्रयोजनम् ॥ ३=३९ ॥
 ९८ ॥ अदन्तैस्योपसर्गस्य दीर्घत्वं यत्र दृश्यते ॥ ४=४० ॥
 अवर्णादि परं पदं सवर्णे दीर्घ एव सः ॥
 रा ॥ अकारान्तादकारादि भूतकाले परं पदम् ।
 अघोषदचेत्परोकारान्न तादृक् पठ्यते पदम् ॥

तस्योदाहरणानि :—

- तपोऽतिष्ठत् तपोऽतिष्ठत्प्यमानः समुद्रे—११. ५. २६.
 ऊर्ध्वोऽतिष्ठत् स संवत्सरमुर्ध्वोऽतिष्ठत्—१५. ३. १.
 योऽचरत् श्येने वात उत योऽचरत्परीतः—६. ९२. २.

- ९९ ॥ एष स व्यञ्जने^६ लोपः खरेषु खरसंघयः ॥ ५=४१ ॥
 ओकारो^७ यत्र दृश्येताकारादि परं पदम् ॥

esa sa vyañjana II.57
 ekāraukārāntāṣṭ
 pūrvah padāder akā-
 raasya III 53

1. Vn मधुलक. 2. Vn कर्त्. 3. Vn -रपदाः 4. Vn भूतेङ्गस्यादिताकाराः; V ङः स्वा, P, B, Vr. ङः स्वा-, J भूतेङ्गसा-
 P combines 40-42 into one; AI अदन्तस्य. 6. Vr व्यञ्जने एकादेशे तु. 7. Vn उकारो.

पुषः यथाखरो मघवश्चरहरेष प्रियो मुगाणां सुषदा बभूव—२. ३६. ४.
सः स सेनां मोहयतु परेषाम्—३. १. १.

100 ॥ एकादेशे^१ तु दीर्घान्ताः सन्दिग्धाः संहिता^२ यदा ॥ ६=४२ ॥

बहुलं छन्दसीत्युक्तं तदथ^३ पठितो गणः ॥

kvacit prakriyā
III. 54.

॥ १२ ॥

परापत

१ यथेषुका परापतत्—पराअपतत् १. ३. ९.

२ अयं स्तुवानं आगमत्—आ। अगमत् १. ८. २.

३ इष्टुणागामविधिषे—इष्टुणा। अगाम् १. ३४. ५.

४ स्वस्तयेऽभृष्टुष्टौनाभिःशक्तिपा उ—स्वस्तये। अभृः २. १३. ३; HG. 1. 4. 3.

खननसा

५ सुकरस्त्वखननसा—त्वा। अखनत्। नसा २. २७. २; ५. १४. १.

६ अभि त्वा जरिमाहित—जरिमा। अहित ३. ११. ८; Vait. 36. 19.

७ वि देवा जरसावृतन्—जरसा। अवृतन् ३. ३१. १; Kauś. 58. 3.

सिचमृष्ट

८ अभि त्वा चर्वसासिचन्—चर्वसा। असिचन् ४. ८. ६; KS. 36. 15.

९ व्यापस्तृष्ण्यासरन्—वि। आपः। तृष्ण्या। असरन् ३. ३१. ३.

पचन्मनसा

१० प्रजापतिस्तपसा ब्रह्मणे उपचत्—मृ णे। अपचत् ४. ३५. १.

११ पुनर्मघत् मनसाचिकित्सीः—मनसा। अचिकित्सीः ५. ११. १.

भवनवाति

१२ ते ब्रह्मणस्य गां जग्वा वैतहव्याः पराभवन—परा। अभवन ५. १८. १०.

१३ गौरेव तान्द्व्यमाना वैतहव्याँ अवातिरत्—अव। अतिरत् ५. १८. ११.

१४ असंभवं पराभवन—परा। अभवन ५. १८. १२.

गमं

१५ आ त्वागमं शंतातिभिः—त्वा। अगमम् ४. १३. ५=X. 137. 4.

१६ सह कासावैपयः—कासा। अवैपयः ५. २२. १०.

ह्रींति corrected
into ह्रींति

१७ सोमस्यैकं ह्रींसितस्य परापतत्—परा। अपतत् ५. २८. ६.

१८ इन्द्रं पनं पराशरीत्—परा। अशरीत् ६. ७५. १.

१९ येनावपत्सविता हुरेण—येन। अवपत् ६. ६८. ३.

येवदनुनासि

२० मनसा वा येऽवदन्नुतानि—ये। अवदन् ७. १. १; ŚŚ. 15. 3. 7.

यजत

२१ यद्देवा देवान्द्विषायजन्त—हविषा। अयजन्त ७. ५. ३.

यजत

२२ उत गौरहैः पुरुधार्यजन्त—पुरुधा। अयजन्त ७. ५. ५.

उत शुनायजतो जे

२३ मुग्धा देवा उत शुनार्यजन्त—७. ५. ५.

२४ इन्द्रं चित्रमभि वाममोजोऽजायथाः—ओजः। अजायथाः ७. ८४. २=X. 180. 3.

२५ असदन्गावः सदनेऽपसंसति वयः—सदने। अपसत् ७. ९६. १.

२६ मुगा वो देवाः सदर्ना अकर्म—सदर्ना। अकर्म ७. ९७. ४; VS. 8. 18.

२७ सर्वमयुश्च तेऽविदम्—ते। अविदम् ८. १. २०=X. 161. 5

W includes sadā-
nā aka-in the exam-
ples under enā ehi
ādyaś ca. III 84

1. Vn एकादेशतु. 2. Vn संहिता. 3. Vn तदथ. 4. Vn युवान. 5. Vn omits दीर्घा. 6. Vn ह्रींसितस्य.
7. Vn शुना. 8. Vn -यसत्. 9. Vn विदन्.

- २८ अनेनानुरान्परमावयन्मनीषी—पर। अमावयन् ८. ५. ३.
 संश्रेणिजयत् २९ विज्रत्संश्रेणिं ऽजयत्—संश्रेणिणे । अजयत् ८. ५. १४.
 विक्राता ३० चतुर्धा विक्रान्तातिष्ठत्—विक्रान्ता । अतिष्ठत् ८. १०. ८.
 वनस्पतयोधन्त ३१ तां वनस्पतयो ऽघ्नत—वनस्पतयः । अघ्नत ८. १०. १८.
 ३२ ता पितरौ ऽघ्नत—८. १०. १९.
 अत्रापश्य ३३ अत्रापश्यं विस्पतिं सप्तपुत्रम्—अत्र । अपश्यम् ९. ९. १ = I. 164. 1.
 ३४ वमि वसाना उदकं पदापुः—पदा । अपुः ९. ९. ५ = I. 164. 7.
 ३५ सा कद्दीची कं विवर्ध परागात्—परा । अगात् ९. ९. १७ = I. 164. 17.
 परावधीत् ३६ सत्वा शिकः परावधीत्—परा ऽअवधीत् १०. ६. ३; Vait. 10. 3.
 ३७ असुराणां पुरो ऽजयत्—१०. ६. १०.
 युषानयत् ३८ सर्वाहोक्तान्युधाजयन्—युधा । अजयन् १०. ६. १६.
 ३९ चक्षुरङ्गिरसो ऽभवन्—१०. ७. १८, ३४.
 हविर्षोऽविशंत ? but cp:—
 ४० न्य१न्या अर्कमभितो ऽविशन्त—१०. ८. ३.
 रशाना ४१ एषा त्वा रशानं प्रभीत्—रशाना । अग्रभीत् १०. ९. २.
 ४२ सोमं त्वापाययद्वरो—त्वा । अपाययत् १०. १०. ९.
 कुदो अहरद्वरो ४३ क्षीरं कुदो ऽहरद्वरो—अहरत् १०. १०. १०.
 ४४ ततो होताजायत—होता । अजायत १०. १०. १९.
 ४५ अग्ने ऽजनिष्ठा महते वीर्याय—अग्ने । अजनिष्ठाः ११. १. ३; Kauś. 60. 23.
 ४६ ते त्वाजीजनन्—त्वा । अजीजनन् ११. १. ३.
 ४७ धातुर्धाताजायत—धाता । अजायत ११. ८. ९.
 ४८ सुच्यमानो निरेनसो ऽमौगसाँ अशत्स्याः—पनसः । अमौक् । अस्यान् १२.
 २. १२.
 ४९ देवा वशा पर्यवदन्न नो ऽदादिति हीडिताः—न । नः । अदात् १२. ४. ४९.
 आधसो ह ५० तस्मात्त देवा आगसो ऽवृश्चन्—१२. ४. ५०.
 ५१ आ ते राष्ट्रमिह रोहितो ऽहारीत्—१३. १. ५.
 पादो ह ५२ एकपादो ऽहृहृद् यावद्विषिमी बलेन—एकपादः । अहृहृत् १३. १. ६.
 तारीदुरि ५३ विश्वातारिदुरितानि शुक्रः—विश्वा । अतारीत् १३. २. ३४.
 ५४ मर्गसा सचिताददात्—सचिता । अददात् १४. १. ९.
 ऋणोत्सं ५५ अपालामिन्द्र त्रिष्पुत्राकृणोः सत्यत्वचम्—पुत्रा । अकृणोः १४. १. ४२ =
 ददंत ५६ या देवीरन्तो अभितो ऽददन्त—अभितः । अददन्त १४. १. ४५.
 राजन्यो ५७ ततो राजन्यो ऽजायत—१५. ८. १.
 बाह्व्यानि ५८ तममं इक्षितो जातवेदो ऽवाह्व्यानि—अवाह् १८. ३. ४२ = X. 15. 12. ६.

C śāmśresane

VIII. 101, 14 vivriše

S adadāt unaccor-
nated in the Paśa

VIII. 91. 7.

- जानतु ५६ मेधयो ऽभुः प्रति त्वां जानन्तु पितरः परेतम्—१८. ४. ५२.
 याध ६० अथा मासि पुनरा यात नो गृहान्—आ । अयात् १८. ४. ६३.
 ६१ अभि ते ऽधां सहमानामुप ते ऽधां संहियसीम्—अधाम् ३. १८. ६; Kauś.
 36 20.
 ६२ अथा पिता दुहितुर्गर्भमाधात्—आ । अधात् ९. १०. १२=I 164. 33.
 ६३ पुनरत्वा ब्रह्मणस्पतिराधात्—आ । अधात् १२. २. ६.
 ६४ तत्रैतावन्नी आधत्त—आ । अधत्त १३. १. ४६.
 ६५ अत्रादधुर्गर्भमानाय लोकम्—अत्र । अदधुः १८. ४. ७.
 ६६ यस्ते मन्योऽविधदत्र सायक—४. ३२. १=X. 83. 1.
 वधिसं ६७ तेन ते ऽवधिपं हविः^३—७. ७०. ५.
 ६८ ते ऽवदन्—५. १७. १.
 ते ऽबुवन् ?
 ६९ सो ऽब्रवीत्—१५. ३. २.
 कण्ठो ७० यो ऽस्य दक्षिणः कर्णोऽयं सो अमिर्वाऽस्य सव्यः कर्णोऽयं स पर्यमानः—१५. १८. ३.
 ७१ सो ऽरज्यत—१५. ८. १.

ekāṅkādāntāt
 pūrvah padāder akā-
 śasya III 58, exam-
 ples as marked here
 W reads in CAA
 तेऽबुवन्, which is to be
 emended to बुवन्
 The same series of
 examples is cited
 under III 55

॥ १३ ॥

101 ॥ आकाराँकेबलात्पदाङ्कतकाले परं पदम् ।

Read so'n

अकारादीनि सर्वत्र सोङ् माङ्योगे तु नेष्यते ॥ ७=४३ ॥

तस्योदाहरणानि :—

- नाहं १ भगेनान्दं सहार्णमम् (आ । अगमम् २. ३०. ५.) इति गणः ।
 २ अहमन्तरिक्षमारुहमन्तरिक्षाद्विचमारुहम्—आ । अरुहम् ४. १४. ३; Kauś.
 68. 27
 आहारिषम् ३ आहारिषं धान्यं^१ रसम्—आ । अहारिषम् २. २६. ५.
 ४ वचं त उग्रमाभारिषम्—आ । अभारिषम् ४. १३. ५.
 ५ तां वीतहव्य आभरत् (आ । अभरत् ६. १३७. १.) इति यावद्वा ।
 ६ आ मारुक्षत्पर्णमणिः—मा । अरुक्षत् ३. ५. ५.
 ७ आ मारुक्षदेवमणिः—मा । अरुक्षत् ८. ५. २०.
 पुनरागात् ८ पुनरागाः पुनर्याव—आ । अगाः । पुनःऽनवः ८. १. २०=X. 161. 5.
 ९ सा वनस्पतीनागच्छत् (आ । अगच्छत् ८. १०. १८-२९.) इत्येवमादीनि द्वादश ।
 ननु १० वार्हस्पत्य उन्नियस्तन्तुमातान्—आ । अतान् ९. ४. १.
 ११ देवाः पुरुषमाविशान्—आ । अविशन् ११. ८. १३.

This is cited under
 navatāca III 82

1 Vn नृः प्रतिवचनं तु 2 Vn भों मही. 3 Vn वधिसं स हवि. 4 S आकारात्, V, P, R, Vr join 43-44 into one
 Vn सो मा यागदु. 6 Vn भारीष

- त्रिविधिं १२ त्रिविधिं^१ दिव्याअयन्—आ । अअयन् ११. १०. १०.
 खुष्टा १३ इत् एत् उदाहहन्दिवस्पृष्टान्यारुहन्—इत् । एत् । उत् । आ । अरुहन् । दिवः । C. etat
 पृष्ठानि । आ । अरुहन् १८. १. ६१; SV. 1. 92.
 १४ इमे जीवा वि सुतैराववृन्नन्—आ । अववृन्नन् १२. २. २२=X 18. 3.
 १५ अमेस्तेजौभिरादिवि—आ । अदिवि १३. १. ३०.
 हरितो १६ अतन्द्रो यास्यन्हरितो यदास्थात्—यत् । आ । अस्थात् १३. २. २८.
 १७ विश्वा आस्था^२प्रदिश कल्पमान—आ । अस्थात् १३. २. ३३.
 १८ आरोहत्सूर्यां सवित्री—आ । आरोहत् १४. २. ३०.
 गंधर्व १९ उदितो गन्धर्वमावीवृताम—आ । अवीवृताम १४. २. ३६.
 गर्भं २० ये पितरो बधूदर्शो इमं वहुतुमागमन्—आ । अगमन् १४. २. ७३;

TS Pada āga-

Kaus. 77. 12.

- २१ तामासन्दी ब्राह्म आरोहत्—आ । आरोहत् १५. ३. ९.
 २२ विरामरदिरिः द्येनो अचरे—आ । अभरत् १८. १. २१=X 11. 4.
 २३ इत् एत् उदाहहन्—उत् । आ । अरुहन् १८. १. ६१; SV. 1. 92

कुदन्तेन्यवर्णा-
 ताच्च
 MS. has no
 virāma after
 वर्णाताच्च

102 ॥ कुदन्ते^३ऽन्यवर्णान्ताच्च ॥ ८=४४ ॥
 ॥ सर्वत्रैकारान्ताच्च ॥

॥ १४ ॥

प्रकृत्या.

103 ॥ एना एहा आदयः प्रकृत्या^३ ॥ ९=४५ ॥

onā ehā ādayas
 ca III 84, examples
 as marked here.

मनापगा

त्वष्ट्रेव रूपं सुकृतं स्वधिल्यैना पृहाः परि पात्रे ददधाम्—१२. ३. ३३.
 यथा मन्त्रापगा असः—मत् । न । अपङगा । SPP.—गाः । असः १. ३४. ५;
 २. ३०. १; ६. ८. १-३.
 वेदं नावस्य पृथिवी उत द्यौः—पृथिवी । उत १८. १. ५=X. 10. 5.

O apagāh

104 ॥ पृष्ठामि वाचः परमं व्योम ब्रह्मायं वाचः परमं व्योमात्तमं नाकं
 परमं व्योम विन्धंभगानुसुपर्णानुक्रोकोदागवो रथा इवाशुनिव सुयमान्पतत्याशुम-
 दिति त्रीणि । आशुगांष्टामिव प्रतनाजिमाशुं सुपक्षमाशुमाशुर्विपश्चित्पतयत्-
 माशुमुत्पिपातश्लोककृदयं पिपातं इंद्रो मा ते हृदयमथितमुत्पिपातं बृहस्पते
 पुना रूपाणि देव त्वष्टा रायः प्राता गत्र्या अप्सवान्ता रक्षतु त्वा । रोदसी
 वरुणानी । पिबन्नं रोचने शिशिते तिरते वृत्ते उर्व्यां गव्यंतिर्दवकृते पथ्यामिश्रावे
 भवतः । ते प्रगृह्यमध्य^४ ॥ १०=४५ ॥

1. Vn रूपवि. 2. Majority of the mss do not observe samdhi here, A1 अन्यवर्णान्ताच्च 3. Vn, P एता एहा आदयः प्रकृत्याः ते प्रगृह्यमध्य ॥ so Vr (with एना), A1 (with एनापथ्ये); S (with आदयः); V puts fullstop after प्रकृत्याः ॥ 'so does J 4 N, M, J, R, read ते प्रगृह्यमध्य भूतादिभ्यः पतिस्तपद as one; Vb has ते प्रगृह्यमध्य भूतादिभ्यः ॥ पतिस्तपः; V has a virāma mark after मध्य, but it is not coloured.

- परमं १ पृष्ठमि वाचः परमं व्योम—वि ५ ओम, not व्योमन् ९. १०. १३=I. 164. 34.
- वै; में २ ब्रह्मायं वाचः परमं व्योम—वि ५ ओम ९. १०. १४=I. 164 35.
- परमं ३ उत्तमं नाकं परमं व्योम—वि ५ ओम ११. १. ३०; परमं व्योम only thrice, व्योमन् is common.
- विश्व ४ विश्वम्भर विश्वेन मा भरसा पाहि—२. १६. ५; only once; विश्वम्भरा in १२. १. ६.

- सुर्ष ५ सर्पानुसर्प—अनुऽसर्प २. २४. ४; the word occurring only once; ūpa sarpa, in 18 3 49.

- ६ ओकानुओक—अनुऽओक २. २४. ३; only once

- ७ उदाशवो रथा इव—उत् । आशवः ३. ९. ५; only once; amśāvah at 9 6. 14, 11. 4. 18.

- ८ आशुनिव सुयमानह ऊतये—४. २७. १; TS. 4. 7. 15 4, MS. 3 16 5 191. 11, 15, KS 22 15; only once, amśūn 5. 20. 10; 6. 49. 2; 11. 1. 9; 12. 3. 20

- ९ परापतत्याशुमत्—आशुऽमत् ६. १०५. १-३.

- आशुर्गोष्ठा १० परि धामन्यासमाशुः काष्ठमिवासरम्—आशुः २. १४. ६.

- ११ अरिष्टनेमि पृतनाजिमाशुम्—आशुम् ७. ८५. १; only twice; amśum at 7 81. 6; only once.

- १२ सुपक्षमाशुं पतयन्तमर्षवे—आशुम् १३. २. २.

- १३ आशुर्विपश्चित्तयन्त्यन्तगः—आशुः १३. २. ३१; only twice, 19. 13 2= X. 103 1 omitted

तमाशुम् ?

- पानशे १५ उत्पिपानः श्लोककृत्—उत्ऽपिपानः/पा ५. २०. ७.

- १६ अयं पिपान इन्द्र इत्—पिपानः/पा ९. ४. २१.

- मयितव्य so Vn and Paarp १७ ना ते ममं विद्युग्वरि मा ते हृदयमपिपम्—अपिपम्/क १२. १. ३५; cp. under 147 1

- १८ व्ययया सजातमुत्पिपानं बृहस्पते—उत्ऽपिपानम्/पा १३. १. ३१.

- १९ पुनारूपाणि कल्पय—पुनः; this samdhī of punār only here, the word punār about 93 times १. २४. ४.

- २० देवं त्वष्टा रायस्पोषं वि ष्य नाभिर्मस्य—देवं । त्वष्टः । रायः; voc. four times, with this samdhī only once, ५. २७. १०.

- २१ भद्राहं नो अह्ना प्राता रात्री भद्राहस्तु न.—भद्रऽअहम् । प्रातः । रात्री; prātār occurs 15 times; with this samdhī only here; ६. १२८. २.

C udāśāvah

C amśūn-iva, W cites sūyamān on nārakādinām prathamasya III 21, which is not found in the printed AV text and is contradicted by our treatise

C glāsthām

X 178 1 prtanājam, so C

S and the MS read arpitam

repasaya rephe II 19, ralope III 20

Not recorded by the Concordance

अप्स्वान्ता २२ रक्षन्तु त्वा॒मयो॒ ये अ॒प्स्व॑न्तो॒ रक्ष॑न्तु त्वा मनु॒ष्या॑ र॒मिन्ध॑ते—अ॒प्ऽसु । अन्तः ।
antár occurs 71 times; with this sandhi only here, ८. १. ११.

२३ आ रोद॑सी वरुणानी शृणोतु—रोद॑सी=“रुद्रस्य जाया” not रोद॑सी इति;
only here; dual, pragrhya 16 times; ७. ४२. २=

V 46 8.

त २४ माध्वी॑ धर्तारा विदथस्य मत्पती॑ तसं धर्मं पि॒वतं॑ रोच॒ने दि॒व—रोच॑ने=प्रकाशके
loc. sing. ७. ७३. ४; AŚ. 4. 7 4.

२५ शि॒शीति॑ शृङ्गे रक्षो॑भ्यो वि॒निक्षे॑—शृङ्गे इति॑ pragrhya, but शि॒शीति॑=
“तीक्ष्णे करोति” int 3rd, sing at ८. ३. २४=V. 2. 9.

२६ प्रा॒न्या तन्मु॑स्तिरते॒ धृत्ते॑ अ॒न्या ना॒प वृ॒जाते॑—ति॒रते॑ √तृ; 3rd sing;
वृ॒जाते इति॑ dual, pragrhy १०. ७. ४२.

२७ अ॒संता॒प मे ह॒रय॑मुर्वी॒ गन्वृ॑तिः—उर्वी॑ । गन्वृ॑तिः; urvī nom sing. no
pragrhya, १६. ३. ६; also at 4. 2 4; urvī fti in 4.
26 3, 11. 5. 8; 18 1. 32;

२८ मा हि॑मिष्टं कुमा॒र्यं । स्थू॑र्णे दे॒वकृ॑ते प॒थि—स्थू॑र्णे इति॑ pragrhya, but
दे॒वऽकृ॑ते loc. sing १४. १. ६३.

२९ याव॑ ह॒ क्षाम॑ प्रथ॒मे ऋ॒तेना॑भि॒श्चावे॑ भ॒वतः॑ स॒त्यवा॑च॒—प्रथ॑मे इति॑ pragrhya, but
अ॒भिऽश्चा॒वे loc.; १८. १. २९=X. 12. 1.

C understands abhi-
as dual pragrhya

भवतीति शेषः
on margin

105 ॥ भूतादिभ्यः पतिरुत्तरपदमाद्युदात्तम् ॥ १०=४६ ॥

भूत॒पतिः	भूत॒पति॑र्निर्ज॒तु—२. १४. ४.
प॒शु॒पतिः ^३	य ई॒शो प॒शु॒पतिः॑ प॒शुना॑म्—२. ३४. १; ११. २. २८, ६. ९; १५. ५. ३.
पु॒ष्ट॒पतिः	इ॒यौ गो॒पाः पु॒ष्ट॒पति॑र्वा॒ आज॑त—३. ८. ४.
वि॒श्व॒पतिः	स्व॒प्तु वि॒श्व॒पतिः ^३ —४. ५. ६.
वृ॒ष॒पति॑	इ॒मा ब्र॒ह्मा॒णि वृ॒ष॒पति॑ च जि॒न्वत॑म्—वृ॒ष॒पति॑ इ॒वेति॑ वृ॒ष॒पति॑ऽइ॒च ८. ४. ६=VII. 104. 6.
स्व॒पतिः	उ॒तैषां॑ स्व॒पति॑र्ह॒तः—२. ३२. ४.
ऋ॒तु॒पति॑र्वा	ऋ॒तु॒र्यज॑ ऋ॒तु॒पति॑र्वा—३. १०. ९; ११. ६. १७.

उत्पन्न इत्यर्थ
on margin

भराब्जम्

अ॒रा॒र्य्यः^६ रक्षो॑ अ॒भ्व॑मरा॒र्य्यः—अ॒रा॒र्यी=arāryās ‘hags’ ४.

१७. ५.

श॒प॒थे॒र्य्यम् सु॒लि॒नं श॒प॒थे॒र्य्यम्—५. ३१. १२; only once.

1 Vn रा॒न्या व्य॒श्वाता 2 Vn ते प्र॒शु॒ष्मभू॒ता. 3. Vn प्र॒थि॒तिः. 4 Vn वृ॒ष॒पती. 5 Vr द्वि॒प॒कारा॒णि, P reads द्वि॒प॒कारा॒णि
द्वि॒प॒कारो द्वि॒र्ल॒कार. द्वि॒प॒कारा॒णि as one. 6. Vn अ॒रा॒र्य्य

हृदय्यम् अङ्गि^१ हृदय्यं^१ शोकम्—६. १८. १. hṛdayam · 18
times.

प्रतिकूलमुदाय्यम् यस्त्वोवाच परेहीति प्रतिकूलमुदाय्यम्—उत् ५ आय्यम् W accepts udāp-
yām as the true form.
१०. १. ७.

प्रहाय्याः संकल्पाः^३ प्रहाय्याः—प्रहाय्याः—१५. ३. १०.
रय्या^३ रय्या सहस्रवर्चसा—६. ७८. २; ३. १४. १; only rayyā Apś 9 9 1=
rāya VS. 13 35, MS 1
8 8 127 14, SB 7.5.
1 81.
twice; rāyā 14 2. 36

सहस्रेय्याय समाने योनौ सहस्रेय्याय—१८. १. ८=X. 10. 7.

107 ॥ मज्जा रज्जुरिति द्विजकारे^५ ॥ १२=४८ ॥

[सं ते मज्जा मज्जा भवतु—४. १२. ३.
परेण दत्वती रज्जुः परेणाद्यायुरर्षतु—४. ३. २.]

अतोऽन्यत्र चवर्गसंयोगे सवकारः ।

108 ॥ क्षुल्लका इवेति द्विलकारम्^६ ॥ १३=४९ ॥

[अथो ये क्षुल्लका इव सर्वे ते किमयो हताः—२. ३२. ५.]

शेषानीति शेषः
on margin

109 ॥ पिप्पली पिप्पलं पिप्पल्यं इत्येवमादीनि द्विपकाराणि^७
॥ १४=५० ॥

[पिप्पली क्षितभेषजी—६. १०९. १; Kauś. 26. 33.

तयोऽन्यः पिप्पलं स्वाद्वत्ति—९. २०=I. 164 20.

पिप्पल्यः^१ समवदन्त—६. १०९. २.]

110 ॥ पित्तं वित्तमुन्मत्तमित्येवमादीनि द्वितकाराणि^८ ॥ १५=५१ ॥

[तस्य त्वं पित्तमासित्य—१. २४. १; १८. ३. ५.

चित्तं^९ मे अस्य रोदसी—√चिद्; १८. ४. ८९=I 105. 1-18.

उन्मत्तं रक्षसस्पति^१—६. १११. ३; only once, únmaditam 6. 111

3, only once]

दीति 111a ॥ अन्नं छिन्नं वाचं विश्वमिन्वा^१मित्येवमादीनि द्विनकाराणि^८
॥ १६=५२ ॥

1 अशीय 2. Vn *सकाल. प्रहाय्या 3 Vn repeats रय्या 4 Vn सहस्रेय्याय 5 Vn द्विजैः; so J, M, S; N द्विज—,
7 द्विजकारे द्विल—; Vr द्विजकारे द्विलकार द्विपकाराणि as one sūtra 6. Vn N द्विज—; S, J द्विज 7 N द्विप. 8. Vr combines
1-52 into one. 9. Vn. चित्त 10. Vn वाचमविश्वमीविश्वाम्

[पृदाकृ रक्षितान्नमिषवः—३. २७. ३.

छिन्नं सं घृह्याषधे—४. १२. ५; chintām 6. 50. 1.

मन्त्रयन्ते विवो अमुष्यं पृष्ठे विश्वविदो वाचमविश्वविन्नाम्—९. ९. १०.
= I. 164. 10.]

111b || नशब्दप्रत्ययो यत्र दकारान्तात्परो भवेत् ।

सर्वाणि द्विनकाराण्यवपन्नं निदर्शनम् ॥ ५२ ॥

[अवपन्नम् ?]

तस्यापवादः—

111c || तुत्तानां परिवित्तो मत्तो रजस्या निषत्ताः ॥ ५२c ॥

[तेषां तुत्तानामधमा तमांसि—९. २. ४; pannānām for nuttānām ,
in 9. 2. 9.

येभिः पारौः परिवित्तो विबद्धः—६. ११२. ३.

उतेर्च मत्तो विलपन्नपायति—६. २०. १.

ये पार्थिव रजस्या निषत्ताः—१८. १. ४६ = X. 15. 2.]

॥ १५ ॥

Read akārā
वेवालि on
margin
कुम्

112 || एकारान्तान्याकाराबाधे ॥ १७=५३ ॥

१ शसु याः कुम्भं आश्रुताः—कुम्भे । आश्रुताः १. ६. ४.

२ स नो मृडाति तन्व क्रजुगः—तन्वे । क्रजुगः १. १२. १.

३ इन्द्र इवेन्द्रियाण्यधि धारयामो अस्मिन्—इन्द्रेऽइव १. ३५. ३.

४ ससुद्र आसां सर्वनं म आहुः—ससुद्रे । आसाम् २. २. ३.

५ यद्राजानो विभजन्त इष्टापूर्तस्य^१—विभजन्ते । इष्टा- ३. २९. १.

६ उज्जैष आ रमामहे—उत्-उज्जैषे । आ ४. १७. १.

७ इन्द्रो यज्वने शुणते च शिक्षत उपेह्वाति^२—शिक्षेत । उप । इत् ४. २१. २

= VI. 28. 2.

८ आस्ते यम उप याति देवान्—यमे । उप ४. ३४. ३.

९ य आगरे युग्यन्ते—ये । आगरे ४. ३६. ३.

१० प्रियो दश इव भुवा—दशेऽइव ४. ३७. ११.

११ वैश्वानरी वर्चस आ रमध्वम्—वर्चसे । आ ६. ६२. ३.

१२ य आत्मानमतिमात्रमंस आघाय बिभ्रति—अंसं । आघाय ८. ६. १३.

१३ यो ब्राह्मण कृषममाजुहोति—ब्राह्मणे । क्र- ९. ४. ९, १८.

akārā is quoted
as an example under
mātre ca IV. 22.

- स्कम् इदं विद्वे १४ स्कम् इदं विश्वं भुवना विवेश—स्कम्मे । इदम् १०. ७. ३५.
 स्कम् इदं १५ स्कम् इदं सर्वमात्मन्वत्—स्कम्मे । इदम् १०. ८. २.
 इदं १६ वामं पितृभ्यो य इदं समीरिरे—ये । इदम् १४. १. ४६=X. 40. 10.
 रत् १७ अगम् यत्र प्रतिरन्त आयुः—प्रतिरन्ते । आयुः १४. २. ३६=I. 113. 16.
 १८ ममैव राय उप तिष्ठतामिह—राये । उप १८. २. ३७.
 १९ यस्मै ते क्षीरं ओदनम्—क्षीरे । ओदनम् १८. २. ३०.
 भुव २० भुव आ रोह पृथिवीम्—धुवे । आ १८. ४. ६.

W. and C. render
rāyāh

113 ॥ शं योः प्राणेहैव याभ्यामुते न बलदावा नस्ते न विन्दन्ते न्यञ्चन्तं
 सर्वान् गवीनामिन्द्रं मेघाहं तव मास्मातोऽर्वाङ्मैर्मा आ गतं भाग आ गतं त आ
 गतावसा स योनिमैति सा नौ नाभिर्ज्जार आ भगं चक्रमा को वि वेद च्यावयतु
 प्र विद्वां हि युता यथायसरपा असद्यथा द्यौश्च पृथिवी च न बिभीत इति
 षट् ॥ यच्च प्राणति याचितां च न दिक्सति यांश्च पश्यामि यांश्च नेति नानापदो-
 न्येकपदाबाधे ॥ १८=५४ ॥

- १ शं योरभि खन्तु न—शम् । योः १. ६. १=X. 9. 4.
 प्राणे २ प्राणेहैव भव—प्र । अन ३. ३१. ९.
 ३ याभ्यामुते न किं चन शक्नुवन्ति—क्रुते । न ४. २६. ६.
 ४ बलदावा न एहि—बलदावा । नः ४. ३२. ५.
 विदन्ते न्यचन्तं ५ ते न विन्दन्ते न्यञ्चन्तम्—ते । न ४. ३६. ६.
 ६ सर्वान् गवीनाम् ? but cp :—
 इदं तृतीयं सर्वान् कवीनाम्—६. ४७. ३.
 इन्द्रं मेघाहं तव—इन्द्र । मेदी ५. ८. ९.
 ८ मा स्मातोऽर्वाङ्मै—आ । ऐः ५. २२. ११.
 ९ ततो वा धर्म आ गतम्—आ । गतम् ७. ७३. २; AS. 4. 7. 4.
 १० स वामश्विना भाग आ गतम्—आ । गतम् ७. ७३. ४; AB. 1. 22. 5.
 ११ त आ गतावसा गतमेन—आ । गत १८. १. ५१=X. 15. 4.
 १२ स योनिमैति—आ । एति १३. २. २५.
 १३ सा नौ नाभिः—सा । नौ १८. १. ४=X. 10. 4.
 १४ उदीर्यु पितरां जार आ भगम्—आ । भगम् १८. १. २३=X. 11. 6.

X 88 5. baladé-
yāya méhi

- चक्रमा को विवेद १५ कदस्याति वतं ब्रह्म को^१ वि वेद—वि । वेद १८. १. ३३=X. 12. 5.
 व्यावयु १६ पूषा त्वेतश्च्यवयतु प्र विद्वान्—प्र । विद्वान् १८. २. ५४=X. 12. 5.
 १७ स्रो न हि शुता त्वम्—न । हि १८. ४. ५९=VI. 2. 6.
 १८ यथायमेरपा असेत्—यथा । अयम् । अरपाः । असेत्√अच् १. २२. २=
 X. 137. 5.
 १९ यथा यौश्च पृथिवी च न विभीतः (च । न २. १५. १-६; MG. 1. 2. 13.)
 इति षट् ।
 २० यच्च प्राणति यच्च न—च । न ११. ४. १०; १३. ४. ११. १९; ŚB 14. 4.
 3. 1; TB. 3. 12. 6. 1.
 २१ याचितां च न दिस्ति^२—च । न १२. ४. १३.
 २२ याश्च पद्यामि याश्च^३ न (च । न १७. १. ७.) इति नानापदानि^४ ।

॥ १६ ॥

114 ॥ विश्वमन्यामभीवारं जागरत्प्रविशिवँसमित्यभ्यासस्यापवादः

॥ १९=५५ ॥

[विश्वमन्यामभीवारं तदन्यस्यामधि श्रितम्—अभिऽवारं १. ३२. ४; TB.

C—vārah

3. 7. 10. 3.

जागरत्

न ब्राह्मणस्य गां जग्न्वा राष्ट्रे जागर कश्चन—५. १९. १०.

विशोविशः प्रविशिवांसमीमहे—प्रविशिऽवांसम् ४. २३. १.]

छन्दःसि

न बाभ्यासः “छन्दसि वा” वचनात्^५ ।शेषानि on
margin

114b ॥ एकपदानि नानापदाबाधे ॥ ५५b ॥

praviśvāmsam is
cited under vasanta-
sya pañca-padyām II
86, which prescribes
that a nasalized vo-
wel, occurring in a
strong case from a
theme in *uams*, is long

१ तनुपानोऽसि^६—तनुऽपानः २. ११. ४.

TS Pade 5 7 9 1
divides tanūpā nah

पुणो

२ पुणोऽसि तनुपानः—तनुऽपानः ३. ५. ८.

३ रयिष्ठानो रयिमस्मानु धेहि—रयिऽस्थानः ७. ७६. ६, not rayiṣṭhā nah

C rayiṣṭhāna voc
RV VI. 47 6 rayi-
ṣṭhānah noted under
RPr 6 29

संगलः

४ परिपार्णः सुमङ्गलः—परिऽपानः ८. ५. १, १६.

५ विवितं ते वस्तिबिलम्—वस्तिऽबिलम् १. ३. ८.

६ विधुतं देवहेतिम्—देवऽहेतिम् १०. १. २३.

इदं

७ तेनाहमिन्द्रजालेन—इन्द्रऽजालेन ८. ८. ८.

८ तयाहमिन्द्रसंघया—इन्द्रऽसंघया ११. १०. ९.

C he indra-, tayā
samdhayā

1. Vn को विलद. 2. Vn दिप्सति 3 Vn यँश्च. 4. Vn omits इति नानापदानि. 5. Vn जागरत् 6. Vn छदसि
बावचनदेकपदानि नानापदानि नानापदाबाधे 7. Vn puts fullstop after तनुपा and रयिष्ठा.

६ एता देवसेनाः^१ सूर्यकेतवः सचैतस—देवऽसेनाः ५. २१. १२.

वदे १० आमे^१ याहि सहस्रं देववन्दैः^२ सत्यः कविभिर्ऋषिभिर्ममसद्भिः—देवऽवन्दैः १८. ३.

४७ = X. 15. 10.

११ ईशां वो वेदराज्यं^१ त्रिषणैः अरुणैः केतुभिः सह—वेदऽराज्यम् ११. १०. २.

W. and C. veda
is a compound of two words, so
is S

पुरु १२ यथापुरु तन्वं^१ रां मेरुस्—यथाऽपुरु = पुरुष् १८. ४. ५२.

अन्विषि १३ तपुर्ग्राभिरन्विषिभिः—अन्विऽभिः = अन्विष् ८. ३. २३.

X 87. 23 istibhah
for ar-

१४ सर्व व्यापु. शुचयः शुचित्वम्—शुचिऽत्वम्; contrast 4 31. 3; 12. 1. 55;

१२. ३. २८.

Cited as an example
under tve cāntodāte
IV. 26, which sepa-
rates tva in a word
accented on the final
syllable.

१५ दुर्गा तस्मा^१ अधिष्ठाने पृथिवी सहदेवताः—सहऽदेवता १२. ४. २३.

, 115 ॥ अकारान्तानि^१ प्रैषण्या^२ मध्यमस्यैकवचनानि ॥ २० = ५६ ॥

उपाव सृज तन्म्या^१ समञ्जर—सृज ५. १२. १० = X. 110. 10.

कीर्ति बहुभ्यो वि ह्रर द्विराजे—हर ५. २०. ९.

तदमे विद्वान्पुनरा भर त्वम्—भर ५. २९. ५.

घृतमप्सराम्भ्यो वह त्वमे—वह ७. १०९. २.

अमे तो हह मादय—५. ८. १.

उपमादय त्वं १ अम उन्मादया त्वम्—मादय ६. १३०. ४.

अमे वास्तुनि निर्देह त्वम्—९. २. ४.

अमे वास्तुत्यनुनिर्देह त्वम्—अनुऽनिर्देह ९. २. ९.

विश आ रोह त्वद्योनयो याः—रोह १३. १. २.

शुव आरोह
त्वद्योनयः

शेषानि on
margin
संज्ञता
भवतीति शेषः
on margin

116 ॥ नैगमी^१ तकारावाधे^२ ॥ २१ = ५७ ॥

117 ॥ स्वरितान्तान्युदात्तसंहितान्युदात्तेनैकादेशे ॥ २२ = ५८ ॥

शिवया तन्वोर्ष स्पृशत तव मे—तन्वा। उप १. ३३. ४; १६. १. १२;

TS. 5 6. 1. 2; MS. 2. 13. 1. 152. 5.

यदि जाग्रयदि स्वप्नेन एतस्योऽक्रम—एतस्यः। अक्रम ६. ११५. २;

W svapā—

VS. 20. 16, KS. 38. 5.

कक्षा कक्ष्याश्चैव वाजिना—कक्ष्या। अश्वाऽइव ८. ४. ६ = VII 104. 6.

कैर्क चक्रं तामासीत् (क। पक्रम १४. १. १४ = X. 85 15.) इति ।

1 Vn देव। सेना 2. Vn देवव। दै 3 Vn सह। देवता. 4. J, M आका- 5 R प्रेषण्या, S प्रैषण्या; Al divides अकारान्तां ॥ प्रेषण्याः into two. 6. S नैगमि तकारावाधे; V नैशमी- 7. P नकारा- 8. Vn स्वरितान्तान्युदात्तसंहितान्युदात्त-
नैकादेशा; स्वरितान्तान्युदात्तसंहितान्युदात्त-; P, Vr न्युदात्तं संहिता-; V न्युदात्त-; Al स्वरितान्तान्युदात्तसंहितान्युदात्ते ॥ It joins नैकादेशे with
the following sūtra and so does V.

उदात्तोऽस्मत्प्रति-
पथस्यि मास्व
अदेशेऽनुदात्तः म
उदात्तैकादेशे
उदात्त
on margin

118 ॥ प्रतिषेधं उदात्तोऽस्मदादेशेऽनुदात्तः ॥ २३=५९ ॥

॥ अनुदात्तान्युदात्तसंहितान्युदात्तैकादेशे ॥ २३=५९ b ॥

- १ यावापृथिवी अनु मा दीधीथा विश्वे देवातो अनु मा रभध्वम्—मा । आ ।
दीधीथाम् । मा । आ । रभध्वम् २. १२. ५.
शुभतु २ विश्वे शुभन्तु मेनंसः—मा । एनंसः ६. ११५. ३.
द्रातु ३ कृणोमि भगिनं माप द्रान्त्वरालय —मा । अप । द्रान्तु ६. १२९. १.
लिद्रि ४ पुनर्मैत्विन्द्रियम्—पुनः । मा । आ । एतु ७. ६७. १; Vait. 18. 4; Kauś.
9. 2.
माग ५ यदा मार्गन्थमजा ऋतस्य—मा । आ । अगन् ९. १०. १५ = I. 164. 37. RV Pada āo āgan
६ द्रविणं मोप तिष्ठतु—मा । उप १०. १. १०.
मयेन ७ पुणो मन्थेन मार्गमत्—मा । आ । अगमत् १०. ६. २.
८ प्राणो मातु तिष्ठतु—मा । अनु ११. ४. २४.
पृथिवी ९ पवित्रेण पृथिवि मोत्युनामि—मा । उत् । पुनामि १२. १. ३०.
१० युक्तामि हस्तमनु मैत्वव—मा । आ । एतु १२. ३. १७.
११ सूर्यो माहः पातु—मा । अहः १६. ४. ४.
१२ शक्रो स्थ पत्रवो मोप स्तेषुः—मा । उप । स्तेषुः १६. ४. ७.
१३ सूर्यो नो मापः पवनैः पुनन्तु—मा । आपः १८. ३. ११.
१४ अहर्मात्यपीपरः—अहः । मा । अति । अपीपरः १७. १. २५.
१५ रात्रि मात्यपीपरः—मा । अति । अपीपरः १७. १. २६.
१६ मोदीच्या विदोऽधातुरमिदासात्—मा । उदीच्याः ५. १०. ४.
मंशे १७ यशसं मेन्द्रो मथर्वान्कणोतु—मा । इन्द्रः ६. ५८. ४; Kauś. 59. 9.
१८ यो मायतु यातुयानेखाह—मा । अयातुम् ८. ४. १६ = VII. 104. 16.
१९ सुश्रुतिश्च मोपश्रुतिश्च मा हसिष्टम्—मा । उप—१६. २. ५.

O syonām

SMB 2 5 18 no
for mā
Cited as example
under ahar napumsa-
kam II 50 which cha-
nges the visarjanīya
into r

पदानि हेयानि
on margin

हिङ्
हिङ्
हिङ्कारो
हिङ्कारेण

हेयः on
margin

119 ॥ ङकारावग्रहाणि ॥ २४=६० ॥

हिङ्कृण्वती वसुपत्नी वसूनाम्—हिङ्कृण्वती ७. ७३. ८.
हिङ्कारिकती बृहती वयोधाः—हिङ्कारिकती ९. १. ८.
हिङ्कार उछिष्टे—हिङ्कारः ११. ७. ५.
हिङ्कारेण ?

C. him ita śabdah

120 ॥ नकारावग्रहे प्रकृतिभावश्च ॥ २५=६१ ॥

उमा हि वृवहन्तमा—वृवहन्तमा ७. ११०. १; TB. 2 4. 5. 7.

1. R प्रतिषेधे उदात्तोऽस्मदादेशो ङकारा as one, P प्रतिषेधे उदात्तोऽस्मदादेशो; it combines 59-62 into one, A1 अस्मादादेशे.
2 Vn अनु मा दिधीथा. 3 Vn यथादामागन् 4 Vn मोपश्रुतुन प्राणो मान निष्ठतु निष्ठतु पृथिवि मोत्युनात्युनामि 5 Vn
स्योना मापाहमा.

मदिन्तमः—मदिन्तमः ११. ७. ७.

शेषानि on
margin

121 ॥ मकारावग्रहाणि ॥ २६=६२ ॥

समये^१यक्षस्य विद्वत्समये न धीरः—सम्^२अये २. ३५. ३.TS ३. २. ८. २,
MS २. ३. ८. samaréसमरे^३भीता समरे वधानाम्—सम्^४अरे ५. २०. ५; ७. ७६.

६; १०. ८. ४२; ११. १०. २५.

समृद्धे^५समृद्धे^५धात्रे विधात्रे समृद्धे भुतस्य पतये यजे—सम्^६अकथे

३. १०. १०.

C derives it from
√ vrddhसमहम्^७समहमेषां राष्ट्रं इयामि—सम्^८। अहम् ३. १२. २.समुदे^९जीवभ्यस्त्वा समुदे वायुरिन्द्रो धाता दधातु—सम्^{१०}अउदे

√ vad ८. १. १५.

C. renders sam-
modāya = sam + √
mud

वार्तमायाः

महिषो वार्तमाया यावतो लोकानि यद्विभाति—

वार्तम्^{११}आयाः १३. २. ४२.Text mahiso
accentless.अपेणः अवग्रहो शेषः
on margin

122 ॥ सु इत्येतनोपसर्गेण ॥ २७=६३ ॥

सुक्षेत्रिया सुगातुर्या वसुया च यजामहे—सु^१क्षेत्रिया । सु^२गातुर्या ४. ३३. २

= I. 97. 2.

anugena pūrvana
IV 12 means that
if the appended mem-
ber is indivisible, the
former member is se-
parated, suk-,
sug- are cited as examples

स्वर्धौ

मित्रतूर्याय स्वर्धौ^३—सु^४अर्धौ ५. २०. ७.

सवताम्

सरस्वती स्वर्षसः सवन्ताम्—सु^५अर्षसः ५. १२. ८ = X. 110. 8.अवग्रहो शेषः
on margin

123 ॥ स्वशब्देन ॥ २८=६४ ॥

स्वपाः

अचिक्रवत्स्वपा इह भुवत्—स्व^१पाः ३. ३. १.स्वभ्यसाः^२स्वभ्यसाये चोद्भ्यसाः—स्व^३भ्यसाः ११. ९. १७.

स्वधित्या

स्वधित्या

त्वष्ट्रेव रूपं सुकृतं स्वधित्या—स्व^४धित्या १२. ३. ३३.

स्वधितिना

लोहितेन स्वधितिना मिथुनं कर्णयोः कृधि—स्व^५धितिना

६. १४१. २; SMB. 1. 8. 7, GG. 3. 6. 6

स्वधिते

स्वधिते

न्य^६स्वभ्यं स्वधिते यछ या अमूः—स्व^७धिते ९. ४. ६.

C svadhītam

जुषताम्

स्वधितिम्

स्वधया यज्ञं स्वधिति जुषन्ताम्—स्व^८धितिम् १८. २. ३५

= X. 15. 13.

VS 19 67 sukrtam.

123 b ॥ प्रो दीधेः ॥ २८=६४b ॥

पुषा परी स्वपाते ?

छ

123 c ॥ ते शब्दा अनुदात्ता ये छन्दस्युभयसंज्ञिताः ।

Read—Śru-
tān.वक्ष्यामो^१ युष्मदादेशे सप्तधा निग(द)सुतां ॥ ?

1. Vn सम । ये 2. Vn सम । रे. 3. Vn सृ । दे. 4. Vn स्युदे. 5. Vn सुगातु या. 6. Vn स्वदी. 7. Vn स्वभ्यासाः.
8. Vn स्वधिति जषताम्. 9. Vn वक्ष्यामो युष्मदादेशे सप्तनिगदसुता.

Read दात लवे-
ल्यवे
One yafaa
on margin
Vn. omits it

तेऽइमानं तेऽयनं चैव तेऽपरस्तेऽक्षिणी च यत् ।
असु^१ तेन्विह तेऽसुश्च यथा तेऽसानि सुप्रिया ॥
विद्यादुदात्तमन्यत्र ते शब्दाः सर्वनाम यत् ।
अनुदात्ततयेल्यर्थे भाषितं यत्र तत्र तु ॥
अर्थं दृष्ट्वा पदं वाच्यं यत्र यत्र यथा यथा ॥ ६४८ ॥

॥ १७ ॥

[तेऽइमानम् स्योनं ध्रुवं प्रजायै धारयामि तेऽइमानं देव्याः पृथिव्या
उपस्थे^२ ते । अइमानम् १४. १. ४७.
तेऽयनम् तं गङ्गु तत्र तेऽयनम् ते । अयनम् १०. १. ८.
तेऽपरः गन्धर्वस्तेऽपरः पतिः—ते । अपरः १४. २. ३.
तेऽक्षिणी ये च तेऽक्षिणी—ते । अक्षिणी १०. ९. १४.
तेऽसु असु^३ तेऽसु ह्वयामसि—ते । असु—८. १. १५.
तेऽसुः इह तेऽसुरिह प्राणः—ते । असुः ८. १. ३.
तेऽसानि यथा तेऽसानि सुप्रिया—ते । असानि ७. ३८. २.]

रूपाणि शैयानीति
शैवः on
margin

124 ॥ ददातेः^३ ॥ १=६५ ॥

तासु^३ ते परि ददासि—१. १४. ३.
तन्मानं परि ददासि—५. २२. १४.
सन्तः इहैव सन्तः प्रति ददा एनत्^४—६. ११७. २.
उभाभ्यां परि ददासि—८. २. २०.
ग्रीष्माय परि ददासि—८. २. २२.
निधि शैवधि परि ददा एनत्—१२. ३. ४६.
नञो एतं परि ददास्तं नो गोपायतास्माकमेतोः (१२. ३. ५५-६०) इति षट् ।
एषां यज्ञसुत वचो^५ ददेऽइहम्—१. ९. ४.
सर्वभ्यो च परि ददास्येतम्—१. ३०. २.
असु^६ देवे हरसा देव्येन—२. १२. ४.
अथा मनो वसुदेवाय^७ ऋणाय—३. ४. ४.
भक्तवे देवा ददतु भर्तवे^८—३. ५. ३.
जरायै त्वा परि ददामि—३. ११. ७.
शिक्षत उपेहदाति^९—४. २१. २=VI. 28. 2.
देवांसुच यामिर्यजते ददाति च—४. २१. ३=VI. 28. 3.

1. Vn असुं ते हित सु 2. AI इदतेः; P ददाते, S combines ददातेः इति सर्व- into one. 3. Vn तातासुते. 4. Vn एनत्.
5. Vn वसुदेवाय. 6. Vn देवा ददा दत्त भर्तवे. 7. Vn उपेहदाति.

चतुर्धा	चतुरः कुम्भांश्चतुर्धा ददामि—४. ३४. ७. सहै पिशाचान्सहसैषां द्रविणं ददे—४. ३६. ४. आदर्शना कृतं ग्लहान्—४. ३८. ३. देवा अदुः सूर्या अदाद् बौरदात्प्रविष्यदात् । तिस्रः सरस्वतीरदुः सचिता विषदूषणम् ॥ (६. १००. १.) इति यावद्वा । पुनर्वै देवा अददुः पुनर्मनुष्या अददुः । राजानः सत्यं गृह्णाना ब्रह्मजायां पुनर्ददुः—५. १७. १० = X. 109. 6. जलितर्ददामि पुनस्ते ग्रहिनं जरितर्ददामि—५. ११. ८. अकुशो यस्तेऽङ्कुशो वसुदानः—वसुऽदानः ६. ८२. ३. एतं भागं परि ददामि विद्वान्—६. १२२. १. छतः अबन्धके ददतः प्रयच्छन्तः—६. १२२. २; TA. 2. 6. 2. त मे स ददातु तन्मे—६. १२२. ५; ११. १. २७. स ददादितं मे—११. १. २७. एतं संघस्या परि वो ददामि—६. १२३. १; VS. 18. 59. स पचामि स ददामि स यजे स वृत्तान्मा वृषम्—६. १२३. ४. इत्थं वज्रमा ददे ^१ —६. १३५. १. विज्ञानं वर्षा विज्ञानमा ददे (७. १२. ३; ७. १३. १; ७. १३. २.) इति चत्वारि । सप्तऋषिभ्य एनं परि ददामि—७. ५३. ४. वीरं ददातु वीरं शतद्वयमुक्थ्यम्—७. ४७. १. यामिर्ददासि दाशुषे ^२ वसूनि—७. ४८. २ = II. 32 5. आ ते ददे वृक्षणाभ्य आ तेऽहं हृदयाहदे । आ ते मुखस्य संकाशा सर्वे ते वर्ष आ ददे ॥ (७. ११४. १.) इति त्रीणि । परैणान्देवः सचिता ददातु—८. ३. १६. प्रददातु अहये वा ताम्रप्रददातु सोमः—८. ४. ९. सहस्रं स एकमुखा ददाति—९. ४. ९. पञ्चोदनं ब्रह्मणेऽजं ददाति—९. ५. ११, १२. यो ब्रह्मणे चिकितुषे ददाति—१४. २. ४१. दक्षिणाज्योतिषं ददाति—९. ५. २२. अभस्मिन् ते पद्मा ददे विषदूषणम् ^३ —१०. ४. २४.
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	तमिं देवतां मणिं मह्यं ददतु पुष्टये—१०. ६. २९.
	विचमेयां ददते यो विधत्ता—१०. ८. ३६; JUB. 1. 34. 7, 10.
	यो ददाति शतौर्दनाम्—१०. ९. ५, ६, १०.
	भूम्यां देवेभ्यो ददति यज्ञं हव्यमरुक्मतम्—१२. १. २२.
दस्यु	परा दस्युन्ददतीं देवपीयूषम्—१२. १. ३७.
	मणिं हिरण्यं पृथिवी ददातु मे—१२. १. ४४.
	उत्तरात्वा सोमः सं ददातै—१२. ३. २४.
	अहं पंचाम्यहं ददामि—१२. ३. ४७.
	जरा युख्ये परि णो ददातु (१२. ३. ५५-६०.) इति षट् ।
	ददामीत्येव ब्रूयात्—१२. ४. १.
ददत	या देवीरन्तां अभितोऽर्दन्त—१४. १. ४५.
Repeated	यो ब्रह्मणे चिकितुषे ददाति—१४. २. ४१.
परि ददात्यिवृन्मः	अथेममेनं परि दत्तात्यितुभ्यः—१८. २. ५=X. 16. 2.
	ददाम्यस्मा अवसानमेतत्—१८. २. ३७.
Repeated	ददामि तद्यत्ते अर्दत्तो अस्मि—५. ११. १०.
	स नो ददात्वर्जितां रयिम्—७. ८०. २.
	स नो ददातु तां रयिम्—६. ३३. ३.
रिखां	यमो मह्यं पुनरिखां ददाति—६. ६३. २, ८४. ३.
ददाति	तस्मात्यितुभ्यो मास्तुपेमाख्यं ददति—८. १०. १९.
	चक्षुः प्राणं प्रजां ददुः—१०. २. २९.
ददते पच	ये ददते पञ्च दिशः सप्रीची—१०. ८. ३५; JUB. 1. 64. 6.
तेज आददे	तेज आददे—१३. ३. ५.
	उतैर्ना मेदो नार्ददात्—१२. ४. ५०.
	सूर्या यत्पत्ये शंसन्तीं मनसा सविताददात्—१४. १. ९=X. 85. 9.
सोमो ददादिति	सोमो ददन्नन्धवार्यं गन्धर्वो ददन्नन्धे ।
	रयिं च पुत्रांश्चादादग्निर्मह्यमथो इमाम् (अदात् २४. ४=X. 85. 41.)
	इति त्रीणि ।
भर्तव	125 ॥ वासो ददाति भर्तवे इति सार्वधातुके ॥ २=६६ ॥

[एतत्ते देवः सविता वासो ददाति भर्तवे—१८. ४. ३१]

126 ॥ रयिं दा^१ इति भूते ऽद्यतन्या इति सर्वत्र ॥ ३=६७ ॥

1. Vn शतौर्दनाम्. 2. Vn दस्युन्मः. 3. Vn पीयूषम्. 4. Vn ब्रूयात्. 5. Vn अक्षित रयिम्. 6. Vn तं रयिम्. 7. Vn ददत. 8. Vn ते अज आददे. 9. Vn सन्धवार्यं; A1 सन्धवार्यं. 10. S रयिं दा; P रयिं दि; R रयिं दी इति भूते.

[अथास्मिन् सद्दीर्घं रयि दाः—२. ६. ५; ३. १२. ५=VS. 27. 6.]

॥ १८ ॥

- लि० 127a ॥ इदमः सर्वलिङ्गेषु तृतीयादिषु यो विधिः ।
न्यतो अन्वादेशे ऽनुदात्तान्यन्तोदात्तानि पूर्वशः ॥
- अतो 127b ॥ अन्तोदात्तान्यर्थपादादौ तद्विभक्तिपरपूर्वं च ॥
- 127c ॥ समानाधिकरणे समानार्थे पदव्यवायेषि ।
- अतो 127d ॥ अस्मै शतादीनि चान्तोदात्तानि ॥ ४=६८ ॥
- अतो अर्थपादादौ अन्तोदात्तानि भवन्ति । अर्थादौ च पादादौ च ।

१ अस्मिन्वसु वसेवो धारयन्तु—अस्मिन् १. ९. १; Kauś 55 17.

देवाः २ अस्य देवाः प्रदिशि ज्योतिरस्तु—अस्य १. ९. २.

३ अस्मिन्ब्रह्मण्यस्मिन्कर्मण्यस्यां पुरोधायांमस्यां प्रतिष्ठायामस्यां चित्यामस्या-
माकृत्यामस्यामाशिष्यस्यां देवद्व्यां स्वाहा (अस्याम्, अस्मिन् ५. २४. १)
इति, अन्तोदात्तान्यर्थपादादौ ।

तद्विभक्तिपरपूर्वं च । समानाधिकरणे समानार्थे तद्विभक्तिपर-
पूर्वमन्तोदात्तं भवति ।

समानाधिकरणे समानार्थे :—

- ४ शिवास्मै सर्वस्मै क्षेत्राय—अस्मै ३. २८. ३.
- ५ अस्मै कामायोषं कामिनीः—अस्मै ३. ८. ४.
- ६ अस्मै ग्रामाय प्रदिश्वतस्तः—अस्मै ६. ४०. २.
- ७ उतास्मिन्नल्प उदके गिलांनः—अस्मिन् ४. १६. ३.
- ८ अस्मिन्नर्थे ?
- ९ अस्मिन्नर्थे ?
- अस्मि आमे १० त्रायन्तामस्मिन्ग्रामे गामर्थं पुरेणं पशुम्—अस्मिन् ८. ७. ११.
- ११ अस्मिन्क्षेत्रे द्वावही ली च पुमाथ—अस्मिन् १०. ४. ८.
- १२ कं खित्सते नहि यूये अस्मिन्—अस्मिन् ९. ९. १७.
- मेधा १३ यथाहमेवां वीरणां विराजानि जनस्य च—एषाम् १. २९. ६=X. 174. 5.

I. 164. 17. antāh
for as—

karīmartham ?

समानाधिकरणे समानार्थे इति किमर्थः ?

१४ यथा देवेभ्यस्तु यथैषु सत्यमाहितम्—एषु १०. ३. २५.

1. Vn छब्दि इदमः * 2. S समानाधिकरणे; Vr कर्णे. 3. H पदव्यवाहे-. 4. S शतादिनि चांतोदात्तानि, Vr शतासदानि चांतोदात्तानि,
P समानार्थे दव्यवायेव्यस्य शतादीनि चांतोदात्तानि as two sūtras; Vn omits अन्वा-त्तानि.

तद्विभक्तिपरपूर्व च । समानाधिकरणे समानार्थे पदव्यवायेऽपि^१ तद्विभक्ति-
परपूर्वमन्तोदात्तं भवति । यथा :—

दे॒स्यां १५ ये॒स्यां स्थ प्रा॒च्यां दि॒शि हे॒तयो नाम दे॒वाः (अ॒स्याम् ३. २६. १.) यथा ।

Text हे॒तवो

॥ १९ ॥

१६ इ॒यमे॒व सा या प्रथ॒मा व्यौर्ह॒दास्वित॑रा॒सु व॒रति॒ प्रवि॒ष्टा (आ॒सु ३. १०. ४; ८. ९. ११;
TS. 4. 3. 11. 1.) इति ।

āśi and itarāsu are
cited as examples un-
der na dirghā IV 88,
which negatives sepa-
ration after a long
vowel

प॒त्वाये
प॒त्त
भ॒वति

च॒त्वार्ये॒तावत्त्वा॑र्थः । न पञ्च॒म्येक॒वच॑नमनुदात्तं कचिदस्ति । पद॒व्यवा॒ये-
प्यस्मै॒ श॒तादी॑नि च । अ॒स्मै श॒तादी॑नि चान्तोदात्तानि भवन्ति :—

१७ अ॒स्यै ते कृ॒णुत॒ जर॑समा॒युर॒स्यै श॒तम॒न्यान्परि॑ कृ॒णुत॒ स॒त्युत॒—अ॒स्यै १. ३०. ३.

१८ ता॒न्यौ अ॒स्यै स॒त्रस॑दः कृ॒णोमि॒—१. ३०. ४.

१९ आ॒यु॒र्ध॒म॒सा अ॒सिः—२. २९. १.

२० आ॒यु॒र॒स्यै धे॒हि जा॒तवे॑दः प्र॒जा त्व॑ष्टा॒धिनिधे॑ह॒स्यै ।

रा॒य॒स्पोष॑ स॒वित॑रा ह॒वा॒स्यै (अ॒स्मै २. २९. २.) इति॑ च॒त्वारि॒ ।

धा॒वा
क॒र्त॑
र॒थ॒य॒

२१ ऊ॒र्ज॒म॒स्यै धा॒वा॒ष्ट॒थिवो॑ ब्र॒धाता॑म्—२. २९. ५. *

२२ सु॒पि॒ण॒ला ओष॑धीः क॒र्त॒म॒स्यै—३. १७. ५; VS. 12. 69.

२३ इ॒न्द्र श॒त्रु र॒न्ध॒य॒ स॒र्व॒म॒स्यै—४. २२. २.

२४ स॒ह॒स्र॒ म॒न्यो अ॒भिमा॑ति॒म॒स्यै—४. ३१. ३.

२५ म॒र्षां वा॑र्तः प॒वता॑ का॒माया॒स्यै—५. ३. ३.

च॒क्षुषे॑

२६ स प्रा॒णाय॑ व्या॒नाय॑ च॒क्षुषे॑ मे अ॒स्यै मृ॒ड—५. ४. ७.

न्वा॒स्यै

२७ भ॒गो यु॒नक्त्वा॑शि॒षो ऋ॒ष॒स्यै—५. २६. ९.

२८ ता अ॒स्मा अ॒वसे॑ ह॒वे—८. ७. २३, २४.

२९ उ॒षा॒मुषी॑ श्रेय॒सीं धे॒ह्यस्यै—१२. २. ४५.

३० अ॒स्यै प॒सा सो॒म॒गम॑स्त्व॒स्यै—२. ३६. १.

३१ अ॒स्या इ॒च्छ॒स्यु॒वै प॒तिम्—६. ६०. १.

३२ अ॒स्यै र॒यि स॒र्व॒वा॒रं नि य॑ज्ज—११. १. ३, ११.

३३ ध्रु॒वे॒र्य वि॒रा॒ण॒न॒मो अ॒स्त॒व॒स्यै—१२. ३. ११.

३४ ब्र॒ह्म॒ण॒स्पते॑ प॒ति॒म॒स्यै रो॒च॒य—१४. १. ३१.

३५ धा॒ता वि॒प॒श्चित्प॑ति॒म॒स्यै वि॒वे॒द—१४. १. ५९.

वि॒वेश

३६ इ॒मं धा॒ता लो॒क॒म॒स्यै वि॒वे॒श—१४. २. १३.

W asme against
all the mss and au-
thorities on the basis
of RV X 84.8
W asmai
X. 128. 2, asmai

दत्त्वा	३७	सौभाग्यमस्यै दत्त्वा दौर्भाग्यैर्विपरित्तन—१४. २. २८ = X. 85. 33.
वचो न्वात्यै	३८	वचो न्वात्यै सं दत्त—१४. २. २९.
	३९	येदं पूर्वार्गन्तानामानीना प्रजामस्यै प्रविणं चेह दत्त्वा—१४. २. ७४.
	४०	वस्तोरस्या वृज्यस्ये अये अहाम्—५. १२. ४.
अगो	४१	अङ्गो न्वयमन्त्रस्या अन्याः समन्तमायति—६. ६०. २.
	४२	अस्याः अथेममस्या घर आ पृथिव्या—७. ८. १.
	४३	को अस्या नो हुहो ज्वयवत्या उज्ज्यति—७. १०३. १.
	४४	तानस्या ब्रह्मणस्पते प्रतीवोधेन नाशय—८. ६. १५.
	४५	आदिद्वाको अस्तुवे भागमस्याः—९. १०. १५ = I. 164. 37.
यावतो	४६	यावन्तो अस्याः पृथिवी सर्वन्ते—१२. ३. ४०.
	४७	वि तिष्ठन्तां मातुरस्या उपस्थात्—१४. २. २५.
केदय	४८	अपस्याः केदयं मलमप शोषेयं लिखात्—१४. २. ६८.
अगादगा	४९	अङ्गावङ्गाद्वयमस्या अप यक्षं नि दध्मसि—१४. २. ६९.
योस्तेषु	५०	अस्य यो रे स्तेषु द्विपदो यरचतुष्पदः—४. २. १६. २८. ३. १३. ३. २४.
	५१	अद्यास्य ब्रह्मणस्पते धनुर्वा तानया पतः—४. ४. ६.
		वेदमस्य ? but cp. :—
	५२	तेन ब्रह्माणो वपतेदमस्य—६. ६८. ३. TB. 2. 7. 17. 2.
	५३	तेनास्य ब्रह्मणस्पते धनुर्वा तानया पतः—६. १०१. २.
	५४	विद्युर्मे अस्य देवाः—७. ८९. २ = I. 23. 24.
	५५	उज्जोचनप्रशोचनावस्योछोचनौ हृदः—७. ९५. १.
	५६	य ई वकार न सो अस्य वेद—९. १०. १० = I. 164. 32.
	५७	वेद नावस्य पृथिवी उत सौ—१८. १. ५ = X. 10. 5.
	५८	को अस्य वेद प्रथमस्याङ्गः—१८. १. ७ = X. 10. 6.
	५९	उतो न्व ई स्य पपिवांसमिन्द्रं न कश्चन संहत आहवेकु—१८. १. ४८ =
		VI. 47. 1.
	६०	वित्तं मे अस्य रोदसी—१८. ४. ८९ = I. 105. 1-18.
	६१	एषाम् समहमेषां राष्ट्रं श्यामि—३. १९. २.
	६२	मा ज्येष्ठं वधीदयमग्न एषाम्—६. ११२. १.
युषां मार्युषि	६३	उन्मुख पाशास्त्वमग्न एषाम्—६. ११२. २.
	६४	एवा घातरार्युषि कल्पयैवाम्—१२. २. २५ = X. 18. 5.
	६५	अस्मिन् उतादित्या जातुत यूयमस्मिन्—१. ३०. १.
शामोस्मिन्	६६	इन्द्र इवेन्द्रियारयधि धारयामो अस्मिन्—१. ३५. ३.
	६७	तिस्रो वाचो निहिता अन्तरस्मिन्—७. ४३. १.

X 110 4, vryjate;
so W. against all auth-
orities, Concordance
asya may be corrected
TS 1. 2. 8. 8 athe-
mavasya

- वीज ६८ तस्या नरो वपत वीजमस्याम्—१४. २. १४.
 ६६ अस्य निष्टं मंज यो अमित्रो अस्य—४. २२. २.
 ७० यावत्स्येशायि द्विपरो यौ ननुषदः—४. २८. १.
 ७१ वि ष्य नाभिमस्य—५. २७. १०.

रयिमस्य ?

- परिधिः पिशाचो ७२ यथा सो अस्य परिधिप्यतति—५. २९. २.
 ७३ पिशाचो अस्य यंतमो जघार—५. २९. ४.
 ७४ यो अस्य पारे रजसः शुक्रो अभिरजायत—६. ३४. ५=X. 187. 5.
 ७५ तेन ब्रह्मणो वपतेदमस्य—६. ६८. ३.
 ७६ आसु आस्वितरासु चरति प्रविष्टा—३. १०. ४.
 ७७ इह प्रजा जैनय यास्त आसु—७. १११. १.
 ७८ आभ्यः इन्द्रस्त्वा ह्वयतु विद्भ्य आभ्यः—३. ३. ३.
 रवाह्व्यः ७९ पश्यः स्वाह्व्यो दुराह्वीभ्यः—८. ८. २४.

॥ २० ॥

128 ॥ लुप्तशेषेणावग्रहः^१ प्रकृत्यादेशश्च^२ ॥ ५=६९ ॥

दत्त 129 ॥ दन्तपादहृदयोदकनासिकासहसमानरात्रिजायादाहमासः^३
 पुंसि शेकच्छ्रमावद्भमीरमिति^४ ॥ ६=७० ॥

तस्योदाहरणानि :—

- गन्धर्व १ दृक्भ्यो गन्धार्य ते नमः—वृत्ऽभ्यः ११. २. ६.
 २ तत्पदभ्यां प्रति तिष्ठतु—पृत्ऽभ्याम् ५. ३०. १३.
 पत्सगिनी ३ पत्सङ्गिनीरा संजन्तु—पृत्ऽसङ्गिनीः ५. २१. १०.
 ४ वैरिन्द्रः प्रकीडते पदघोषैश्छायाया सह—पृत्ऽघोषैः ५. २१. ८.
 कल्पास्त्वन्त ५ यो नो अभिः सितरो हृत्स्वन्तः—हृत्ऽसु १२. २. ३३; TS. 5 7 9. 1.
 ६ उदधिर्मर्वयाति—उदऽधिम्=उदक ४. १५. ११.
 ७ अंशुर्बभस्ति हरितेभिरासभिः—आसऽभिः=आस्य ६. ४९. २.
 आसन्वत् ८ यज्जुतं भव्यमासन्वत्—आसन्ऽवत्=आस्य ६. १२. २.
 सान्तहृशाः ९ सर्वा दिशः संमनसः सग्रीचीः सान्तवैशाः—सऽअन्तवैशाः;

सह ९. ५. ३७.

W. and S asyām, accentless, cited under ghosavati ca II 54, which changes visar-janiya into u.

W cites padgho-saṣṭ on II 88

This is cited as an example under anin-gena pūrvva IV 12, which means that if the appended member is indivisible, the former member is separated

1. M, Vr लुप्तशेषेणावग्रहः, § omits visargas of अवग्रहः; V अवग्रह ॥ प्रकृत्या— as two sūtras 2 M प्रत्यदेशश्च.
 3. N दंतपादयोनाः सहसमानरात्रिजायादाहमासाः पुंसि; J has—पादहृदयोनाः; §—हृदयोनाः सहमाननरात्रीजाया-; M हृदयोनासहसमानरात्रिजाया-
 दाहमासाः (J सहमान-); AL—सहः समानरात्रिजायादाहमासा पु-; V—हृदयोदकनासिकासहसमानरात्रिजायादाहमास पुंसि; Vr—जायादाहमासः ॥
 पुंसिशेकच्छ्रमावद्भमी-; P—वासमासा. 4. §—ग्रीचीमिति, AL पुंसि शेकच्छ्रमावद्भमीरमिति; P—पुंसि शेकच्छ्रमावद्भमीरमिति; R मावद्भमी-

- १० तत्तं संगत्य पितरः सनीडाः—सऽनीडाः=समाननीडाः १८. २. २६. O. sanijāh
- ११ त्रयोदशं मासं यो निर्मिति—त्रयः ऽदशम्; त्रि १३. ३. ८.
- दंष्ट्री १२ ययाशिषा दंष्ट्री वामयस्नुतः—दम् ऽपती १४. २. ९.
- १३ अयस्ये दुपदे वैषिप इह—दु ऽपदे; दाह ६. ६३. ३, ८४. ४.
- १४ माङ्गयः संवत्सरेभ्यः—मात् ऽभ्यः; मास् ३. १०. १०.
- १५ अङ्गयस्त्वा राजा वरुणो ह्ययत्त—अत् ऽभ्यः ३. ३. ३.
- १६ तत्र पुंसुर्वनं कृतम्—पुम् ऽसुर्वनम्; पुंस् ६. ११. १.
- शवत्तेभ्यः १७ ऊर्ध्वमस्य कीटेभ्यः शवत्तेभ्यो अपारयन्—श ऽवत्तेभ्यः; शकृत् १९. ४. १६.
- १८ को अथ युहते घुरि गा ऋतस्य शिमीवतो भामिनो दुर्हणायून्—शिमी ऽवतः; शिमा १८. १. ६.
- १९ तेषां हि धामं गमिषकस्सुद्विर्यम्—गमि ऽसकः; गम्भीर ७. ७. १.

130 ॥ नलोपे च पादस्य ॥ ७=७१ ॥

ब्रह्मभिः क्लृप्तः स ह्यस्या वन्धुः—ब्रह्म ऽभिः; ब्रह्मन् १०. १०. २३.

131 ॥ दीर्घायुत्वायादिषु च ॥ ८=७२ ॥

दीर्घायुत्वायं शतशारदाय—दीर्घायु ऽत्वायं; आयुष् १२. २. ६; MS. 2. 3. 41:

31. 10.

य उच्यत इति
षः on mar-
gin

132 ॥ नि स्तुवानस्य पातय विषूचीरिन्द्र पातय परा शुक्लानि पातय
शरमिव पातयामसि नभ उत्पातयाथान्वञ्चमनु पातय इयेनौ संपातिनाविव
वि पंपातानु घोषं विद्युत् पातयैतां धूमं पश्येत्पातयासीति पातयतेर्दीर्घो-
पधस्य १ ॥ ९=७३ ॥

रिद्र

नि स्तुवानस्य पातय परमक्षुतावरम्—१. ८. ३.

विषूचीरिन्द्र पातय—१. १९. १.

परा शुक्लानि पातय—१. २३. २.

शरमिव पातयामसि—४. ७. ४.

नभ उत्पातयाथ—४. १५. ५.

सीमन्तमन्वञ्चमनु पातय—६. १३४. ३.

इयेनौ संपातिनाविव—७. ७०. ३.

तासांमेका वि पंपातानु घोषम्—७. ४३. १.

1 Vn puts after this sūtra no. 21; A1 पादस्ये. 2. N, J पातयते दीर्घो—; V, P. ऽ पातयते दी-; R M पातयते
। पातयते दीर्घोपधस्य.

अन्यत्रास्मद्विभु^१ पातयैताम्—११. २. २६.

लुचो धूमं पयुर्त्पातयासि (१२. ३. ५३.) इति ।

133a ॥ पादयतिरन्यत्र^२ ॥ १०=७४ ॥

134a ॥ आप्तमाप्त्यानां^३ पत्यमाना इदमापपत्याद्यौ पत्येत^४ इति ॥ ७५ ॥

[इतममाप्तमाप्त्यानाम्—आप्तम् । आप्त्यानाम् √ पत् ? आप ५. २. ७.

W proposes āpitām

अप्नेर्मा पत्यमाने—५. २७. ८; VS. 27. 16.

अबैरहृत्यायेदमापपत्यात्—६. २९. ३.

C papadyāt

यौ पत्येते अप्रतीतौ सहाभिः—७. २५. १; VS. 8. 59.]

134b ॥ पद्यतिरन्यत्र^२ ॥ ११=७५ ॥

135 ॥ अभि त्वं त्वमू^५ षु प्रति त्वे त एत उ त्वे पतयंत्युदु त्वं जातवेदस-
मप त्वे तायवोऽथ त्वं द्रुप्समिति सयकाराणि, तमित्यस्मिन्नर्थे ॥ ७६+७७ ॥

[अभि त्वं देवं संवितारम्—७. १४. १; SV. 1. 464.

त्वमू षु वाजिनं देवजुतम्—७. ८५. १=X. 178. 1.

प्रति त्वे तं अजरसस्तापिष्ठाः—८. ३. १९=X. 87. 20.

C te te

एत उ त्वे पतयन्ति क्षयातवः—८. ४. २०=VII 104. 20.

उदु त्वं जातवेदसं देवं वहन्ति केतवः—१३. २. १६=I. 50. 1.

अप त्वे तायवो यथा—१३. २. १७=I 50. 2.

अथ त्वं द्रुप्सं विभ्वं^६ विचक्षणम्—१८. १. २१=X. 11 4.]

॥ २१ ॥

अचल्यत

॥ अञ्चल्यन्तं प्रथमान्तमुत्तमे परतो द्विधा ।

136a ॥ उत्तमान् उत्तमे^७ष्वित्यर्वाङ्मध्ये पराङ्मनाः ॥ १४=७८ ॥

अचल्यत

136b ॥ अञ्चल्यन्तमतोऽन्यत्र यथासंहितमेव तत् ।

स्वरे वा व्यञ्जने वाक्यं तथा तद्विभजेत् पदम् ॥

इद्वो मेऽहिमरन्धयन्मित्रद्वज्जरन्नाम महत्पदम् ।

व्यञ्जने
Vn omits तद्धि
but leaves,
space for it.

२४, जर्नाम

137 ॥ तकारान्ते^८ पदे विद्याजकारादिषु तज्जरत् ॥ १५=७९ ॥

uttamā uttamesu
II 5 Ex —
fōhan mātro yō-
nim 5 1 1
yā udānan nyāya-
nam 6.77 2
arnavān mahatās
pān 1 10 4
mādūghān mādhu-
mattarah 1 34 4
mādhyān nicañ
4 1 3
yā stāyān mānyate
cāran 4.16 1

1. P joins 74-76 into one. 2. P, R, -रन्धय; R combines 75-76 into one 3. N सयकाराणी; N, M, J put full-stop after -नर्थे and thus read two sūtras, P र्मित्तये ॥, A1 तमित्यस्मिन्नर्थे; R स्मिन्नर्थे; Vr unites -77-78 into one. 4 All other miss. except S- (which has उत्तमेष्विति) and A1 (which omits उत्तमा) read उत्तमा 3-. 5. S तकारात्; Vr तकारात् नकारात्तानि मकारावापे ॥ इति श्री अथर्ववेदे प्रतिशाख्ये द्वितीय. प्रपाठकः समाप्तः ॥

[ये अर्वाङ् मध्यं उत वा पुराणम्—अर्वाङ् । मध्यं १०. ८. १७; TA. 2. 1.5. 1. S. arvān in the Pads.

पराङ्मनाः ?

इन्द्रो मे ऽहिमरन्धयन्मित्रञ्च वरुणश्च—अरन्धयत् १. ४. १६.

जरन्नाम महत्पदम्—जरत् । नाम १०. ८. ६.

द्वादशारं नहि तज्जराय—तत् । जराय ९. ९. १३ = I. 164. 11.]

विवाहा

138 ॥ अवपश्यं जनानां त्रिणहं जनं प्रैष्यं जनं विवाहां ज्ञातीन्तिरुहं जीवा-
तवे ते स्फूर्जयं जातवेदः अपयं जातवेदः पश्यं जातवेदः पश्यं जन्मानि गमयं
जातवेदा इति नकारान्तानि मकारावाधे ॥ १६=८० ॥

नकारान्ति पदा-
नि मकारावाधे
भवति on mar-
gin

त्रिणहां

१ [सत्याद्युते अवपश्यं जनानाम्—अवपश्यन् १. ३३. २ = VII. 49. 3.

२ यथासुं तृणहां जन्मं—तृणहान् √तृह ५. ८. ७.

३ प्रैष्यं^२ जन्मिव शेवधिम—प्रऽप्यन् √इष् ५. २२. १४.

वाहा

४ विवाहां^३ ज्ञातीन्सर्वानपि क्षापयति—विऽवाहान् १२. ५. ४४.

५ आरादमि क्रव्यादं निरुहं जीवातवे ते परिधिं दधामि—निऽऊहन् ८. २. ९;

Kaus. 97. 6.

६ तमचिवां स्फूर्जयं जातवेदः—स्फूर्जयन् ८. ३. ११.

७ तेभ्यो हविः अपयं जातवेदः—अपयन् ११. १. ४.

८ पश्यं जातवेदः ?

९ पश्यं जन्मानि सूर्यं—पश्यन् १३. १. २२ = I. 50. 7.

१० पितृलोकं गमयं जातवेदाः—गमयन् १८. ४. ६४.]

S páśyan já—This is cited under cavar-glye ghosavati II.11 which prescribes # for a before a sonant palatal Examples as marked here

W. pásyazn

X 87 ll.—yañ já—S. sphārjāyan in Samhitā.

O. śjá—

पदानि बेयानि
on margin

139 ॥ निःसालां धृष्णुमशं निःकृत्या इरां जंघाभिः प्रायं नान्वातशे वत्सा-
ष्टा भि बन्धीमः शतापाष्टाभि गिरति तान्न शक्नोति मध्मपाकरं हृषदाकरं नमोऽप-
थेनाजभारैणां तां त्वाच्छावदामसि वद्धयैनां नुदशं प्रत्यङ्गेनां देवताभिर्यै एनां
निप्रियायतेऽथैनां निप्रियायतेऽथैतां देवा अब्रुवन्ननत्युद्यं जना विदुः शीघ्रं नाना-
रूपे उदागां जीवो गमयां चकारेति मकारान्तानि नकारावाधे ॥ १७=८१ ॥

१ [निःसालां धृष्णुं विषणाम्—निःऽसालाम् २. १४. १.

२ अशं निःकृत्या अकः—अशम् । निःऽकृत्यै २. २५. १.

३ पङ्क्तिः सेदिसंक्रामजिरां जंघाभिरुत्खिदन्—इरां ४. ११. १०.

४ ययोः प्रायं नान्वातशे करचन—प्रऽअयम्=प्रगतम् ४. २५. २.

nakhrasaya sparśa paramashannah II. 31 prescribes that m, before a mute, becomes of like position with the latter.

वत्साश्वि
शतापाष्टाभि

- ५ इह वत्सां नि बन्धीमः—वत्साम् ४. ३८. ७; Kauś. 21. 11.
६ शतापाष्टां नि गिरति तां न शक्नोति निःक्षिदम्—शतऽअपाष्टाम्; ताम् ५.
१८. ७.

- ७ सर्वाभि मध्मपाकरं दृषदा खत्वा इव—अकरम् ५. २३. ८.
८ निर्गत्या अकरं नमः—अकरम् ५. ७. ९.
९ अपथेना जभरैणां तां पथेतः प्र हिएमसि—एनाम् । ताम् ५. ३१. १०.

स्वाच्छा
बद्धैयैना नु
प्रत्यङ्गेना

- १० प्रतीची विश्वान्देवान्तां त्वाह्वावदामसि—ताम् । त्वा ७. ३८. ३.
११ प्रजयां वर्धयैनां नुदस्व—एनाम्—११. १. २१.
१२ प्रत्यङ्गेनां वेवताभिः सहैधि—एनाम् ११. १. २२.
१३ ब्रह्मज्येयं तद्वृषस्य एनां निप्रियायते—एनाम् १२. ४. ११.
१४ ब्राह्मणैश्च याचितामथैनां निप्रियायते—एनाम् १२. ४. २५.
१५ अथैनां देवा अनुवन्—एनाम् १२. ४. २२.
१६ हिरण्यगर्भं परममनस्युद्यं जनां विदुः—०उद्यम् १०. ७. २८.
१७ यत्प्राह प्रत्यङ् स्वधया यासि शीमे नानारूपे अहनी कषि मायया—शीर्मम् १३. २. ३.
१८ उदाग्री जीव उषसो विभ्रातीः—उत्ऽअगाम् १४. २. ४४.
१९ अरुन्पिदभ्यो गमयां चकार—गमयाम् १८. २. २७.] इति ।

Cited as an example under makārasya sparśe-thānaḥ II. 81, according to which m, before a mute, becomes of like position with the latter

140 || सुसं नु दर्शं नु स प्राच्यां नीयसेऽदृष्टाभि शमयद्यानान्मध्वां

भवति on margin

समंजश्रिरेव धन्वन्नि जजास गव्यं हुदुभ आयं न्यऽन्या अर्कमिति नकारान्तानि
नकाराबाधे || १८=८२ ||

सुसं नु
दर्शं नु

- १ [पूर्वे अर्धे विधिते सुसन्नु—सुसन् । नु ४. १. ६.
२ दर्शन्नु ता वरुण यास्ते विष्टाः—दर्शनं । नु ५. १. ८.
३ उदङ् जातो हिमवतः स प्राच्यां नीयसे जर्म—प्राच्यान् ५. ४. ८.
४ अस्यादृष्टाभि शमयत्—०दृष्टान् ६. ५२. ३.

C. sasam annanā-maitat.

W and S. prācyān

समंजन्

- ५ तनूनयात्य श्रुतस्य यानान्मध्वां समञ्जन्—यानान् ५. १२. २=X. 110. 2.
६ हरेव धन्वन्नि जजास ते विषम्—धन्वन्=धन्वनि ५. १३. १.
७ गव्यं हुदुभे ऽधि ह्य वेदः—गव्यन् ५. २०. १०.

All mss. of W gavyān

गव्यं हुदुभे
आयन्वन्वा

- ८ तिस्रो ह प्रजा अत्यायमयन्म्य १ न्या अर्कमभितोऽविशन्त—आयन् । नि । अन्याः
१०. ८. ३; GB. 2 229.]

140b || अकरन्महं सुडतान्महं जानीतान्नः स्वान्मित्रो जिह्वो लोकाभिर्ऋद्ध-

भवति
on margin

तीति तकारान्तानि नकाराबाधे || ८२b ||

1. P, V, Vr तकारान्तानि for नकारान्तानि; after this N has || सृष्ट १८ || ७ || इति प्रतिशाख्ये द्वितीयः प्रपाठकः समाप्तः || J has आपवने प्रतिशाख्यमूलक्ये द्वितीयप्रपाठकः ||; V has तकारान्तानि ||४|| द्वितीयः पाठः ||; P runs तकारान्तानि ||४|| इति श्री अथर्ववेदे प्रतिशाख्ये द्वितीयः प्रपाठकः समाप्तः ||; so are A1 and Vr; B agrees with P, except that it omits समाप्तः; P ends here, the rest of it is missing.

[उरं लोकमकरन्महमिधुम्—अकरत् ९. २. ११.

बलिहारयं मृडतान्महमेव—मृडतात् ११. १. २०.

जानीताक्षः संगमने पर्यानाम्—जानीतात् । नः ९. १९; TB 3. 7. 13. 3.

स्वामिन्नो अध्यात्मनः—स्वात् ११. ५. १५.

लोकानिकं

देवान्सब्रह्मणारुत्वा जिह्यो लोकाभिर्जिह्वति—लोकात् । निः १२. ४. ५३.]

C. mrlatāt

All Pads mss.
svān and so S.

Repeated at
the end but
scored
slightly

140c ॥ तन्निष्कुरु तन्निर्द्धमस्तन्नो भूमे तन्नस्तपस्तन्निर्द्धत् तन्नो गोपायता-
स्माकमिति षण्मकारान्तानि नकाराबाधे मकारांतानि नकाराबाधे ॥ ८२c ॥

तन्नि

[तमा बहू तं निष्कुरु—तम् । निः ५. ४. ६.

तन्नि

यो नः स्येदुराग्रे तं निर्द्धमः—तम् १२. १. ३०.

तन्नो

तं नो भूमे रन्धय पूर्वकल्परि—तम् १२. १. १४.

यमोदनं पर्वतो देवते इह तं नस्तप उत सत्यं च वेतु—तम् । नः १२. ३. १२.

तन्निर्द्धत् ?

तन्नो

एतं परि दद्यस्तं नो गोपायतास्माकमैतोः—तम् । नः १२. ३. ५५.]

W. तन्नस्तपः = tāt
nas

॥ २२ ॥

॥ द्वितीयः प्रपाठकः समाप्तः ॥

[अथ तृतीयः प्रपाठकः]

॥ ॐ रेफपरिहाराणि ॥

141 ॥ रेफप्रकृतिबोधवत्स्वरेषु^१ ॥ १ ॥

रेफ इति :—

निर्ऋत्या अकः सायंप्रातर्वेन अवरसंतश्च वि वृद्धांतवे कः प्रथमा द्वारिह
राष्ट्रमाहर्दिभ्यं घृतं वाः सुरभीरकुरिति ॥

(अयं निर्ऋत्या अकः—अकरित्यकः २. २५. १.

सायंप्रातः सौमनसो वो अस्तु—सायम् ५ प्रातः ३. ३०. ७.

वि सौमनसः सुप्तवो वेन आवः—आवरित्यावः ४. १. १; ५. ६. १; SV. 1. 321.

सतश्च योनिमस्तश्च वि वः—वरिति वः ४. १. १; ५. ६. १; SV. 1. 321.

सरेखति तमिह धातवे कः—करिति कः ७. १०. १ = I. 164. 49.

अभिर्षा^१न्तरार्थश्च ऋतस्य प्रथमा द्वाः—द्वारिति द्वाः ९. ३. २२.

गातुं प्रपश्यन्निह राष्ट्रमाहर्षाः—आ। अहारित्यहः १३. १. ४; TB. 2. 5 2. 1.

बुधे यदेनां दिव्यं घृतं वाः—वारिति वाः १८. १. ३२ = X. 12. 3.

तस्याद्वालांमं वो हितम्—वारिति वाः ३. १३. ३.

सर्वो नः सुरभीरकः (अकरित्यकः ११. ४. ६.) इति ।

āvah kar akāś ca vi
varabībhārasarvanān-
nah II 44 prescribes
the change of visarja-
niya of āvah, kah, ak-
ah, ca vi vah, and shi-
bhah into r, before a
vowel or a sonant con-
sonant. Examples as
marked here (except
śāyam—)

dvār vār ita II 46
prescribes the change
of visarjaniya of dvāh
and vāp into r

ajahāter ahāh II
46, changes visarja-
niya of ahāh into r,
except it be from the
root √hā.

142 ॥ अव्ययानि च ॥ २ ॥

[अन्तर्दावे जुहुता स्वेऽतत्—६. ३२. १.
 पुनर्मैत्रिन्द्रियं पुनरात्मा—७. ६७. १.
 प्रातर्भर्गं पूषणं ब्रह्मणस्पतिम्—३. १६. १.
 द्वेषः सनुतयुयोतु—सनुतर ७. ९२. १.
 अस्य सुतस्य स्वर्नोप त्वा मदाः सुवाचो अगुः—स्वर २. ५. २.]

॥ प्रगृह्याणां प्रकृतिभावस्यापवादः ॥

143 ॥ आमन्त्रित ओकार^१ इतावनार्थे प्रकृत्या ॥ ३ ॥

अनर्थे इतौ परे
 आमन्त्रित ओकारः
 प्रकृत्या न भवति
 on margin

antah-pūnah-prā-
 tāḥ-sanutāḥ-svār av-
 yayanām II 48, the
 visayanīya of these
 words (when they are
 indeclinables) changes
 into r, cp. also
 avyayanām IV. 71,
 which negatives separa-
 tion in such words.

āmantritam cetāv
 anāre I. 81 prescri-
 bes that vocative end-
 ing in o becomes pra-
 ghyā before an ſu
 not belonging to the
 āra text. Examples—
 utrabhāno (citra-
 bhāno ſu ci-4 25 8)
 vāyo savitā (vāyo ſu
 vāyo 4 25 8) mānyo
 vajraṁ (mānyo ſu m-
 4 52 6)

The first three pas-
 sages cited in our
 text are given as
 counter-examples.

These examples fall
 under sandhyakṣarā-
 nām avayāvāḥ III
 40

(अ सुमतिं सवितर्वाय उतये—वायो इति ४. २५. ६.
 एको बहूनामसि मन्य ईडिता—मन्यो इति ४. ३१. ४.
 कैरातं पृथ्वा उर्यतुष्य बभ्र आ मे ऋणुतासिता अलीकाः—बभ्रो इति ५. १३. ५.
 उण्येन वाय उदकेनेहि—वायो इति ६. ६८. १.
 तिसृभिश्च बहसे विचतां च विद्युर्भिर्वाय इह ता वि मुञ्च—वायो इति ७. ४. १;
 cp. VII. 92. 3.
 द्विवो विष्ण उत वां पृथिव्या महो विष्ण उरोरन्तरिक्षात्—विष्णो इति ७.
 २६. ८; MS. 1. 2. 9; 19. 6.

॥ अकारादौ प्रकृत्या एकादेशोऽपि वा कश्चित् ।

यस्ते मन्योऽविधद्यथा प्रकृत्यान्वय लक्षयेत् ॥ ३b ॥

[यस्ते मन्योऽविधद्वज्र सायक—मन्यो इति ४. ३२. १ = X. 83. 1.]

॥ १ ॥

144 ॥ अपिपूर्वो दधातिः^३ ॥ ४ ॥

वैश्वानरस्य दंष्ट्रयोरग्रेरपि दधामि तम्—अपि । दधामि ४. ३६. २.
 मो अपानो ऽपि धायि ते—मो इति । अपानः । अपि । धायि ५. ३०. १५.
 अश्वमनां विलमन्यधाम्—अपि । अधाम् ७. ३५. २.

धत्स्वान् दृष्टयोः	अद्भमन्ते ते अपिधानं ^१ कृणोमि—अपि ऽधानम् ७. ३५. ३. क्रव्यादोर् हृष्ट्वापि ^१ धत्स्वान्—अपि। धत्स्व। आस्व; अपिधानं कुरु ८. ३. २.	So MS and S, C dhrstvá, W vr-
पणों	वैद्यनरस्वैनं दंष्ट्रयोरपि ^१ दधामि—१६. ७. ३. राथ्यमानस्योदनस्य द्यौरपिधानम्—अपि ऽधानम् ११. ३. ११. पणों राजापिधानं चणाम्—अपि ऽधानम् १८. ४. ५३.	C pūhānam 'api- śabdasyādivarnalopah'
उच्यत इत्यर्थः on margin मौनेन	145 ॥ आग्नेदितसमासस्यापवादः ॥ ५ ॥ ॥ उभे यत्र द्विभक्तानां सोऽन्तेन विगृह्यते ॥	Op dvir ukte śā- vaghye IV 44, kām- yāmreditayoh IV 40 C 'prasamupodah pādapūraṇe' iti samo dvirvacanam, 'tasya param āmreditam' iti parasyāmreditasam- jñā 'ānudāttaṁ ca' iti tasyānudāttaṁ C Op above
मं सं संवन्तु सि	सं सं संवन्तु सिन्धवः—सम्। सम्। संवन्तु १. १५. ३.	
सं सं संवन्तु	सं सं संवन्तु पशवः—सम्। सम्। संवन्तु २. २६. ३.	
	प्र णो वोचस्तमिद्देह प्रवः—इह। इह ७. २. १; ५. ५. आ सुस्वसः सुस्वसो अयतोभ्यो अयत्तराः—सु ऽस्वसः। सु ऽस्वसः। "अत्यर्थं स्ववन्त्यः" ७. ७६. १.	C 'vipsāyām divi- vacanam' 'ānuda- tām ca' iti āmre- tasyānudāttaṁ
पितरः पितरः	स उपहृत उपहृतैः—उपहृतः। उपहृतः ९. ६. ६०. इमामिमां देवतां परि वेवेभि—इमाम्। इमाम् १५. १३. ८. ये ऽत्र पितरः पितरोऽत्र यूयं स्थ—पितरः। पितरः १८. ४. ८६.	C ādāṣṭham vya- tihāna punarvacan- am, W index putāras
यदि	॥ आख्यातं यद् द्विरुच्यते नीचैः पूर्वपदं भवेत्। परमुच्चैर्विगृह्यते धत्त धत्तेति निदर्शनम् ॥ ५b ॥	
	[परि धत्त धत्त नो वर्चसेनम्—परि। धत्त। धत्त २. १३. २; Smb 1. 1. 6 आ पश्यति प्रति पश्यति परा पश्यति पश्यति—परा। पश्यति। पश्यति ४. २०. १.]	
गृणत गृणत	अभि गृणत गृणतां नः स्विष्टये—गृणत। गृणत ५. २७. ९. मुडत मुडतां ? गृणत गृणत ? इतो जयेतो विजय सं जय जय—सम्। जय। जय ८. ८. २४. स्वापय स्वापय ? अपि स्वापय स्वापय—१२. ५. ५१. म्लापय म्लापय ?	

अनाजे
उच्यत इति शेष.
on margin

146 ॥ अनाज्रेडितान्याज्रेडितसदृशानि ॥ ६ ॥

भूमा भूमा पशूनां नमो नमो देवजनेभ्यो माया ह जज्ञे मायाया मायाया
ये ये चेमे ब्रह्मचारी ब्रह्मचारी स्योना स्योनागन्म स्व स्वर्मा मा वोचं मा मा
हीसीस्ते ते भिनद्वाति यथा ॥ ६b ॥

अर्चस्य भूमा पुरुषस्य भूमा भूमा पशूनां त इह श्रवन्ताम्—भूमा । भूमा ५.
२८. ३.

नमो नमो

स्वजाय वज्रवे नमो नमो देवजनेभ्यः—नमः । नमः ६. ५६. २.
माया ह जज्ञे मायाया मायाया मातली परि—मायायाः । मायायाः ८. ९. ५.
ये देवा दिविपदो अन्तरिक्षसदृश्च ये ये चेमे भूम्यामधि—ये । ये १०. ९. १२; ११.
६. १२.

अगन्म स्व स्वः

वोच

हीलीः

आचार्यो ब्रह्मचारी ब्रह्मचारी प्रजापतिः—११. ५. १६.
वाचस्पते पृथिवी नः स्योना स्योना गोनि—१३. १. १७.
अगन्म स्वः स्वर्गगन्म—स्वः । स्वः १६. ९. ३.
मा मा वोचन्वराधसं जनासः—मा । मा = माम् ५. ११. ८.
मा मा हिंसिष्टम्—मा । मा = माम् ५. ९. ८.
ते ते भिनद्वा शर्मया (ते । ते ६. १३८. ४) इति यथा ।

॥ २ ॥

पचार

147 ॥ पत्वणत्वोपाचारदीर्घत्वसमापत्तेरपवादः ॥ ७ ॥

षत्वस्य correc-
ted into षत्स्य

विपुल्याः

प्रतिम

१ सुनुतावत्—सुनुताऽवत्; not सुनुताऽवत् १३. १. १.

२ अपाष्टवद्विषवचैतदत्तवे (अपाष्टऽवत्; not अपस्यऽवत् १४. १. २९.)
इति षस्य ।

३ सलक्ष्मा यद्विपुरुषा भवति—विपुऽरूपा; not विपुऽरूपा १८. १. २ = X.
10. 2.

४ दीर्घं न आयुः प्रतिबुध्यमाना वयम्—not आयुष्यति १२. १. ६२.

५ अर्धरे पद्यन्तामप्रतिमन्युयमानाः—अप्रतिमन्युयमानाः; not—मन्युय— १३.
१. ३१.

satvanatvopācāra-
dirghatutvalopānpadā-
nām carōṣparihāreyaḥ
samāpattiḥ IV.74.

Both are quoted as
counter-examples to
yattadeteḥhyo vatau
IV 48, which negatives
separation in yāvat
etc

apāsthāś 4 6. 5 is
quoted under apasa-
vyābhyām ca II. 96,
which changes s of
sthā into s after āps
and sarvā

1. N, J आजेडितानाजेडित-; M आजेडितानाजेडित-; S आजेडितानाजे; it joins this with अपिपूर्वो दधाति; R reads
अनाज्रेडितानि षत्वणत्वोपा- as one sūtra 2 N, M षत्वणत्वोपाचारदीर्घत्वसमापत्तेः, ष षत्वणत्वोपाचारदीर्घत्वसमापत्तेः; A1 षत्वणत्वोपाचार-
दीर्घत्वे समापत्तेः कृणोति; V षत्वणत्वोपाचारदीर्घः त्वस-

- यति ६ ये॒स्मान्भ्यघायन्ति—अभि॑ऽअघायन्ति; not अघयन्ति ५. ६. ९.
 ७ वर्ष॑मा वद॑ तादुरि—तादुरि॑=तदुरस्यापत्यम्; not तदुरि॑ ४. १५. १४.

अष्टनः ॥ ७b ॥

- ८ [अष्टा॑पदी चतुर॑क्षी—अष्टा॑ऽपदी; not अष्ट॑ऽपदी ५. १९. ७.
 ९ अष्टा॑पक्षां दश॑पक्षां शाल॑म्—अष्टा॑ऽपक्षम्; not अष्ट॑ऽपक्षम् ९. ३. २१.
 १० इमं॑ यवम॑ष्टायोगैः पञ्चो॑गेति॒रचक॑र्षुः—अष्टा॑ऽयोगैः; not अष्ट॑ऽयोगैः ६. ९. ११.
 ११ अष्टा॑चक्रा नव॑द्वारा दे॒वानां पूर॑योध्या—अष्टा॑ऽचक्रा; not अष्ट॑ऽचक्रा १०. २.
 ३१; TA. 1. 27. 2.
 १२ अष्टा॑चक्रं वर्तत॑ एक॑नेमि—अष्टा॑ऽचक्रम्; not अष्ट॑ऽचक्रम् ११. ४. २२.]

हिनोति

हिनोतेः ॥ ७c ॥

- १३ [प्रत्यक्प्रतिप्रहि॑ष्मः—प्रति । प्र । हि॑ष्मः; not हि॑ष्मः १०. १. ५.
 १४ प्र हि॑णोमि दूर॑म्—प्र । हि॑णोमि; not हि॑नोमि १२. २. ४.
 १५ आपो॑ अ॒ग्निं प्र हि॑णुत पि॒तृरुप॑—हि॑णुत; not हि॑नुत १८. ४. ४०.]

प्राब्र, -चंति,
 तिष्ठिप;
 MS. com-
 bines मीमायत्यु-
 पाचरित- into
 one.

- ॥ बोध॑प्रतीबो॒धौ के॒सर॑प्राबन्धाया अभ्यघा॑यन्ति प॒निष्प॑दातिष्ठि॒पं
 दाधार॑ जागार॑ मीमा॑येति ॥ ७d ॥
 १६ [ऋ॒षी बोध॑प्रतीबो॒धौ—बोध॑ऽप्रतीबो॒धौ; not प्रति॑बो॒धौ ५. ३०. १०.
 १७ के॒सर॑प्राबन्धायाध॒रमा॒जाम॑प॒चिर॑—के॒सर॑ऽप्राब—not प्र॒बन्धा॑याः ५. १८. ११.
 १८ ये॒स्मान्भ्यघायन्ति—अभि॑ऽअघायन्ति; not अघयन्ति ५. ६. ९.
 १९ इय॑मन्तव॑दति जिह्वा॑ बद्धा प॒निष्प॑दा—प॒निष्प॑दा; not प॒निःप॑दा = नितरां स्पन्द॑न्ती
 ५. ३०. १६.
 २० स्था॒न्यस्वो॑ अतिष्ठि॒पम्—not अति॑स्थि॒पम् ६. ७७. १.
 स्था॒मिन् वृ॒क्षाव॑तिष्ठि॒पम्—७. ९६. १.
 २१ त्रि॒तो वर्ता॑ दाधार॑ त्रीणि—not द॒धार॑ ५. १. १.
 २२ न ब्रा॒ह्मण॑स्य गां जग्वा॑ रा॒ष्ट्रे जा॑गार॑ कश्चन—not ज॒गार॑ ५. १९. १०.
 २३ न मे॑ दा॒सो नायो॑ महि॒त्वा व्रतं॑ मीमा॑य—not मि॒माय॑ ५. ११. ३.]

॥ ३ ॥

उपाचरितस्यापवादः —

॥ गवां॑ यः पति॑र्द्धीर्वायुर॑स्या यः पति॑र्द्धीर्वायः॑ पृ॒ष्ठे ह॑स्ति॒न्याः प॒देन॑ यस्याः॑

nāstanah IV. 94.
 astā is not restored to
 its natural form. Ex
 as here marked

The same series
 of examples, together
 with अष्टा॑पक्ष, अष्टा॑द्वार
 which are not found
 in AV and which
 have been excluded
 by our text are quoted
 as examples under
 asta pada-yogapaksapa-
 rnamadstracakrau,
 III 2, which prescri-
 bes lengthening of
 the a of asta before
 the words mentioned
 here. Note the bear-
 ing of the exclusion
 of the two examples
 not occurring in AV
 on the date of the
 treatise

hinoteh IV 95
 the root h is not res-
 tored to its original
 form Ex as marked.

Exactly the same
 in CA IV 96 Resto-
 ration is not made in
 the Pāda, in the words
 here mentioned. Ex
 as here

Apm 2. 16 14
 rsir bodhah pratibod-
 dah

प॒तर प॒दे परि॑ आ॒तुः पु॒त्रादा॒युः प्र॒तरं द॒धाना जी॒वानामा॒युः प्र ति॒र ये नः पि॒तुः पि॒तरो॑
ह॒विः पु॒रोडा॒शम् ॥ ७८ ॥

२४ [ग॒वा यः पति॑रच्यः—not यस्पतिः ९. ४. १७.

२५ वी॒र्घायुर॑स्या॒यः पतिः—१४. २. २.

२६ भू॒म्याः पृ॒ष्ठे व॒द् रोच॑मानः—५. २०. ६.

२७ यथा॑ ह॒स्ती ह॒स्तिन्याः पदे॑न॒ पद॑सु॒खे—६. ७०. २.

२८ यस्याः॑ प॒दे पुन॑ते दे॒व्यन्तः—७. २७. १.

२९ परि॑ आ॒तुः पु॒त्राचे॑तस ए॒न आग॑न्—६. ११६. ३.

३० द्रा॒घीय॑ आ॒युः प्र॒तरं द॒धानाः—१२. २. ३०=X. 18. 2, 3.

३१ जी॒वानामा॒युः प्र ति॒र ल॒यन्ने—१२. २. ४५.

३२ ये नः॑ पि॒तुः पि॒तरो॑ ये पि॒ताम॑हाः—१८. २. ४९; ३. ४६. ५९.

३३ ह॒विः पु॒रोडा॒शं सु॒चो य॒ज्ञायु॑धानि—१८. ४. २.]

उच्यते शेषः
on margin

ष॒त्वस्या॒पवा॒दः —

गो॒सर्नि

॥ गो॒सर्नि॑ वि सी॒मनोऽभि॑स्य॒दे ऽनु॒ स॒तुं स॒चित॒वे ऽति॒स॒रः प्र॑ति॒स॒रो
ऽधि॑ स्क॒न्द वी॒रय॑स्वाभि॒स्क॒न्दं मु॒गीवा॒भि स्या॑म॒ घृ॒तन्यु॒तः प्र॑ति॒स्पा॒शं प॒ञ्चानु॑-
से॒चिरे॑ गात्रा॒नु से॒चिरे॑ ॥ ७९ ॥

गो॒सर्नि

३४ गो॒सर्नि॑ वाच्य॒देय॑म्—गो॒ऽस॒निम् ३. २०. १०.

सि॒स्यदे

३५ वि सी॒मतः॑ सु॒रुचो॑ वे॒न आ॒व.—४. १. १.

३६ सा इ॒क्षो अ॒भि सि॒स्यदे॑—५. ५. ९.

३७ ए॒वा ते॑ प्रि॒यतां॑ गर्भो॒ अनु॑ स॒तुं स॒चित॒वे—अनु॑। स॒तुम् ६. १७. १.

ति॒स॒रः

३८ इ॒म ए॒न्द्रा अ॒ति॒स॒राः—अ॒ति॒ऽस॒राः ५. ८. २.

३९ अ॒यं प्र॑ति॒स॒रो म॒णिः—प्र॒ति॒ऽस॒रः ८. ५. २.

स्क॒न्द

३० अ॒धि स्क॒न्द वी॒रय॑स्व—५. २५. ८.

स्क॒न्द

४१ अ॒भिस्क॒न्दं॑ मु॒गीवा॑—अ॒भि॒ऽस्क॒न्दम् ५. १४. ११.

yāh pátau gávām
asyāh paravarjam II
70 changes the visar-
janīya of yāh into s
before páti, except
when gávām and
asyāh precede
prathé ca II 69
with comm To show
that only divāh is
subject to this change
of its final before pra-
thá the comm in-
stances bhūmyāh p-

īdāyās padé II 72.
On this rule hasin-
yāh pre-cited as a coun-
ter-example to show
that only the genitive
īdāyāh undergoes the
change before padá.

Cp. W. on āyuh
prathame II 75, S.
āyus p-
pre musjivapare
II 76 with comm

W on pitāh pi-
tari II 73.

gosānyādīnām ca
II 103 adhyabhih-
yām skandeh II 104
abhī syāma prtan-
yatāh II 10.

gosānyādīnām ca
II 103 negatives the
change of s into s
of gosāni etc Ex, as
marked here.

This is quoted under
abhyāśo ca II 91,
which changes s into
s after reduplication;
abhyāśavṛttānām ca
IV 42, which restores
the forms linguallized
by the influence of
reduplication
G anusāstram

adhyabhih-
yām skandeh II 104 nega-
tives the change of s
into s; these two
cases are cited as
examples.

४२ इन्द्रेण मन्थुना वयमभि स्याम पृतन्यतः—अभि। स्याम ७. ९३. १.

II 86 syāma, AV syāma in Con. may be corrected, C syāma "upasarga-
prādurbhāyam astir
raçarah" in satvam
CA II 107 negatives
cerebralization in the
passage

C -spāśnam

४३ प्रतिस्पाशनम्—प्रतिऽस्पाशनम्="अभिचरतः प्रतिमुखं बाधकम्" ८. ५. ११.

पचा

४४ तौ उ पञ्चालु सेचिरे—८. ९. २३.

गात्रानुतेचिरे

४५ ध्रुतेन गात्रालु सर्वा वि मृद्धि—११. १. ३१.

-जि-

॥ रपरस्पिस्तृजिस्पृशिरस्पृजिस्वरतिस्मरतीनां च ॥ ७५ ॥

na . sapirispri-
sphūrisvaratīsmarati-
nām II 102
na raparaspirip-
sprāsisprīsavānādi-
nām P 8 3 110.

४६ [यो अक्षयौ परिसर्पति यो नास्ते परिसर्पति—५. २३. ३.

४७ अतिचुष्टो अपां वृषभः—१६. १. १.

४८ आदित्या रुद्रा उपरिस्पृशः—उपरिऽस्पृशः ५. ३. १०; KS 40. 14.

४९ वाद्यमानाभि स्फूर्जति—१२. ५. २०.

५० अनिमेषं विद्यथाभिस्वरन्ति—अभिऽस्वरन्ति ९. ९. २२=I. 164 21.

५१ निर्क्रथो यद्वचं निस्वरः—निऽस्वरः १२. १. १४.

५२ प्रति स्वेयां तुज्यद्विरेवै—८. ४. ७=VII. 104. 7]

उच्यते शेषः
on margin

णत्वस्यापवादः—

॥ चित्रभानोः प्रपीनाः प्रमीनाः प्रमनाः प्र नभस्व प्र नभतां परि हिनोमि
पर्यनां ब्रह्मलुतं प्रमिनीं जनित्रीं प्रमिनन्ति ब्रतानि न प्रमिनाति संशिरन्निनामं छि-
नाभिन्निनाके ॥ ७h ॥

भानोः ५३ [चित्रभानो त्वय्युदिते प्रेरते चित्रभानो—चित्रभानो इति चित्रऽभानो
४. २५. ३.

ci- is cited under
āmantriam cetāvanā-
rse I 81 which makes
a vocative ending in
o, pragrhya, before an
fhi not belonging to
the ārsi text, bhānōs
ca III 87

५४ प्रपीनाः वसोर्या धारा मधुना प्रपीनाः—प्रऽपीनाः १२. ३. ४१.

५५ प्रमीनाः ? but cp. :—

५६ प्रपीनाम् यामस्य कण्वो अदुहत्प्रपीनाम्—७. १५. १=VS. 17.

74.

५७ प्रमनाः मातेव पुत्रं प्रमना उपस्थे—२. २८. १.

५८ प्र नभस्व प्र नभस्व पृथिवि—७. १८. १.

५९ प्र नभताम् प्र नभतां पृथिवी जीरदालुः—७. १८. २.

६० परिहिनोमि यां वां होत्रां परिहिनोमि—परिऽहिनोमि ८. ४. ७=

VII. 104. 6.

parer hūteḥ III.
88 negatives cerebra-
lization of n of the
root after par.

६१	ब्रह्मलुत्तम्	एवा मत्सर्वं दुर्भूतं ब्रह्मलुत्तमपायति—ब्रह्मलुत्तम्	१०. १. १३.
प्रमिनी जनिर्वा	६२	प्र मिनीत्	मा मातरं प्र मिनीज्जनित्रीम्—“मा प्रमिनात्” ६.
			११०. ३.
मिनति	६३	प्र मिनन्ति	नर्करस्य प्र मिनन्ति व्रतानि—१८. १. ५ = X. 10. 5.
	६४	प्र मिनाति	सखा सख्युर्न प्र मिनाति संगिरः—१८. ४. ६० = IX. 86. 16.
त्रिनामन्	६५	त्रिनामन्	एवा त्रिनामघट्टणीयमानः—त्रिनामन् ६. ७४. ३; TS. 2. 1 11. 3.
त्रिनामि	६६	त्रिनामि	चक्रमजरमनर्वम्—त्रिनामि ९. ९. २ = I. 164 2.
	६७	त्रिनके	अजस्त्रिनाके त्रिदिवे त्रियुष्टे—त्रिनाके ९. ५. १०.]

na mināti III 86
negatives cerebraliza-
tion of १ Examples
as marked here.

W, C, and S trinā-

॥ ४ ॥

॥ बालिति पर्वास्या प्रभीता दूडावो पापमार्हेतु पुमान्पुंसः परि जातो यं
वाते पुरुषेषु य उभीणासुप्रबाहुययुः सुप्रान्याः स्वर्पाः स हिन त्वं तुविष्टमो वृक्षो
वर्नामि सं चर यत्र त्वाछावदामस्यदितिर्जानित्वमोण्योरमतिर्भाः स च त्वानु
ह्यामसि वीरतमा श्विष्टा वि चयत्कृतं नोऽधरः सस्पदीष्ट यमु द्विमो वरीयो
यावथा इतो यद्धं नयत देवता नः पतयन्ति नक्तभिर्यातुमावत्कृष्टराधिरुपजीव-
नीयो हस्तिनीव पट्वती षडर आहुरर्षितं ब्रह्म तज्जराय युक्ष्वा रथं सुवृजनासु
दिक्षु मानुषीषु दिक्षु मास्य त्वचं चिक्षिप ऋक्ष्वाकं वा नीचार्यद्विष्टशयुरस्मा-
कासो यथोर्वधांन्नापचते पयैति रक्षन्विष्यानां वधा वन्याय त्वमनेऽदितिर-
कार्षन्तदूषु प्र वोचत्सुतपौ मा ते रिषन्विद्वानो न विद्वान्यथैषु सत्यमुदप्लुत-
मिव दारु संशितं समिद्धे जातवेदसि ब्रह्मणा कस्मिन्नङ्गं सुकृतमेतु लोकं वज्रे-
रध्वर्यो देवसेनाभ्यः प्राणेन समवादिरन्नापस्पुत्रासो अभिसंविशन्वं पितेव
पुत्रान्भि सं स्वजस्व नः ॥

१ [बहिष्टे अस्तु बालिति^३—बाल्. १. ३. १; ५, ६, ९; १८. २. २२.

bāl is quoted under
lakāraṣaṣṭṭanīyau ca
1. 5, to show that the
word ends in l The
word bāl, an onoma-
topoeic exclamation,
is the only one in the
Atharvas ending in l—
excepting the similar
words śāl and phāl in
XX.135.2 & a part of
the text of which our

- २ यो अग्रमीत्पर्वीत्या अग्रमीता—पर्वे । अस्य । अग्रमीता १. १२. २.
 ३ नमस्ते अस्वरमने येना दृडाशो अस्यसि—दुःऽदाशो १. १३. १.
 ४ पापमाह्वपकामस्य कर्ता—आ । अह्वत्तु २. १२. ५.
 ५ पुमान्पुंसः परिजातः—परिऽजातः ३. ६. १.
 ६ यां क्षेत्रे चक्र्यां गोषु यां वांते पुरुषेषु—वा । ते; not वांते ४. १८. ५.
 ७ य उग्रीणासुप्रवाहुयुः—यः । उग्रऽवाहुः । युयुः ४. २४. २.
 ८ अहं दैवामि द्रविणा हविर्भते सुप्रान्या ३ यजमानाय सुन्वते—सुप्रऽअन्या ४. ३०. ६.
 ९ इन्द्राय शूषमयिः स्वर्षाः—शूषम् । अग्रियः । स्वऽस्ताः ५. २. ८ = X. 120. 8
 १० स हिन त्वमसि यस्त्वमात्मानमावय—सः । हिन । त्वम् ६. १६. २.
 ११ इन्द्रः पतिस्तुविष्टयो जनेषा—सुवि ऽतमः ६. ३३. ३.
 १२ वृक्षौ वनानि सं वर—वृक्षान् ६. ४५. १.
 १३ यत्र त्वाछावदामसि—अछ ऽ आचवदामसि ६. १४२. २.
 १४ अदितिर्जातमदितिर्जनित्वम्—जनित्वम् “जन्माधिकरणम्” ७. ६. १ = I. 89.
 10
 १५ ओण्योः कविकेतुम्—ओण्योः “अविज्योर्चावापृथिव्योः” ७. १४. १; SV. 1.
 464
 १६ ऊर्षा यस्यामतिर्भा अदिशुतसवीमनि—अमतिः “अमनशीला व्यापनशीला” ७.
 १४. २; SV. 1. 464.
 १७ स च त्वातु द्वयामसि—सः । च । त्वा । अनु ५. ३०. १७.
 शविष्टा १८ यौ वीथिदीर्घतमा शविष्टा—शविष्टा “अतिशयेन बलवन्तौ” ७. २५. १; TB
 2. 8. 14. 5.
 १९ इह प्रसक्तो वि चैयकृतं नः—वि । चयत् “विचिन्तोतु” ७. ५०. ३.
 २० यो नो द्वेषघ्नः सस्पदीष्ट—सः । पदीष्ट “पततु” ७. ३१. १ = III. 53. 21.
 २१ वरीयो याचया इतः—यचयाः ७. ६५. १.
 २२ इमं यज्ञं नयत देवतां नः—देवता । नः ७. ८२. १ = IV. 58. 10.
 २३ वयो ये भूत्वा पतयन्ति नक्तमिः—नक्तमिः ८. ४. १८ = VII. 104. 18.
 २४ मा नो रक्षो अभि नञ्यातुमावत्—यातुऽमावत् ८. ४. २३.
 २५ कृष्टरधिरुपजीवनीयः—कृष्ट ऽ रधिः ८. १०. २४.
 २६ मित प्रथिव्यां तिष्ठसि हस्तिनीव पद्धती—हस्तिनी ऽहव ९. ३. १७.
 लि २७ षडर आहुरपितम्—षहऽअरे; अपितम् ९. ९. १२ = I. 164. 12.
 २८ द्वारशारं नहि तज्जराय—तत् । जराय ९. ९. १३ = I. 164. 11.
 २९ युक्ष्वा रथमधुतस्य द्रविणम्—युक्ष्व “योजय” १८. १. २५ = X. 11. 9
 ३० ये वा नूनं सुवृजानां विष्णु—विष्णु १८. १. ४६.
 ३१ अन्तर्विशु मातृवीषु विष्णु—विष्णु ५. ११. ८, ९.

treatise takes no account
 dura ukāro dāse
 parasya mūrdhanyah
 II 60

This is cited as an
 ex under āmasaveh-
 nāh pada II 38 which
 says that in the inter-
 or of a word, m is omi-
 tted before spirants
 only, cp also I 27,
 53 and 83

Ex 6—
 O vāto-vātasam-
 cānapradeśe

Ex 7—
 O yuyuh yāvayi-
 tā prthakkartā

Ex 8—
 O supravye piā-
 vatre devānām tarpay-
 tre W proposes

yrē on the authori-
 ty of X 136. 2

This is cited under
 supravye ca IV 11,
 which implies that in
 the word specified the
 last member is sepa-
 rated from the rest of
 the compound, and
 not the first, as would
 be more in accordance
 with the general ana-
 logies of the system
 of separation. supravye
 RV 1 34. 4 is also
 supra- avyē in the
 Paṇḍa

Ex 9—
 āvarāṇā is cited
 under āvarāṇā ca II 49
 which changes the vi-
 sarjanīya into r in the
 Samhitā text

Ex 11—
 AA 5 2 1 4 tava-
 stamo, tuvistamah 3 96
 prescribes sakāragā-
 ma, also as counter-
 ex to IV 69,
 O tuvistamah

Ex 12—
 vākāṇā vānāṇi
 vakāre II 82,
 O vikāṣ-

Ex 13—
 O achava-

Ex 14—
 jānīyam coun-
 ter-ex under IV 36

Ex 15—
 onyōh 8 61.

Ex 19—
 V 60 1-sattō, TB
 2 7 12 4-supto

Ex 20—
 na sās padista II 68

Ex 21—
 X 152 6 vadham for
 itāh.

Ex 22—
 O devatāh agny-
 ādikāh, so W

- ३२ मास्य त्वचं चिक्षिपो मा शरीरम्—चिक्षिपः १८. २. ४=X. 16. 1.
- ३३ अक्षार्कं वा प्रतरं नवीयः—अक्षार्कम् “कक्षैर्मल्लकैरुपेतम्” १८. २. ३१.
- यश्छ ३४ नीचायच्छशयुर्ध्वः—नीचा । अयत् ४. ३. ६.
- ३५ आस्माकासश्च सूर्यः—अस्माकासः “अस्माकाः” ४. ३३. ३=I 97. 3.
- बुधो नाप ३६ ययौर्वैवास्त्रापपद्यते कश्चन—अपपद्यते—“अपवर्जनं न प्राप्नोति” ४. २८. ५.
- ३७ सद्यः सर्वा लोकान्पर्यैति रक्षन्—परि ५ आ + पति ४. ३८. ५.
- ध्या ३८ अथो ये विश्वानां वधाः—विश्वानाम् “वैद्यजातीयानाम्” ६. १३. १.
- ३९ नमः कृणोमि वन्याय तन्मने—वन्याय “वननीयाय संसेव्याय” ६. २०. ३.
- दितिरका ४० दिते पुत्राणामदितैरकार्यम्—अकार्यम् ७. ७. १.
- ४१ अभीष्टो धर्मस्तदुं शु प्र वोचत्—प्र । वोचत्; not प्रा वो— ७. ७३. ७.
- ४२ इन्द्रावरुणा सुतपाविमं सुतं सोमं पियतम्—सुतऽपौ ७. ५८. १=VI. 68. 10.
- ४३ मा ते रिषणुपसत्तारो अग्ने—मा । ते । रिषन् २. ६. २.
- ४४ मा ते रिषणुपसत्तारो गृह्णामि—३. १२. ६.
- ४५ कवीन्द्रहामि विद्वनो न विद्वान्—विद्वन्=विदुषः २. ९. ७.
- ४६ यथा देवेभ्यस्तं यथैषु सत्यमाहितम्—एषु १०. ३. २५.
- ४७ उदप्लुतमिव दारु—उदप्लुतम् ५३व १०. ४. ३. ३.
- सशितं ४८ शिषोमन्तं संशितं मा कृणोतु—सम् ५ शितम् १२. १. २१.
- ४९ समिद्धे जातवेदसि ब्रह्मणा—सम् ५ इद्धे १०. ६. ३५.
- ५० कस्मिन्नङ्गे तपो अस्याधि तिष्ठति कस्मिन्नङ्गे श्रुतमस्याथाहितम्—अङ्गे १०. ७. १.
- ५१ पल्लौदनस्य सुकृतामेतु लोकम्—सुऽकृताम् from सुकृत् ११. १. १७.
- ५२ बध्नेरध्वर्यो मुर्धमेतद्धि यद्वि—अध्वर्यो इति Voc., not gen.; ११. १. ३१.
- ५३ नमस्ते देव सेनाभ्यः—देव । सेनाभ्यः; not a cd. like देवसेनाः in 5. 21 12; ११. २. ३१.
- ५४ अभिवृद्धा ओषधयः प्राणेन समवादिरेन्—सम् । अवादिरेन् ११. ४. ६; समव- दन्त in 6. 109. 2.
- ५५ आपस्पृशसो अभि सं विश्वध्वम्—आपः । पुत्रासः १३. ३. ४.
- ५६ पितेर्व पुत्रात्मि सं स्वजस्व नः—अभि । सम् । स्वजस्व; not a cd.; १३. ३. १२.

तन्वामाग्न्याय

॥ परिपूर्वश्च गणः । आग्नतव्याग्न्यायदर्शी आचार्य आग्न्यानुसारिणी भगवत्या वाचो गतिं दर्शयति । “हकारादिः संयोगः इवर्णस्थो यकारादौ न गुरुर्भवति” इति । किमुदाहरणम् :—

Ex. 24—

VII. 104. 23 yā-
tūmāvatām, yāśum-
śvat IV 58 prescribes
separation, cp. CCA.

Ex. 30—

vikṣū cited under
vināme ca IV 84
Paipp vikṣū, so X.
16 2, MS 4 10 6

Ex. 81—

Cited under vināme
ca 4 84.
W paryēti

C and S akāśisam.

I 164. 26 vocam

S suḥ tapan in Pada.

O reads arsan for
risan.

I. 164. 6 vidmāne.

मा of समास
has been
crossed.
समस्य ?

५७ परिह्रियते वेदविदां समास सः ।

५८ विह्रियन्ते याज्ञिकेनाग्नयः—इत्यन्यतरस्य प्रयोगः ।

रोहैनाम् ५९ योषामर्थे रोहयैनाम्—अर्थे । रोहय । एनाम्; णत्वनिषेधः १४. २. ३७.

६० मधैर्मधोनो अति शूर दाशसि—मधोनः; णत्वनिषेधः १८. १. ३८ = VIII.

24. 2.

॥ ५ ॥

दीर्घत्वसमापत्तेरपवादः —

॥ शपथयावन्ती यवयावानः ॥ ७ ॥

[सत्यजितं शपथयावन्तीम्—शपथ ऽ यावन्तीम्; not यवन्तीम् ४. १७. २.

C śpathayopaniṣ

यवयावानो देवा यावयन्वेनम्—यव ऽ यावानः; not यवानः ९. २. १३.]

148 ॥ कृणोत्वित्यत्र त्रिधातु षत्वं न ॥ ८ ॥

वीर्यमायुः कृणोतु मे—७. ३२. १; ३३. १; Apmb. 1. 8. 10.

kurukaramkaratik-
notukrnrkrdhiv akar-
nayoh II 65 has the
same examples with s,
the comm. reads 'kr-
notv ity atra tridhātv
iti vaktavyam' and
then proceeds to
cite these three cases
mentioned here In all
the three passages the
mss. read visarjan-
ya.
W and S agns kr-

अग्निः कृणोतु मेघजम्—६. १०६. ३.

उत्तरं दिवतो गामयं मणिः कृणोतु देवजाः—१०. ६. ३१.

भवति on
margin

149 ॥ मतो ह्रस्वः ॥ ९ ॥

bahulam matau III.17.

वात्सप

वीर्यवान्त्सपल्लाह—वीर्येऽवान्; not वीर्यवान् ८. ५. १.

ह्रदैधि वीर्यवत्तरः (वीर्यवत्तरः १८. ४. ३८.) इति ।

C ihaiva

150 ॥ संहितायां विसर्जनीयस्य लोपः ॥ १० ॥

śepahārasanīm vān-
danava vṛkṣān II 65
prescribes the dropp-
ing of visarjanīya in
the two words menti-
oned śepa- cited
under pūrvapada-
nimittānām ca IV. 76
C śepaha-

ओषधि रोषहर्षणीम्—रोषहर्षणीमिति रोषःऽहर्षणीम् ४. ४. १.

वन्देन

अभिचस्कन्द चन्दनेव वृक्षम्—चन्दनः ऽ हव ७. ११५. २.

O vandanā latāvri-
śesaḥ.

151 ॥ उत्तममुदात्तम् ॥ ११ ॥

सूर्याचन्द्रमसभ्यामृक्षीभ्याम्—११. ३. ३४.

प्रदातोष जीवति सूर्यामसयोरक्षितम् (३. २९. ५.) इति ।

म शब्दोऽन्यत्र :—

[अहोरात्राभ्यां नक्षत्रेभ्यः सूर्याचन्द्रमसाभ्याम्—६. १२८. ३.

W. masā-

सूर्याचन्द्रमसालुभा—८. २. १५; ११. ६. ५.

सूर्याचन्द्रमसालक्षिणी—११. ३. २.]

152 ॥ उत्तरपदे ह्रस्वः ॥ १२ ॥

कर्णभद्रा पृथिवि-

कर्णभद्राः पृथिवी—ऊर्ध्वऽभद्रा from कर्णी १८. ३. ४९=X. 18. 10.

संधा पितृभ्यः पृथिविषदभ्यः^१—पृथिविसत्ऽभ्यः from पृथिवी १८. ४. ७८.

क्षरद्विः

153 ॥ आद्यक्षर(स्य) वृद्धिः ॥ १३ ॥

सौप्रजास्त्वम्— सौप्रजाऽत्वम्=“सुप्रजसो भावः सौप्रजास्त्वम् शोभना-
पत्यत्वम्” २. २९. ३.

जैर्बाध्यैन— नैऽवाध्यैन; “निःशेषेण बाधो निर्बाधः । तमर्हतीति
निर्बाध्यो हस्तव्यः शत्रुः । तद्विषये प्रयुज्यमानं हविः ।
‘तस्येदम्’ इत्यण् । निर्बाधनक्षमेण” ६. ७५. १.

सौभगत्वाय— शुक्लामि ते सौभगत्वाय हस्तम्—सौभगऽत्वाय १४. १.
५०=X. 85. 36.

MS. IV. 12.8; TS. III 2 85; KSS. X. 5. 8 and Paipp read su- instead of the anomalous and tad saup-, narbādhayēna is cited as an example under vṛddhanaiḥ-kaarena svarāntena IV 65; cp. note on 3. 78

HGS. I. 20 1; Āp st. (MP. I.8.8) supra-

॥ चक्षुषमिति पञ्चपद्याम् ॥ १३b ॥

[सुयामंश्चाक्षुष—सुयामन् । चाक्षुष Voc.; १६. ७. ७.]

॥ प्रसारणं दिप्सवीत्याद्यचतुर्थप्रतिषेधे ॥ १३c ॥

दिप्सव

[यो नो दिप्साद्विप्सतो दिप्सतो यश्च दिप्सति—√दम्भ+स; भ=प्;
४. ३६. २.]

154 ॥ यकारादौ बहुलं दीर्घः ॥ १४ ॥

ichāyām ca yakā-rādaū III. 18

जामयौ अघ्वरीयताम्—अघ्वरिऽयताम् “अघ्वरं यागमात्मन इच्छताम्” १.
४. १.

परेणाद्यायुरर्षतु (अघऽयुः=“अघं पापं हिंसनं परेषामिच्छतीति” ४. ३.
२.) सर्वत्र ।

बुवायमागो अवृणीत सोमम्—वृषऽयमानः=“वृषेवाचरन्” २. ५. ७.
शत्रुयतामा भरा भोजनानि (शत्रुऽयताम्=“शत्रुत्वमात्मन इच्छतां शत्रुवदा-
चरतां वा” ४. २२. ६.) इति ।

The same three examples together with aghāyū are cited on yāśāv ichāyām svarāt karmanām atamāntiprepsu IV. 29 as instances of the separable affixes to which that rule relates.

॥ न^३ भवन्ति । अरातियाजनिन्यन्ति पुत्रियन्ति मृगयुः प्रभृतीनि
च^३ ॥ १४b ॥

शत्रुयतामिति

अथो यो नो अराति॒यात्—अ॒राति॒ ऽ यात् = “अरातिवदाचरेत्” ४. ३६. १.
 ज॒नि॒यन्ति॑ ना॒वग्र॑वः पु॒त्रि॒यन्ति॑ सु॒दान॑वः—ज॒नि॒ऽयन्ति॑; पु॒त्रि॒ऽयन्ति॑ १४. २.
 ७२.
 मृ॒गः स मृ॒ग॒यु॒स्त्वम् (मृ॒ग॒ऽयुः १०. १. २६.) प्र॒भृती॑नि च ।

155 ॥ ग॒वि॒ष्टौ ग॒वेष॑ण इति न^१ लोपो वकारस्य ॥ १५ ॥

gāvīṣṭau gāvēṣaṇa
iti ca II. 28

[यं ह॒वन्त॑ इ॒धुम॑न्तं ग॒वि॒ष्टौ—गो॒ऽइ॒ष्टौ = “गवां पणिमिरपहृतानां पुनरन्वेषणे
 अभिगमने वा” ४. २४. ५.

ग॒वेष॑णः स॒ह॒मान॑ उ॒द्भि॒त्—गो॒ऽप॒षणः ५. २०. ११.]

156 ॥ श॒प॒थे॒य्यं स॒ह॒शे॒य्या॒यि॒त्येका॑रात्परो यकारः ॥ १६ ॥

[श॒प॒थे॒य्यम्—५. ३१. १२.

स॒मा॒ने यो॒नौ स॒ह॒शे॒य्या॒य—स॒ह॒ऽशे॒य्या॒य = “सहशयनाह्राय। शेयं शयनम् ।
 ‘अचो यत्’ इति भावे यत् । ‘तर्द्धति’ इति यत् ।
 यद्वा—शय्यामर्हतीति शय्यः तस्यै । ‘तर्द्धति’
 इति यत् । एकारोपजनश्छान्दसः” १८. १. ८=
 X. 10. 7.

156b ॥ जा॒यासु॑पैति तद्वा॒ह्म॑णं पुन॒र॒स्मा॒नुपै॑ति॒वैत्यै॑कारः ॥ १६b ॥

[यस्मा॑ ऋ॒णं यत्थं॑ जा॒यासु॑पैमि^३—उ॒प॒ऽपे॒मि ६. ११८. ३.

Op abhyaṣmi in
b, where C. has -ami

तद्वा॒ह्म॑णं पुन॒र॒स्मा॒नुपै॑तु—उ॒प॒ऽपे॒तु ७. ६६. १; upaṣmi and upaṣtu
only once

157 ॥ पौत्रा॒द्यम॑नाद्यं^४ मे॒घाति॑थि पुरु॒षा॒र्भे अ॒ग्ने अ॒क्रव्या॑दिति पूर्॒वपरौ॑
 ह॒सौ ॥ १७ ॥

[पौत्रा॑द्यं वि॒भाज्य॑माना—पौत्र॑ऽअद्यम् १२. ५. २८.

अ॒नाद्य॑म्—अ॒न्य॑ऽअद्यम्; अ॒नाद्य॑म् in 8. 2. 19; १२. ५. १०.

मे॒घाति॑थिम्—मे॒घं॑ऽअति॑थिम् not médhā a-; ४. २९. ६.

यां ते व॒क्त्रः पु॒रुषा॑स्ये—पु॒रुष॑ऽअस्ये ५. ३१. ९.

अ॒ग्ने अ॒क्रव्या॑त्—अ॒क्रव्य॑ऽअत् १२. २. ३.]

Some mss. have *at*
in the Pada

1. Vr. मलोपो. 2. Al, J, N सहते-; B पथेय्य सहतेय्या-; Al and S combine 16-17 into one. 3. Vn -मुपैति. 4. Vn
-भनाद्यमनाद्यमेघा.

158 ॥ अर्पवान् ज्योतिषीमानित्यकारेकारावागमौ^३ पूर्वस्य ॥ १८ ॥

[अपृपवा_नपवांश्चरुह सीदतु—अर्प_ऽवान्=अर्प_ऽवान् “rich in water”
१८. ४. २४. C. apūpavān for āpa-

ज्योतिषी तस्यै प्र भाति नमस्यो ज्योतिषीमान्—ज्योतिषी ऽ मान्=“ज्योतिष्मान्”
“full of light” १८. ४. १४.]

॥ संस्त्राव्येण हविषा जुहोमि समात्नेन वो हविषा जुहोमीति ॥ १९a ॥

[संस्त्राव्येण हविषा जुहोमि—१. १५. १.
समात्नेन वो हविषा जुहोमि—६. ६४. २.]

159 ॥ विधेमेत्यन्यत्र^३ ॥ १९b ॥

[नमस्यन्तस्त्वा हविषा विधेम—१. १२. २; १. ३१. १; ४. २. १-८; ६. ४०. १,
४१. १, २, ८०. १, ३; ७. ७९. ३, १०९. ६.]

रातान्विति भवति
on margin

160 ॥ अकारान्तान्विति^४ ॥ २० ॥

त्वथ युनक्तु बद्ध्या तु रूपा—तु; not अनु ५. २६. ८.
इहैव भव मा तु गाः—मा । तु । गाः; not अनु ५. ३०. १.

नु इति भवति
on margin

161 ॥ एकारान्ताच्च^५ ॥ २१ ॥

हुवे तु शर्कं पुनहुतमिन्द्रम्—हुवे । तु; not अनु ७. ८६. १.
गर्भे तु नौ जनिता दर्पती कः—गर्भे । तु १८. १. ५=X. 10. 5.

C. tu for nā

नु इति भवति
on margin

162 ॥ ओकारान्ताच्च^६ ॥ २२ ॥

भगो युनक्त्वाशिषो न्व १ स्यै—आ ऽशिषः । तु ५. २६. ९.

दिवो तु मां ईदतो अन्तरिक्षात्—दिवः । तु ६. १२४. १; HG 1. 16. 6

को तु गौः क एकश्रुति—कः । तु ८. ९. २५.

अंगो

न्यस्य

अङ्गो न्वर्थमस्य अग्न्याः समनमार्यति—अङ्गो इति । तु ६. ६०. २.

उतो न्व १ स्य पपिवांसमिन्द्रम्—उतो इति । तु १८. १. ४८=VI. 47. 1.

कतमो तु सः—कतमः । तु ८. ९. २५.

C. anu for nā.
angō nvyā- is cited
as an example under
okāntāś ca I 80,
which prescribes that
a particle ending with
o, becomes praghya

॥ ६ ॥

1. Vn ज्योतिषिमान्. 2. Vn अकारैकारावागमः; J, M, S अकारैकारावागमः, V अकारैकारावागमौ; Vr रेकारागमौ, A1 आकारैकारागमौ, R अकारैकारागमौ पूर्वस्य विधेमेत्यत्र as one sūtra. 3. V विधेमेत्यत्र, A1 विधेमेत्यत्र, after this sūtra N, J, M have परस्तात्पुस्तादन्त्यानि. 4. S -तान्विति, the rest have -न्तान्विति. 5. Vr एकारान्ता च. 6. R एकारा, after this rule N gives ॥ सत्र २२ ॥ ८॥, the same is in J and S; V, Vr and A1 have simply ॥ १॥.

उच्यते on
margin

163 ॥ उत्पूर्वो हृषिः^१ ॥ १=२३ ॥

पंता

उद्धर्षन्तां मघवन्वाजिनानि—उत् । हृषन्ताम् ३. १९. ६; cp. X. 103. 10.
उद्धर्षय सत्वनामार्युधानि—उत् । हृषय ५. २०. ८.

उद्धर्षिणं मुनिकेशम्—उत् ५ हर्षिणम् ८. ६. १७.

॥ मही क्षेमं मही अस्कभायन्मही रोधचके (इति द्विवचनानि)

॥ २४a ॥

[मही क्षेमं^२ रोदसी अस्कभायत्—मही इति = “महस्यौ, रोदसी रोदस्यौ” ४.१.४.
महान्मही अस्कभायद्वि जातः—मही इति ४. १. ४.
अत्रा मही रोधचके वावृधेते—अत्र । मही इति । रोधचके इति रोधऽचके ।
ववृधेते इति ५. १. ५.]

164 ॥ एकवचनान्यन्यत्र^३ ॥ २=२४ ॥

[मही—एकवचनम् १. १७. २; २. ३१. १; ४. २. ४; ५. ७. १०, २५, २, २७.
९; ६. ६. ३, १७. १-४; ९. १०. १२; १०. ७. १४, ८. ३०; ११.
१. ८, ७. २०, ८. १५, ९. ४; १४. १. २; १८. २. २५.]

165 ॥ तकारान्तान्याकारावाधे ॥ ३=२५ ॥

आरास्वदन्या वननि इञि—आरात् । त्वत् ६. ३०. २.

दुरास्वा मन्य उद्धृतम्—दुरात् । त्वा ७. ४५. १.

कृषम.

यद्वृवीन्द्रमैरास्व कृषमोऽङ्गयत्—येः । आत् । त्वा १०. १०. १०.

अप्यंतात्

166 ॥ ड्यन्ताद्वा^४ सुनि लुप्यते कृदन्ताद्वा^५ ॥ ४=२६ ॥

यथाः—

१ तन्त्री ? but cp. :—

अमस्तन्त्रीश्च मोहश्च—तन्त्रीः ८. ८. ९.

संगः रिं

सुमङ्गलिरियं वधुः—सुऽमङ्गलीः १४. २. २८.

यमीर्यमस्य विद्वद्वाजमि—यमीः १८. १. १०=X. 10. 9.

गर्वा

रपद्गर्वीरप्या च शोषेणा—गन्धर्वीः १८. १. १९=X. 11. 2.

These three are cited as examples under *tebhyaḥ pūrvacaturtho hakāraḥ* II 7 which means that after final non-nasal mutes, *h* becomes the aspirated sonant of the preceding letter

O *uddharsanam utkrastaṁ atpavarddhena dharsanena upetaṁ*

rōdhacakra vāvrdhete is cited as an example on *ekāraś* ca I. 76, which prescribes that the vowel *e*, when dual termination, becomes *pra-*
dhya

1. R कृषिः; Al joins this with the following. 2. Vn उद्धण. 3. Vn महिचिमे. 4. Al, M एकवचनान्यन्यत्र; J -नान्यत्र; B, S, Vr -नान्यत्र; 5. S यताद्वा; Vr ड्यन्तादनें लुप्यते, so is R

॥ ईकारे वापि मत्वर्थे ॥ २६b ॥

रथी^१भूत् १ रथीर^१भूत्सु^१मृगानी^१ गविष्टौ (RV. 10. 102. 2.) यथा । इति ।

167 ॥ स प्रत्यु^१दैत्सल्लि^१लुदै^१तां यतमाने^१ यदै^१तमन्वै^१तद्रतेनेत्या^१कारादीन्ये-
तेर्षा^१स्तन्याम् ॥ ५=२७ ॥

[स प्रत्यु^१दैत्-प्रति^१ऽ=उत्+पेत् ७. ३. १.
वत्सौ विराजं. सल्लि^१लुदै^१ताम्-उत् । पेताम् ८. ९. १.
यने ईव यतमाने यदै^१तम्-यत् । पेतम् १८. ३. ३८.
चतुष्पदीमन्वै^१तद्रतेन-अनु । ऐतत्=पेत् १८. ३. ४०.]

X 18 2, AB L29
5 =stam TA. 6-5.1
X. 18. 3 emi

168 ॥ प्रेतं^१ पादौ प्रेता जयता तत्परै^१ताप्सरसः क्रव्यादा^१ प्रेतं दक्षिणे^१त्या-
ख्यातेन^१ विग्रह उपसर्गेण च ॥ ६=२८ ॥

[प्रेतं^१ पादौ प्र स्फुटम्-प्र । इत् १. २७. ४.
प्रेता जयता नरः-प्र । इत् ३. १९. ७.
तत्परै^१ताप्सरसः-पर । इत् ४. ३७. ३.
क्रव्यादा^१ प्रेतं दक्षिणा-प्र । इत् १२. २. ३४.]

169 ॥ प्रेतो यन्तु प्रेतो मुञ्जामीत्युपसर्गेण विग्रहोऽव्ययेन च ॥ ७=२९ ॥

वद
मुञ्जामि
[प्रेतो यन्तु व्यङ्ग्यः-प्र । इत् ७. ११४. २.
प्रेतो मुञ्जामि नामुतः-प्र । इत् १४. १. १७.]

॥ ७ ॥

17० ॥ यथाशास्त्रं^३ क्रमः(ः) संयोगे ॥ ८=३० ॥

171 ॥ वत्तं^१ वेदान्त्या इवान्व^१विन्दाम कर्त्रं^१ कर्त्रं^१ कृत्याकृताकृतं पुनः^१
कर्त्रं^१ इति रेफमध्ये^४ तकारः ॥ ९=३१ ॥

वेश्त्या
वि
प्र ते भिनपि मेहेनं वत्तं^१ वेदान्त्या ईव-१. ३. ७.
अन्व^१विन्दाम कर्त्रं^१म्-१०. १. १९.
कर्त्रं^१ कृत्याकृता कृतम्-१०. १. ३२.
पुनः^१ कर्त्रं^१ प्र हिएमसि-१०. १. ३०.

Text avidāma

प्रसङ्गान् 172 ॥ प्रसङ्गानिमिति रेफमध्ये सकारः ॥ १०=३२ ॥

1. *Al हस्तन्या; V प्रकारादीन्येते-. 2. V: बख्यातेन -उपसर्गेण च; so are V and R; § -सर्गेन-. 3. R यथाशास्त्रं. 4. § -मधे;
Al combines 31-32 into one

प्रसर्गान्तु दीर्घाय चक्षते—प्रसर्गान्तम् = “प्रसरणशीलम् । ख गतौ इत्यस्माद्
यङ्लुगन्तात्ताच्छीलिकश्चानम्” ६. ३९. १.

अस्थीन्यस्य पीडय—अस्थीनि १२. ५. ७०.

॥ अस्थनिष्ठस्येति सथनाः । यथास्थानं यमः ॥ ३२b ॥

[अस्थनिष्ठस्य रोहणी—४. १२. १.]

C asnah 'asrajah'

173 ॥ ख्यातौ श्वयौ शुशुखीति बो धौ शुचेः^१ ॥ ११=३३ ॥

[यस्ते अग्रे सुमतिं मतो अख्यत्—अख्यत् √ ख्या; ख्य=कृश् १८. १. २४.

X 11 7. āśat

अग्रे शुशुख्या रयिम्—शुशुखि । आ । “समन्तात् प्रज्वलितं समृद्धं कुह ।

TA 10.1. 11.1=dāhyā

शुशुखीति छान्दसः शपः श्लुः” ४. ३३. १.]

174 ॥ अन्वान्त्यं मित्रतूर्याय विश्वगोत्र्यः संबाधतन्द्रयो यजुष्यो भाग-
मृत्यो मातृयो ऽ धोगतु छय इयमेन स्फ्यावसाविति यकारान्तः संयोगः^२

॥ १२=३४ ॥

१ [अन्वान्त्यं त्रिषिण्यम्—अनुऽआन्त्यम् २. ३१. ४.

२ मित्रतूर्याय स्वर्ध—मित्रऽतूर्याय ५. २०. ७.

३ विश्वगोत्र्यः—विश्व ऽ गोत्र्यः “belonging to all the families” ५.

२१. ३.

४ संबाधतन्द्रयः—संबाध ऽ तन्द्रयः “oppression and weariness” १०.

२. ९.

५ यजुष्यः—१०. ५. १५.

भागमृत्यः ? but cp. —

६ इन्द्रस्य भागमृत्यम्—ऋत्यम्=ऋत्विर्यम् ७. ७२. १.

W and all the
authorities rēviyam

७ देवानां निहितं भागं मर्त्यस्त्वेभिप्रियायते—मर्त्यः १२. ४. २१.

८ तामन्तको मातृयो ऽ धोक्—मातृयोः = “मृत्योरयम्” ८. १०. १३.

W मातृयो

९ तां त्रिमूर्धातृयो ऽ धोक्—आतृयोः = “ऋतोः पुत्रः” ८. १०. २२.

१० अनु छय इयमेन त्वर्चमेताम्—छय √ छा to cut. ९. ५. ४.

११ खलः पात्रं स्फ्यावसौ—स्फ्यौ “splints” ११. ३. ९.]

C sphau

रतः

175 ॥ गल्हे विल्हौ हकारान्तः संयोगः ॥ १३=३५ ॥

गल्हे ? but cp. —

पजाति गल्हा कन्वेय तुषा—६. २२. ३.

W reads glāhā
cp. TS. 3. 1. 11. 8

1. S, N, M ख्यातौ श्वयो शुशुखीति बाधौ शुचेः and so is J (except that it has शुशुखीति); Y ख्यातौ श्वयो सुशुरति बाधौ शुचेः;
Vr ख्यातौ श्वयो शुशुखीति बाधौ Al ख्यातौ श्वयो शुशुखी खलीमि बाधौ. 2. Al combines 34–36 into one

विह्वौ ? but cp. —

व्हौ विह्वौ नाम ते पिता—विऽह्वहः ६. १६. २.

स गमिष्यति बहिऽकान्—५. २२. ९.

येति 176 ॥ त्मना त्मन्येति तमौ । यथास्थानं यमः ॥ १४=३६ ॥

[त्मना वेवेभ्यः—५. २७. ११.

न्या उपाव सुज त्मन्या—५. १२. १०.]

177 ॥ अग्ने^१ अग्नतमिति गमौ^२ । यथास्थानं यमः ॥ १५=३७ ॥

[अग्ने ? but cp. —

जग्मे अग्नवद्याभिः समु जग्म आभिः—जग्मे २. २. ३.

अग्नतम् ? but cp. —

अग्नत सं वा भगौसो अग्नत—२. ३०. २.

अग्नन् आ गावो अग्नन्नुत भद्रमकन्—४. २१. १.]

178 ॥ कनिक्कतमिति कनौ । यथास्थानं यमः ॥ १६=३८ ॥

कान्दाविषं कनिक्कतम्—१/क्न् १०. ४. २२.

W कनमकन्

179 ॥ पतिप्रवमिति पनौ^३ । यथास्थानं यमः ॥ १७=३९ ॥

[उप प्रियं पतिप्रवम्—१/पन्—“शब्दायमानं स्तुयमानं वा । पनतेर्यङ्लुगन्ता-
च्छतरि छान्दसी रूपसिद्धिः” ७. ३२. १.]

॥ अभ्यासस्यागमो नीत्युपधा लुप्यते पनेः ।

छन्द

छन्दसीत्यागमो लोपः पनतेश्चर्करीतवत् ॥ ३९b ॥

॥ ८ ॥

180 ॥ परिवृक्ताज्येनातिषुक्तेति ककारादि(ः)संयोगः ॥ १८=४० ॥

[परिवृक्ता यथासंति—परिऽवृक्ता ७. ११३. २.

आज्येनातिषक्ता—अतिऽसक्ता १२. ३. २३.

मिति

181 ॥ अनवधर्ष्यमिति^४ रेफोदि(ः)संयोगः ॥ १९=४१ ॥

[अनवधर्ष्यम्—अनवऽधर्ष्यम् ८. २. १०.]

C. anavadharsyam

182 ॥ कृतीर्दृशनीतीकारः ॥ २०=४२ ॥

. Vn आग्ने. 2. V ताम्ने, Vr बनौ ॥ गमौ ॥ कनौ ॥ पनौ ॥ 3. Repeated in Al. 4 Vn omittes अनवधर्ष्य ..अकारातिः संयोगः; S 40-42 into one, Al unites 40-44 into one. 5 M रफादि-. 6 V कृताईशानीतीकारः; S कृतीर्दृशनीती-.

[ये कुकुम्भाः कुक्कुर्भाः कृत्तीर्द्धानि विभ्रति—कृत्तीः, दुर्धानि “skins, pelts”; ८. ६. ११.] G kṛtyāṣaḥ 'himsa-karmabhiḥ', dūṣyāni 'dūṣanīyāni'

॥ ऐकारो ऽन्यत्र ॥

183 ॥ यो अक्षयेनेति यकारान्तः संयोगः ॥ २१=४३ ॥

[यः पौरुषेयेण कृविषा समङ्गते यो अक्षयेन पशुना यातुघानः—अक्षयेन ८. ३. १५.]

184 ॥ विकारेऽवयवे वा ॥ २२=४४ ॥

184b ॥ वृक्क इति कनौ । वृद्धेः । यथास्थानं यमः ॥ ४४b ॥

[तस्माद्ग्नस्पर्तानां संवत्सरे वृक्कमपि रोदति—वृक्कम् √ वृद्ध् + त ८. १०. W vrknam १८.]

184c ॥ यक्क इति कनौ । यथास्थानं यमः ॥ ४४c ॥

[यक्कं मर्तस्त्राभ्यां वृद्धो यक्कस्ते वि वृद्धामसि—यक्कः = यक्कतः २. ३३. ३.]

185 ॥ हैरण्यैरिति ण्यौ^३ ॥ २३=४५ ॥

[हैरण्यैरन्यं हरितौ वहन्ति—१३. २. ११.]

186 ॥ ताम्रधूमा इति मरौ^४ ॥ २४=४६ ॥

[ताम्रा अरुणा लोहिनीस्ताम्रधूमाः—ताम्र ऽ धूमाः १०. २. ११.]

187 ॥ नद्यौ वेशन्त्या इवेत्यकारम्^५ ॥ २५=४७ ॥

[सुमुद्रा नद्यौ वेशन्तास्ते नौ मुञ्चन्तवंहसः—वेशन्ताः “नद्यपेक्षया अल्पानि सरांसि” ११. ६. १०.]

पात रेफान्त.

188 ॥ त्वष्ट्रैव रूपमिति तृतीयान्तम् । रेफान्तः संयोगः ॥ २६=४८ ॥

[त्वष्ट्रैव रूपं सुकृतं स्वधित्या—त्वष्ट्रऽइव १२. ३. ३३.]

रुम् इति सप्तमौ

189 ॥ अपरुद्ध इति धमौ^६ । यथास्थानं यमः ॥ २७=४९ ॥

[लुदाम् एनमप रूधमो असत्—रूधमः १२. ३. ४३.]

W rundhmo

1. ऽ यो अक्षयेनेति; Vr यो अक्षयेनेति यकारान्तः and so are R and A1 2. Vr वेवे वा 3. ऽ हैरण्यैः—; Vr हैरण्यैरिति ण्यौ, M नद्यौ. 4. ऽ ताम्रधूमा इति नरौ; Vr ताम्र—मरौ. 5. All mss वेशन्त्याः except Vr which has वेशन्ता इवेत्यकारम्; the correct reading is however वेशन्ता इवेत्यकारम्. 6. So J, S and V (which reads धमौ); N, M, —रूधमिति. Vr. —रूधम इति धमौचक्रमा-वधिः—A1 अपरूधमिति—

190 ॥ कल्मलिः^१ कुल्मलमिति लभौ ॥ २८=५० ॥

[कल्मलिर्मणिः—कल्मलिः १५. २. १.

शल्य इव कुल्मलं यथा—कुल्मलम् = “कुत्सितभलोपेतं मृदुलं शरीरावयव-
विशेषमिव” २. ३०. ३.]

191 ॥ रजस्या निषत्ता इति सत्ते^२ द्वितकारम् ॥ २९=५१ ॥

[ये पार्थिवे रजस्या निषत्ताः—निऽसत्ताः १८. १. ४६.]

192 ॥ आर्द्रहस्ता^३ समन्त इति रेफनकारादिः संयोगः ॥ ३०=५२ ॥

[यद्वा दास्या^४ आर्द्रहस्ता समन्त उल्लूखलम्—समन्ते = सम्^५अन्ते = अङ्के Or
अङ्कते १२. ३. १३.] W And Ssamté

193 ॥ तिर्यमिति रयौ^५ ॥ ३१=५३ ॥

[क२म्भं कृत्वा तिर्यम्—४. ७. ३.]

मातृभवा^६

194 ॥ ऋभ्वाणं मातरिभ्वरीति^७ भवौ ॥ ३२=५४ ॥

[स्तुप्च वर्णमपुसुवर्त्मनि^८ समृभ्वाणम्—ऋभ्वाणम् ५. २. ७.

स्वसारौ मातरिभ्वरी अग्नि—मातरिभ्वरी इति मातरिभ्वरी = “mother-
growing” ५. २. cp. X. 120. 9.]

मदिष्टो, तुषीति

195 ॥ अन्तर्वच्चा^९ समन्ते प्र यङ्गन्दिष्टो^{१०} जिह्वां नि तुन्धीति^{११}
नकारादिः^{१२} संयोगः ॥ ३३=५५ ॥

[अनन्तं विततं पुरुत्रानन्तमन्तवच्चासमन्ते—अन्तऽवत् । च । समन्ते इति
सम्^{१३}अन्ते १०. ८. १२.

मदिष्ट

प्र यङ्गन्दिष्ट एषां प्रास्माकासश्च सुरयः—भन्दिष्टः = “स्तोतृमः”, भन्दिष्ट-
शब्दात् इष्टम्” ४. ३३. ३.

तुषी

जिह्वां नि तुन्धि प्र दतो मृणीहि—नि । तुन्धि √ तुह् + हि ५. २९. ४.]

॥ ९ ॥

1 N, J -कल्मलिमिति-, M -कल्मलीमिति-; V कल्मलि. कुल्मल-; Vr कल्मावलिः कुल्मल, S -कल्मलिमिति भौ. 2 Al स
3 Al आर्द्रहस्ता समन्त इति रेफनकारादिः; N आर्द्रहस्ता समन्ते इति ङकारादिसंयोग, M agrees with this (except संमं), J -समन्ते इ
ङकारादिसंयोग, V -समत इति रेफनकारादि (संयोग. omitted) R. -समेत इति रेफनकारादिः; S आर्द्रहस्ता समन्त इति टकारादिसंयोगः (com
(which also combines this with the following), Vn समन्त इति रेपुनदकारादि संयोग. नकारादिसंयोग 4 N -तिर्यौ, V, Al तिर्यौ, 80 is
(which also combines this with the following) 5 Vr ऋभूणं मातरिभ्वरी, R ऋभूण मातरिभ्वरी, S ऋभूण मातरिभ्वरी
भवौ, J is correct except that it omits sandhi in -वरीति; M reads भौ. 6 Al अनन्तमन्तवच्चा समन्त प्र यङ्गन्दिष्ट जिह्वां नि तु
7 N -ष्टो, so are J, Vr, S omits ष्टो 8 N जिह्वां नि तुन्धीति J, V, P जिह्वां नि तुन्धीति, R जिह्वां नि तुन्धीति- 9 V, P रेफनकारा
after this N reads ॥ स्र ३३ ॥६॥; J स्र ३३ ॥१॥; N has only ॥१॥; other mss give n. ॥१॥.

भवति on
margin196 ॥ नकारस्य^१ विसर्जनीयः ॥ १=५६ ॥ākāropadhasyōpa-
baddhādīnām svare
II 27. Examples cited
by the comm are as
marked here.

१ उपवद्धौ इहा वद्ध—१. ७. ७.

२ शास इत्या^३ महौ अस्ति—१. २०. ४=X. 152. 1.३ यो अस्मा^३ अभिदासति—१. २१. २=X. 97. 23.४ सर्वान्मल्लपथौ^३ अधि—मत् । शपथान् २. ७. १.५ गिरिमेनौ^३ आ वैशय—२. २५. ४.

वृक्तं

६ इन्द्र. सालावृक्ता^३ इव—२. २७. ५.

७ इषदा खल्वौ इव—खल्वान् २. ३१. १.

८ विश्वानादित्या^३ अहमुत्तरत्वे—३. ८. ३.९ भार्गव भार्गवा^३ अस्तु देवः—३. १६. ५=VII. 41. 5.१० क्षीरेण पुणौ उदकेन^३ द्यावा (४. ३४. ७.) इति उत्तरस्याम्; पुणौ उदकेन

in 4. 34. 6. r

This is cited under
yarcamāpattau ca I 68
which prescribes na-
salization, IV 41,
which prescribes sep-
aration and ive ca
IX 76
Ex 8—
T. āhāmā-११ सा वृक्षा^३ अमि लिप्यदे—५. ५. ९.

येस्मां अभ्य

१२ ये ३ स्मा^३ अभ्यघायन्ति—५. ६. ९.तौ corrected
into तौ

१३ अग्ने तौ इह मादय—५. ८. १.

मुचामि रथे

१४ वि मुञ्चामि रथा^३ इव—५. १३. ६.

द्वयं

१५ वैतद्व्या^३ अवतिरत्—५. १८. ११.

अं अव जय

१६ अमित्रा^३ अव जह्नुनीहि^३—५. २०. ८.

तस्मै इत्यतः

१७ उद्भुता^३ मरुतस्मा^३ इत्यतः—६. २२. ३.

भूमि

१८ क इमां आ दीधर्षति^३—६. २८. २=X. 155. 5

मर्षः सचधम्

१९ अर्मत्वा^३ मर्षा^३ अभि नः सचधम्—६. ४१. ३.

क्षेम

२० अयक्ष्मा^३ उत पूरयान्—६. ५९. २.

वश

२१ यथासित प्रथयते वशा^३ अनु—वशान् ६. ७२. १.

पञ्च जनै

२२ एत पञ्च जना^३ अति—६. ७५. ३.

सुखं

२३ न सुखा^३ अव गच्छति—६. ७६. ४.

अ

२४ स्थाम्यश्वा^३ अतिष्ठिपम्—स्थामि । अश्वान् ६. ७७. १.

केन

२५ नदीनां केना^३ अनु तान्वि नन्द्य^३—६. ११३. २.

सर्व

२६ पथः सर्वा^३ अनु क्षिय—६. १२१. ४.

वृक्ष

२७ येन वृक्षा^३ अभ्यर्भवः—६. १२९. २.

अस्मि

२८ सो अस्मा^३ अर्भयतमेन नेषत्^३—७. ९. २=X. 17. 5.

W and S येस्मान्—

This is cited as
example under yarc-
māpattau ca I 68
which prescribes the
nasalization of the
preceding vowel, in
case n or m is con-
verted into y, r, or
a spirant.Luders, (Acta On-
entalia XIII p. 88.)
proposes tām for tām

C. viviksva

Paipp gacha for
ksya and this is what
the comm gives in
paraphrase of ānu ksa-
ya.MS 4.14 6 nesat
for nesat

1. Ṣ omits नकारस्य-तर्गे प्रकृत्या (56-59); J -सञ्ज्ञे- 2 Vn इडा. 3 Vn अस्मि. 4. Vn यं 5. Vn मेनें, everywhere
short अ. 6. Vn वृक्षा. 7. Vn जयनिहि. 8 Vn आदधति. 9. Vn केनमनु तान्विनन्द्य यथाः. 10. Vn.सर्व अनु-. 11. Vn सो अस्मि
अभयत । मन । नेषत्. 12. Vn repeats येन वृक्षा—स्त्वया अयोभिः.

- स्वँ, वस्त्वं २६ इडैवास्माँ अनु वस्ताँ व्रतेन—७. २७. १.
 स्ववँ ३० इन्द्र. धुत्रामा स्ववाँ अर्वाभिः—स्व ऽवान् ७. ९१. १.
 स्ववँ इन्द्रो ३१ स धुत्रामा स्ववाँ इन्द्रः—७. ९२. १.
 स्म ३२ धृतेनास्माँ अभि क्षर—७. १०९. ४.
 तं ३३ अति धन्वेव ताँ इहि—तान् ७. ११७. १.
 शक्यं ३४ वाचा शक्यो अशनिभिर्दिहानः—८. ३. ६.
 भाणं रिधि ३५ उतारेभाणो ऋष्टिभिर्यानुधानान्—उत । आ ऽरेभाणान् ८. ३. ७.
 मवी ३६ अग्ने मवीँ अर्मत्यस्त्वं नः—८. ३. २०.
 मं ३७ चरन्निमाँ इव—८. ४. २.
 देवं ३८ [नाथे वा देवाँ अण्युहे अग्ने—८. ४. १४.]
 यं ३९ जिगीवाँ अपराजितः—८. ५. २२.
 तं त पत्र ३६ ताँ उ पञ्चालु तेविरे—८. ९. २३.
 मनुष्यं अथ ४० देवान्मनुष्याँ दे असुलनुत ऋषीनै—८. ९. २४.
 मस्मं ४१ तामिद्वमस्माँ अभिसंविशस्व—९. २. २५.
 वृशं ४२ तेन कोडन्तीश्चरत वशाँ अनु—वशान् ९. ४. २४.
 तैः पूंस ४३ क्षिय. सतीस्ताँ उ मे पुंस आहुः—तान् ९. ९. १५.
 अवीचस्त्वं उः ४४ ये अवीचस्ताँ उ पराच आहुये पराचस्ताँ उ अवीच आहुः—
 पराचस्त्वं ९. ९. १९.
 देवं अनुक्षीयति ४५ केन देवाँ अनु क्षियति—१०. २. २२.
 देवं अनुक्षीयति ४६ ब्रह्म देवाँ अनु क्षियति—१०. २. २३.
 जातं ४७ पूर्वाँ जाताँ उतापेरान्—१०. ३. १३.
 णः वत्स ४८ ब्राह्मणाँ अभ्यावर्ते—१०. ५. ४१.
 धरं ४९ क्षिपतो मे ऽघराँ अकः—अघरान् १०. ६. १९.
 उपरं ५० [सपत्नान्मे ऽघराँ अकः—१०. ६. ३०.]
 लोकान्तस्वी ५० लोकान्तस्वी अघारयत्—१०. ७. ७.
 देवं ५१ देवाँ अर्धेतं ब्रह्मणा—१०. १०. ६.
 युक्षिर्ध ५२ विद्वान्देवान्यक्षियाँ एह वक्षः—यक्षियान् । आ । इह ११. १. ४.
 क्वक्व अपरुहि ५३ पर. कम्बुकाँ अप रुहि दूरम्—११. १. २९.
 कुम्भमुक्त्वा ५४ कुम्भमुक्त्वा अचङ्मुखान्—कुम्भ ऽमुक्त्वा । अचङ्क ऽमुखान् ११. ९. १७.
 सवेत्सं this is repeated ५५ सर्वास्ताँ अर्बुदे हुतान्—११. १०. २३.
 तेनास्मं अपि ५६ तेनास्माँ अपि सं रुज—१२. १. २५.
 सै रुज ५७ मुच्यमानो निरेनसो ऽमोगास्माँ अशस्त्याः—१२. २. १२.
 गस्मं अशस्त्या ५८ रक्षः पिशाचाँ अपवार्षमानः—१२. ३. १५.
 पिशाचं ५९ [लोके ५९ तेन लोकाँ अभि सर्वाँ जयेम—लोकान् । अभि । सर्वाँ १२. ३. १७.]

C. seems to read
 rebhānū
 C martyān

This is cited as an
 example under yu-
 madāśeśe tals tvām
 ādivarjam II 84,
 which changes s into
 s before forms of the
 second personal pro-
 noun, excepting in
 tals tvām etc

ज्योतिर्भ्यं	६० य एषां ज्योतिर्भ्योऽत यश्चकरी—१२. ३. १६.
पाप्मानमति तं	६१ ग्राहि पाप्मानमति तां अयाम—तान् १२. ३. १८.
अयाम	
सर्वे	६२ सर्वोस्तां उप पात्रे ह्वयेथाम्—तान् १२. ३. ४०.
तद्देवं अभि	६३ तद्देवां अपि गच्छति—१२. ४. ३१.
रुच्यै	६४ गीर्भिरुच्यै अकल्पयत्—१३. १. ५३.
दुयै	६५ प्रिया अयंग्णो दुयौ अशीमहि—१४. २. ५.
यक्षिथै	६६ स यज्ञिया यजति यक्षियां ऋतून्—१८. १. १८.
सर्वै	६७ वाजं ससवां उपयासि भूरिभिः—१८. १. २२.
धुमं	६८ आ स धुमां अमवान्स्पति वृन्—धु ५ मान् १८. १. २४.
दधै	६९ आहं पितृन्सुविदत्रां अविस्—सु ५ विदत्रान् १८. १. ४५.
मधुमं	७० स्वादुक्किलायं मधुमां उतायम्—१८. १. ४८.
रसवै	७१ तीव्रः किलायं रसवां उतायम्—१८. १. ४८.
दधै	७२ अथा पितृन्सुविदत्रां अपीहि—१८. २. ११.
तपोजं	७३ ऋषीन्तर्पस्वतो यम तपोजां अपि गच्छतात्—१८. २. १५.
गृहं	७४ इमान्गृहं उप जुजुषाण एहि—१८. २. २१.
ब्राह्मणं	७५ सोमश्च यो ब्राह्मणां अविवेश—१८. ३. ५५=X. 16. 6; TA. 6. 4 2.
कुलशं	७६ प्राणः सिन्धूना कलशां अचिक्रदत्—१८. ४. ५८.
अव मिथं	७७ अक्षन्नामदन्त ह्यव प्रियां अक्षत—१८. ४. ६१.

Text svādāt k-

X 14 10 ūpehi

॥ १० ॥

भवति on
margin197 ॥ नकारस्य रेफः^३ ॥ २=५७ ॥

- १ ऋतूँस्तृजते वशी—ऋतून् ६. ३६. २.
 २ मो वु पणीरभ्ये ३ तानतो भूत्—५. ११. ७.
 ३ इनाव दस्यूरुत बोध्यापेः—४. ३२. ६.
 ४ अहसुतैरजनयं सत सिन्धून्—६. ६१. ३.
 ५ ऋतूरन्यो विदधेजायसे नवः—१४. १. २३.
 ६ एनं प्र हिणुतात्पितृद्वयं—१८. २. ४.
 ७ अघा पितृद्वयं द्रव—१८. २. २३.
 ८ आपो अग्निं प्र हिणुत पितृद्वयं—१८. ४. ४०.

पितृद्वयं

198 ॥ तक्मस्तावानस्युद्यस्तेजसि न प्रस्ततापोद्यस्व देव सूर्येतः सस्तानि पश्य-

स्यारोहंस्त्रिदिवं इत्यतोऽन्यत्र हस्वोपधस्य तवगे^३ प्रकृत्या ॥ ३=५८ ॥

Ex. 1—

Text rtdr a misprint
SV. II 1059, TS

2 4 1 10 rtdn ūt-

Ex 2—

The first three ex-
amples are cited un-
der yaromāpatsau cā
I 68, which makes the
preceding sound nasal-
ized in case *n* and *m*
are converted into
y, *r*, or a spirantThe same are cited
on nāmyupadhasya re
pha rtdm ūt srate
vasītyevamādnām II
29, which means that
preceded by an alter-
nant vowel, *n* becomes
r in the passages rtdn
rtd srate vasi etc

Ex 5—

X. 85 18 rtdn a-

TB. 27 12 2

Ex 6—

X. 16. 2 pitfthyah

for pitf-

na samarāyanta-

dnām II 80

- १ यावज्जातस्तर्कमस्तावानसि—५. २२. ५.
 २ यथा सूर्यो नक्षत्राणामुद्यस्तौर्जास्याद्वे—७. १३. १.
 ३ न प्रस्तताप न हिमो जघान—ग्रन् = “अनुकरणशब्दोऽयम् । ग्रीष्म इत्यर्थः”
 ७. १८. २.
 ४ उद्यस्त्यं देवं सूर्यं—१३. १. ३२.
 ५ इतः सस्तानि पश्यसि—१३. १. ३९.
 ६ आरोहस्त्रिविवं विवः—१७. १. १०.

199 ॥ तवीयान्तपसा चिकित्वान्वं दूतो देवां तां त्वाछावदामसि
 वि शत्रून्ताडि जनां हंहन्तमृषीं तपस्वतो यम विवस्वाभि इति दीर्घोपधः ॥ ४=५९ ॥

- तवीयान्त १ [अर्भाहि मन्यो तवसस्तवीयान्तपसा युजा वि जहि शत्रून्—तवीयान् । तपसा
 ४. ३२. ३=X. 83. 3.
 २ चिकित्वान्वं दूतः कविरसि प्रचेता—चिकित्वान् । त्वम् ५. १२. १=X. 110.1.
 देवा ता त्वा ३ प्रतीची विश्वान्वेवास्तां त्वाछावदामसि—देवान् । ताम् ७. ३८. ३.
 ४ वि शत्रून्ताडि वि मृषीं तपस्व—शत्रून् । ताडि ७. ८४. ३=X. 180. 2.
 जनान्द्वहन्त ५ जनान्द्वहन्तम्—जनान् । द्वहन्तम् १२. २. ९.
 ६ ऋषीन्तपस्वतो यम—१८. २. १५=X. 154. 5
 ७ विवस्वाबो अमृतत्वे दधातु—विवस्वान् । नः १८. ३. ६२.]

200 ॥ सप्तधातुं विसर्जनीयस्य लोपः ॥ ४=५९ ॥

- १ दीर्घायुत्वार्य—आयुः + त्वार्य; “सकारलोपश्छान्दसः” १. २२. २.
 २ अथो सहस्रचक्षो त्वम्—सहस्रचक्षो इति सहस्रचक्षो = चक्षुष ४. २०. ५.
 ३ बर्हिषदः—बर्हिषदः = बर्हिष + सद् १८. १. ४५, ५१.
 अहसः ४ अग्निरुक्थेर्बर्हिषु—अहसु = अहस + सु ६. ३५. २.
 ५ रात्रीमिरसा अहमिदेशस्येत्—अहमिः = अहर + मिः = अहर + मिः
 १८. १. १०=X. 10. 9.
 ६ एतुं तिस्रोऽति रोचना यतो न पुनरार्यति—“रोचना = रोचना; “सूर्यचन्द्रादीनां
 रोचमानाः प्रभाः” ६. ७५. ३.
 ७ मधुमती स्य—मधुमतीः । स्य १६. २. २.
 ८ ईशा वो वेदराज्यं त्रिषन्धे अद्वैः केतुमिः सह—वेदराज्यम् = वेदस् + राज्यम्
 ११. १०. २.
 अर्चिभिः ९ तपुर्ग्रामिरर्चिभिः—अर्चिभिः = अर्चिष + मिः ८. ३. २३.
 १० यथापुह तन्वं १ सं मरस—यथापुह = एह ८. ४. ५२.

Text everywhere
 with anusvāra

O tālha-tādaya

Roth suggests trmhan-
 tam ZDhG. XLVIII
 107 Thus is an
 example under rvarn-
 asya repāt param yat
 1.71, which says that
 of the r vowel, the
 part following the r
 receives the nasal
 quality
 āghāyuvāyāsu
 ca II 59 prescribes
 the dropping of visar-
 janiya Ex as marked
 here

āghāyuvāyāsu
 ca IV 100 negates
 the restoration of the
 original form Ex as
 marked here

Ex 3—

This is cited as an
 example under barhi-
 pathyasa diviprath-
 via ca II 100 which
 prescribes satva

Ex. 4—

ānha-su is cited
 as an example under
 sau ca IV 32, which
 prescribes separation
 of su in the Paśa

Ex 6—
 O rocanāh W propo-
 ses rocanāh

Ex 7—

Intrusion from
 margin; covered by 80
 X 87 23rsthuh

1. Vn तेजसादये. 2. Vn यतः. 3 Vn joins सप्तधातु with the previous sūtra. The rest of the mss read दीर्घोपधः सप्तधातु विसर्जनीयस्य as one. J -यस्तप्तधातुविसर्ज- 4. मधुमति स्य.

201 ॥ समासे^१ सकारः कपयोरनन्तः ॥ ५=६० ॥

[अधस्पादम्—अधः ५ पदम् २. ७. २.
पीवस्फाकम्—पीवः ५ फाकम् ४. ७. ३.
नमस्कारेण—नमः ५ कारेण ४. ३९. ९.
यो विश्वतस्पाणिरुत विश्वतस्पृथः—विश्वतः ५ पाणिः; विश्वतः ५ पृथः १३.
२. २६.]

अनन्तस्तस्यापवादः—

॥ अन्तःकोशमिवान्तःपात्रे रेरिहती सद्यष्कीः श्रेयःकेतुःछन्दःपक्षे
परःपर इति ॥ ६०b ॥

अन्तःकोशमिव जामयः—अन्तः कोशम् ५ इव १. १४. ४; three of W's
mss with one or two of SPP'S read *antaṣ*

अन्तःपात्रे रेरिहतीम्—अन्तः ५ पात्रे ११. ९. १५.

सद्यष्की

सद्यःक्षीः^२—सद्यः ५ क्षीः “the same-day purchase” “सोमयागविशेषः”
११. ७. १०; ŚG. 3. 14.

छन्दः

श्रेयःकेतो वसुजितर्हयान्—श्रेयः ५ केतः ५. २०. १०.

छन्दःपक्षे उषता पेपिधाने—छन्दःपक्षे इति छन्दः ५ पक्षे ८. ९. १२.

यद्यजाया पचति त्वत्परःपरः (परः ५ परः “beyond” १२. ३. ३९.)
इति ।

202 ॥ पञ्चम्याः परौ^३ परतः सकारः ॥ ६=६१ ॥

जातं हिमवतस्परि—४. ९. ९. ५. ४. २.

विद्युतो ज्योतिस्परि—४. १०. १.

अर्णवान्महतस्परि—१. १०. ४.

अमृतं दिवस्परि—४. १५. १०.

उन्मत्तं रक्षस्परि—६. १११. ३.

इन्द्रं देवेभ्यस्परि—७. ३८. २.

उद्धयं तमस्परि—७. ५३. ७.

इन्द्रासोमा वृतेयं दिवस्परि—८. ४. ५.

samāse sakārah ka-
payor anantaṣadyah
śrēyaśchāndaśam II
62 prescribes the chan-
ge of visarjanīya into
s, in a compound, be-
fore k and p, excepting
in the case of antah,
sadyah, śrēyah, and
chāndaḥ. Examples
as marked here

anantas tasyāpavā-
dah indicates that our
treatise had the full
sūtra of APr before it

This is cited under
visarjanīyasya paras-
asthāno' ghoṣe II 40
as an ex. where
visarjanīya becomes
of like position with
guttural, op II 62,
C pātre antah

ŚG 3 14 2, but cp
sādyaskrñ APMB 3
21 i, C sadyask-

TS 4 8 11 i chan-
daevati,
Pet Lexx give cha-
ndaṣp-

The comm. on CA
II 62 adds “parah
parah, para it ckm-
reṣṭasamāsa na sakā-
ro bhavati tvaiparah
parah This is not treat-
ed as a rule by the
comm., op W

pañcamyās cānge-
bhyah paryādivarjam
II 67 2x as marked,
op also tatās párau
brāhmapare II 66

1. Majority of mss have यथापरं समासे सकारः कपयोः; S reads यथापरसमासे सकारः यत्स्यापवाद. as one; V, on the other hand, has यथापरसमासे सकारः॥ कपयो as two sūtras. 2. Vn सद्यःक्षीः. 3. Omitted in S, M पञ्चम्याः रौ; R पञ्चम्याः परौ विसर्जनीयस्य सकारः as one, V पञ्चम्याः पयो विसर्जनीयस्य सकारः as one

यथा सूर्यो मुच्यते तमसस्परि—१०. १. ३२.
अभीवर्गादिवस्परि—११. २. ४.
विश्वस्सादेनसस्परि—१४. २. ४४.]

तस्यापवादः—

॥ पुमान्पुंसः परिजातः प्राणमङ्गभ्यः पर्याचरन्तं तत्परि प्रजातेन
वनस्पतिभ्य पर्याभूतं सह पृदाकोः परि संभूतमघायो परिपंथिनो विश्वत
परिभूरसि पृथिव्या उपयोजो बृहतपरि सामानि वायो पर्यात्मोक्ता-
मात परि ॥ ६१७ ॥

१ पुमान्पुंसः परिजातः—३. ६. १.

२ प्राणमङ्गभ्यः पर्याचरन्तम्—२. ३४. ५.

३ ततः परि प्रजातेन—६. ८९. १.

४ दिवस्पृथिव्याः पर्योज उद्भूतम्—६. १२५. २.

५ वनस्पतिभ्यः पर्याभूतं सह—६. १२५. २ = VI. 47 27.

६ पृदाकोः परि संभूतम्—७. ५६. १.

७ अघायोः परिपंथिनः—१. २७. १.

८ विश्वतः परिभूरसि—४. ३३. ६.

[दिवस्पृथिव्याः पर्योज उद्भूतम्—६. १२५. २.]

६ बृहतः परि सामानि—८. ९. ४.

१० त्वष्टृवायोः पर्यात्मा त आभूतः—९. ४. १०.

११ उक्तामातः परि चेदतः—९. ५. ६.

203 ॥ विसर्जनीयस्य सकारः ॥ ७=६२ ॥

१ रायस्पोषम्—रायः । पोषम् १. ९. ४.

२ परुष्परुताविवेशो अस्य—परुः ५परुः १. १२. ३.

३ मा पिशाचं तिरस्करः—४. २०. ७.

४ इडस्पदे समिध्यसे—६. ६३. ४.

५ शीर्षस्ते असितास्परि—६. १३७. २.

६ यो नो द्वेष्टधरः सस्पदीष्ट—७. ३१. १.

७ सं जास्पत्यं सुयममा कृणुष्व—७. ७३. १०.

८ विश्वस्य जन्तोर्धमस्पदीष्ट—८. ४. १६.

९ आपस्पुवासो अमि सं विशाध्वम्—१२. ३. ४.

This is cited as a counter-example under pañcamyās cāṅge-bhyah páry ádivarjam II 67
Ex 3—
C pañpra-
MS. B 16 a 186.9
-vrjam

ráyās pōśādsu ca
II 60 changes visar-
janīya into s in ráyās
pō-etc Examples as
marked here

C. paruh p-

O iasp- fāyās pade
II 72 changes visar-
janīya into s
W. suspects that
6 65.4 was not in the
text of the comm.

Ex 5—
W. and S ásatāp
pār without recording
variant
Ex 6—
na sās padīsta II 68

जतोरधमस्यदयामि

1 Vn नृवायोपरि. 2. Vn निश्वतपरिभू. 3. Vn पृथिव्या अयोज 4 Vn आमातपरि. 5. Omitted in S; J विसर्जन्; Al joins 62-64 into one. 6 Vn सपृष्टते. 7 Vn सस्पदीष्ट. 8. Vn जतोरधमसा दयाम्या पृष्ट.

- ५ श्रेष्ठाः—श्रे + स्याः ? (अ + इष्टन्) ४. २५. ७.
 गोष्ठे ६ गोष्ठः—गोऽस्थः “वासस्थानम्” ३. १४. ५.
 ७ रयिष्ठाम्—रयिऽस्थाम् “धनवति प्रदेशे तिष्ठन्तम्” ७. ३९. १.
 नरिष्ठाम् ? but cp. :—
 ८ नरिष्ठा ? ७. १२. २.
 मयिष्ठाम् ९ मयिष्ठम् (मयिष्ठ + स्थम् ? [मय् + इष्टन्] ८. ३. १.) इति ।

206 ॥ पूर्वपदात्प्रकारः ३ ॥ १०=६५ ॥

- त्रिषप्ताः—त्रिऽसप्ताः “त्रयो वा सप्त वा भावाः” “the thrice seven”
 १. १. १.
 गोषेधाम्—गोऽसेधाम् “गौरिव सेधति गच्छतीति गोषेधा स्त्री । ताम्”
 “kine-repelling” १. १८. ४.
 रघुष्यदः—रघुऽस्यदः “रघु लघु शीघ्रं स्यन्दते गच्छतीति” “swift-
 running” ३. ७. १.
 गविष्ठिरम्—no separation “गवि वाचि वेदात्मिकायां स्थिरः” “name
 of a sage” ४. २९. ५.
 धृष्युषेणः—धृष्युऽसेनः “with bold army” ५. २०. ९.
 विषासहिः—विऽससहिः “विविधं पुनः पुनः परेषां सोढाभिमविता” १.
 २९. ६.
 अभिमातिषाहः—अभिमातिऽसहः “अभिमातीनां शत्रूणां सोढा” ४. ३२. ४.
 पुरुषुतः—पुरुऽस्तुतः “पुरुभिर्बहुभिर्यजमानैः स्तुतः प्रशंसितः” ६. २. ३.
 ऋषिष्ठताम्^३—ऋषिऽस्तुताम् ६. १०८. २.
 गमिषक्—गमिऽसक् “गम्भीरम्” [गभीरं सजति ?] ७. ७. १.
 पृथुके—पृथुऽस्तुके “पृथुजघने पृथुकेरास्तुके वा । स्थायतेः स्तुकशब्दः ।
 बहुभिः संस्तुते वा । स्तौतेर्निष्ठातकारस्य वर्णोपजनदछान्दसः”
 “of broad braids” ७. ४६. १.
 नि ष ह्यितां^३ तन्वा ३ तना च—नि । सः ८. ४. १०.
 त्रिषन्धिः—त्रिऽसन्धिः “कश्चित्सेनामोहको देवः, सन्धिचक्रयोपेतचक्रायुधा-
 भिमानी वा” ११. ९. २३.
 रातिषाचः—रातिऽसाचः “रातिर्दानं तत्सचन्ते समवयन्तीति” १८. ३.
 २०.
 हि प्मा—मित्रश्चिद्दि प्मा^३ जुहुःराणः—दि । स “चित् हि स इति पादपुराणः”
 १८. १. ३३.

tryādiḥhyah II.98
Examples as enclosed.

अग्निष्वात्ताः—अग्निऽस्वात्ताः “कृतसोमयागाः पितरो बर्हिषत्संज्ञकाः अकृत-
सोमयागास्तु अग्निष्वात्तसंज्ञकाः” १८. ३. ४४.

॥ ११ ॥

207a ॥ इदम् पु तदू पु पर्यु पु महीमूवन्य ऊ पु स्तुषं ऊ पुं स्यमू पु पर ऊ
त एकम् ॥

इदम् पु प्र साधय—ऊं इति । सु १. २४. ४.

तदू पु ते महत्—५. १. ५.

पर्यु पु प्र धेन्वा वाजसातये—५. ६. ४.

महीसु पु सातरं सुप्रतानाम्—७. ६. २.

अन्य उ पु

अन्य ऊ पु र्नन्यन्य उ त्वाम्—१८. १. १६.

स्तुष ऊ पु

स्तुष ऊ पु रुतमाय वृणवे—१८. १. ३७.

स्यमू पु वाजिनं देवजूतम्—७. ८५. १.

इदं त एक पर ऊ त एकम्—१८. ३. ७.

uśa idām ū av ādi-
su III 4 prescribes the
lengthening of the pa-
ricle u in passages
mentioned here
idām ū av ādisu pa-
daivāt IV 98 negatives
the restoration of ā
sū (to u su) in Krama
sūñah II 97 chan-
ges the s of sū into s
Examples as marked
here

X. 10 14 anyām ū
and so is OCA anyā
ū on II 97, III 4
IV 98

207b ॥ उपसर्गस्योत्तरपदे^१ दीर्घः ॥ ११=६६ ॥

१ अभीवर्तेत मणिना—अभि ऽ वर्तेत “अभितो वर्तते चक्रमनेनेति अभीवर्तेते नैमिः ।

अत्र कार्ये कारणशब्दः । चक्रमनेनिर्मितो मणिः । यद्वा

अभितः सर्वतः परराष्ट्रादौ अप्रतिहतगतिर्वर्तते अनेन इति

अभीवर्तेते मणिः” “with an over-rolling amulet”

१. २९. १.

२ विश्वमन्यामभीवारं^२—अभि ऽ वारं=अभि ववार १. ३२. ४.

३ कश्यपस्य वीवर्हेण—वि ऽ वर्हेण “विवर्हेण विवृहत्यनेनेति विवर्हं सूक्तम्”

G vivarhans

“with Kaśyapa’s ejector” २. ३३. ७.

४ अहं राष्ट्रस्य अभीवर्गे—अभि ऽ वर्गे “आवर्जने खाधीनीकरणे” “in the

sphere” ३. ५. २.

परीक्षास

५ परीक्षासम्—परि ऽ शासम् “a strip” ५. १४. ३.

स्थातीः

६ प्रजावतीः सुयवसे^३ हरातीः—सु ऽ यवसे “शोभनतृणयुके देशे” “in good

pasture” ४. २१. ७.

W cites sūyāvase
and sūyāvāsāt on ūā-
rakādinām prathama-
ya III 21 which is not
proper, because these
cases fall under vartā-
disu ca III 12

- ७ सुयवसाङ्गवती हि भूयाः—सुयवसऽअत् “शोभनतृणानि अदन्ती” “feeding in excellent meadows” ७. ७३. ११.
- वर्तः = प्रतीवर्तः—प्रतिऽवर्तः “प्रतिकूलं प्रतिमुखं वर्तयत्यनेनेति” “back turning” ८. ५. ४.
- ६ ऋषी बोधप्रतीयोद्यौ—बोधऽप्रतीयोद्यौ=प्रति + बोध “wakeful and vigilant” ५. ३०. १०.
- १० प्रतीकाशः—प्रतिऽकाशः “aspect” ९. ८. ६.
- ११ संपरीवृताम्—सम्ऽपरिवृताम् “well-surrounded” १०. २. ३३.
- १२ अनुवृजौ—अनुऽवृजौ “two flanks” ९. ४. १२.
- १३ गौभीवृतां—अभिऽवृता “surrounded” ९. १०. ७.
- १४ ऋतेनास्ते परीवृता—परिऽवृता “enveloped” १०. ८. ३१.
- १५ अभीवृता हिरण्येन—अभिऽवृता “surrounded, decked” १०. १०. १६.
- १६ अभीवर्गाहिवर्षा—अभिऽवर्गात् “अभितो वृज्यते शुद्धादिरूपेण परिच्छिद्यते इति अभीवर्गः अवकाशात्मक आकाशः”; “from the sphere of the sky” ११. २. ४.
- १७ चातुर्भास्यानि नीविदः—निऽविदः “स्तोतव्यगुणप्रकर्षनिवेदनपरा मन्त्राः । C. nividah
‘अग्निर्वेदेन्द्रः’ । ‘अग्निर्मन्विद्धः’ । ‘इन्द्रो मरुत्वान्सोमस्य पिबतु’ इत्येवमाद्याः । ‘निविद्विन्ध्यैवेदयंस्तस्मिन्निविदां निविस्वम्’ (AB. 3. 9.)” ११. ७. १९.
- १८ अभीमोदमुदः—अभिमोदऽमुदः “आभिसुख्येन वर्तमानो मोदः अभीमोदः । अभीमोदेन मोदयन्ति हर्षयन्तीत्यभीमोदमुदः सुखहेतवः पदार्थाः”; “they that enjoy enjoyments” ११. ७. २६.
- १९ अभीलापलपः—अभिलापऽलपः “अभिलापः शब्दः । तेन लपन्ति ब्रुवन्तीत्यभीलापलपः । शब्दस्य उच्चारयितारः”; “they who utter addresses” ११. ८. २५.
- २० यशसा संपरीवृताम्—सम्ऽपरिवृताम् repeated; १०. २. ३३.
- २१ परीवृतो ब्रह्मणा—परिऽवृतः “encompassed” १७. १. २८.
- निहारा; नि; २ 208 ॥ नीहारादिष्वनिङ्गेषूत्तरपदे दीर्घ इङ्गेषु^३ च ॥ १२=६७ ॥
- १ [उदात्तान्छ्रोत वा नीहारान्—no separation “अवश्यायान्”; “go unto the mists or also the fogs” ६. ११३. २.]
- २ विश्वावसुम्—विश्वऽवसुम्, “विश्वं वसु यस्मिन् स विश्वावसुः” २. २. ४.

viśvasya naravasumitresu III.9 pres-

1. Vn प्रतिकाशः. 2. Omitted in Vn. 3. All mss. read ने—except N which has न्ये—; Vr आनिगेवृत्तपदे दीर्घः ॥ णेषु च as two sūtras; so does V, which however has अनि—. 4. Vn. विश्वान्तः.

- ३ संधनाजित्-संधनजित् Voc.; “winning booty” ५. २०. ३.
 ४ उक्थामदानि^१-उक्थऽमदानि; “songs and revels” ५. २६. ३.
 ५ सहस्रापोषस्येति-सहस्रऽपोषस्य; “सहस्रसंख्याकानां प्रजानां पोषकस्य बहुलस्य धनस्य” ६. ७९. ३.
 ६ आहुतीवृधम्-आहुतिऽवृधम् “आज्याद्याहुतिभिर्विधमानम्” ७. ३२. १.
 पोष ७ सहस्रापोषं सुभगे रराणा-सहस्रऽपोषम् “बहूनां धनानां पोषं पुष्टिं रराणां” ७. ४८. २.
 ८ ईडे अग्निं स्वावसुं नमोभिः-स्वऽवसुम्; “स्ववसुं स्वकीयधनं स्वकीयेभ्यः स्तोदभ्यो दीयमानं वसु धनं यस्य तम्” “who owns good things” ७. ५०. ३.
 ९ नघारिषाम्-नघऽरिषाम् “नघरुषाम् । न हन्तीति नघा । नघा रुषा रोषोऽस्यां सा नघरुषा । यस्याः कोपोऽपि न घातक-स्तादृशीम्” “by no means-harming” cp. naghamārā in 19. 39. 2; ८. २. ६.
 १० पवीनसात्-पविऽनसात् “पविर्वज्रः । वज्रसदृशनासिकोपेतात् असुरादेः” “from the rim-nosed” ८. ६. २१.
 विषुवृतः पुरु०
 प्रवृतः omitted
 in Vn.
 पुरुवलो ११ विषुवृतः पुरुवृतः-विषुऽवृतः । पुरुऽवृतः; “moving apart, much moving” १०. २. २१.
 १२ पुरुवसुः-पुरुऽवसुः; “the one of much good” १४. २. ४७.
 १३ ओषधीसंशितः-ओषधिऽसंशितः १०. ५. ३२.
 जिते १४ संधनाजिति-संधनऽजिति १३. १. ३७.
 १५ संधनाजितम्-संधनऽजितम् १७. १. १.
 ऋतावृषम् १६ ऋतावृधः-११. ६. १९, २०.
 १७ ऋतावानम्-ऋतऽवानम् “ऋतमिति सत्यस्य यज्ञस्य उदकस्य वा नाम-धेयम्” “the righteous” ६. ३६. १.
 १८ ऋतावरी-ऋतवरी इत्यृतऽवरी “righteous” ६. ६२. १.
 १९ तदीपते-तदीऽपते “तदीनां हिंसकानाम् आखूनां स्वामिन्” “o lord of borers” ६. ५०. ३.
 २० उरुणसौ-उरुऽनसौ “broad-nosed” १८. २. १३.

cribes lengthening of the final vowel of vāva before nara, vasu and mitra.

C. sahasraposam and so are VII. 82 5, TS III.3.11 5, MS IV 12 6

C svāva-EV. 60 1, TB II 7 13 4, MS IV 14.11 read sv-āvasam

O nagharusām

TA IV 20 1 purvavānub

S śadhi o sam-

rtā.. vari are cited under rtavrdhavarivānesu III 24, which prescribes the lengthening of the final vowel of rta, before vrdha, vari and vāna. Ex 17—rtāvānam-rtā o vānam 13 cited under vakārādan ca IV.18, which separates a tad-dhita beginning with v in the Pada.

akāraayābhyāsaśya bahulam III 18 Ex cited as here marked C dārsuḥ

X. 174.1 -vārtiḥ

दीर्घछसि
भवतीति शेष
on margin

209 ॥ अभ्यासस्य दीर्घरछन्दसि ॥ १३=६८ ॥

वाधृषुः नार्त्तका अभि वाधृषुः-वधृषुः १. २७. ३.
 वावृधे येनेन्द्रो अभिवावृधे-अभिऽववृधे १. २९. १.
 वावृधेते मही रोधचके वावृधेते-ववृधेते इति ५. १. ५.

1. उत्कामदानि. 2. Vn omits ऋतावानम् रोषचके वावृधेते. 3. V दीर्घ. छदसि; Vr अभ्यासस्य ॥ दीर्घः as two rules. A1 and R - दीर्घछसि.

सो	वावृत्तुः	यानि जीतस्य वावृत्तुः—ववृत्तुः ५. १९. १३.	
	चाकलपत्	स्तोममुक्थं च चाकलपत्—चकलपत् ६. ३५. ३.	G. cakrapat samartham akāraṭ
	चाकलपे	स विश्वा प्रति चाकलप कर्तुंरुत्सृजते वशी—चकलपे ६. ३६. २.	G yśvāḥ and cakr- rpe. AŚS VIII. 9. 7, SSS X 11.9 read viś- vam and cākṛpat.
सो वाक्षे	वावृधे	स उ वावृधे पुनः—ववृधे ७. ५. २; TS. 1. 6. 6. 4.	
	वावृते	तं वर्तनिरनु वावृते एकमित्पुरु—ववृते ७. २१. १; SV. 1. 372.	C. anuvavṛte
	चाकलपे	य इमा विश्वा भुवनानि चाकलपे—चकलपे “सपुं समर्थो भवति” ७. ८७. १.	
मर्द्धेन	चाकलपुः	अर्द्धेन चाकलपुर्विश्वमेजत्—चकलपुः ९. १०. १९.	
	तावृपुः	क्रामाः कामेन तावृपुः—तवृपुः ११. ७. १३.	
भदो	वावृधे	यामिरिन्द्रो वावृधे वीर्यावान्—ववृधे १४. १. ३७= X. 30. 4.	tāṛpṇh is cited as example under abh- yāsasya parokṣyām IV.84 which prasor- bes restoration, in the Pada of a reduplica- tion, in a form of the perfect
	वावृधुः	यांश्च देवा वावृधुर्धे च देवान्—ववृधुः १८. १. ४७= X. 14. 3.	
	जीहीड	तं त्वा मन्यो अकृतुर्जीहीडाहम्—जिहीड ४. ३२. ५= X. 83. 5.	C. jihīḥa-krodhita- vān; cp. jihīḥāham III.14; IV.87.
	सासहानः	सासहान इव ऋषभः—ससहानः ५ इव ३. ६. ४.	
	सासहिम्	यं जोहवीमि धृतेनासु सासहिम्—ससहिम् ३. २१. ३; MS. 2. 13. 3 : 163. 3.	

॥ १२ ॥

भवति on
margin210 ॥ अश्वादीनां मतौ^३ दीर्घः ॥ १४=६९ ॥bahulam matau
III.17 Examples as
marked

शालेश्वरत्वं

श्वावती

अश्वावती

त्विषीमते

मतं

नृत्तिमान्विवृति

वतम्

अश्वावती
अश्वावतीः
अश्वावतीम्
त्विषीमती
त्विषीमन्तम्
त्विषीमते
त्विषीमान्
विषुवति
विषुवता
विषुवन्तम्

शालेऽश्वावती—अश्वऽवती ३. १२. १.
अश्वावतीगोमतीर्न उपासः—अश्वऽवतीः ३. १६. ७.
अश्वावतीं प्र तर या सुशेवा—अश्वऽवतीम् १८. २. ३१.
सेनेधैपि त्विषीमती—त्विषिऽमती ४. १९. २.
त्विषीमन्तं संशितं मा ऋणोतु—त्विषिऽमन्तम् १२. १. २१.
घरुणाय त्विषीमते—६. २०. २.
त्विषीमानसि जूतिमान्—१२. १. ५८.
विषुऽवति—९. ३. ८.
विषुवता पर पनावरेण—विषुऽवती ९. १०. २५.
विषुऽवन्तम्—११. ७. १५.

C. prātaraya pra-
karsena tāraya.

1. वच्छ वचाप-. 2. Vn omits अनुवाक्य पत यांश्च देवा वावृधुः. 3. S अश्वादीनां मतौ मतौ. 4. Vn repeats विषुवति.

१ वत	उत्तरावन्तम्	उत्तरऽवन्तम् “अतिशयोत्कर्षवन्तम्” ४. २२. ५.
	उत्तरावन्तम्	यो देवमुत्तरावन्तमुपासति सनातनम्—१०. ८. २२.
	उत्तरावत्	उत्तरं राष्ट्रं प्रजयोत्तरावत् १२. ३. १०.
वच उत्तरा	उत्तरावत्	अन्वारभेयां वयं उत्तरावत्—उत्तरऽवत् १२. ३. ४७.
	मदावति	चि ते मदं मदावति शरमिव पातयामसि—मदऽवति ४. ७. ४.
मदावतीना	मदावती	मदावती नाम ते माता—६. १६. २.
वरुणावत्या	वरुणावत्याम्	वरुणऽवत्याम् ४. ७. १.
पुयां पुयावते	प्रियावते	प्रियां प्रियावते हर—प्रियऽवते ४. १८. ४.
	प्रजावतीः ?	प्रजावतीः ^३ पुरुषा इह स्युः—प्रजाऽवतीः ४. २१. १.
	समावती	अह्ना रात्री समावती—समऽवती “समानयामा । समशब्दात् आवतुप्रत्ययः स्वार्थिकः” ४. १८. १.
	समावानम् ?	
सत्यावनं	सत्यावानम्	प्र सत्यावानमवथो भरेषु—सत्यऽवानम् “सत्यवन्तम्” ४. २९. १, २.
	वृष्ण्यावन	वृषांसि वृष्ण्यावन—वृष्ण्यऽवन ५. २५. ८.
भङ्गुरा	भङ्गुरावतः	हन्तारं भङ्गुरावतः—भङ्गुरऽवतः “भङ्गुरावतः ^४ रक्षसः” ७. ७१. १.
	ऋदीवतः ^५	ऋदिऽवतः “ऋदिवतः । ऋदेः आह्वानार्थादौणादिको भावे इप्रत्ययः । रेफस्य नकारोपजनश्छान्दसः । संभोगार्थम् आह्वानवतः” ७. ९०. ३.
अशितावति	अशितावति	अशितावत्यतिथावश्रीयात्—अशितऽवति ९. ६. ३८.
	रोचनावत्	यस्यै चन्द्रं कश्यप रोचनावत्—रोचनऽवत् १३. ३. १०.
वतः	इष्टावन्तः	(इष्टऽवन्तः “इष्टा दर्शपूर्णमासादियागाः तद्वन्तः” १८. ३. २०.) इति ।

RV X. 87.22, VS.
XI 26, MS, II.7.2—
vatām.

W. kladī, C. knadi

दीर्घो भवति
on margin

211 ॥ सर्वलिङ्गवचनेषु च ॥ १५=७० ॥

वसुया	वसुया च यजामहे—वसुऽया “धनेच्छया” ४. ३३. २.
शपथीयते	शपथः शपथीयते—शपथिऽयते ५. १४. ५.
जनीयते	तेनां जनीयते जायां मह्यं धेहि शचीयते—जनिऽयते; “जायन्तेऽस्यामपत्यानीति जनिर्जाया । तामात्मन इच्छते । यद्वा पुत्रेणोत्पत्तिर्जनिः तत्कामाय” ६. ८२. ३.
आ वृषायस्वै	वृषऽयस्व ६. १०१. १.
अभित्रायन्तम्	अपानुदो जनमभित्रायन्तम्—अमित्रऽयन्तम् ७. ८४. २.

X. 160.8 amitray-
āntam.

1. Vn भङ्गुरो- 2. Vn प्रवृषां पुयावते. 3 Vn ययावती. 4. Vn ऋदीवतः 5. Vn अशितावति । तः 6. Vn वसुया. 7 Vn वृषा पथ.

वंतमरातीयोः	कवीयमानः ^१ अघायन्तम्	कवीयमानः क इह प्र वोचत्—कविऽयमानः ९. ९. १८. इन्द्रो मेऽहिमघायन्तमहिं पैदो अरन्धयत्—अघऽयन्तम् १०. ४. १०.
यतानिप्रिया	अरातीयोः ^२ अघायताम् ^३ निप्रियायते	अरातीयोर्भातृव्यस्य—अरातिऽयोः १०. ६. १. अघायतामपि नह्या मुखानि—अघऽयताम् १०. ९. १. य एनां निप्रियायते—निऽप्रियायते १२. ४. ११.

This occurs under ghosavati on II. 43, which changes visat-janiya into r.

॥ १३ ॥

भवति on
māghin212 ॥ प्रथमस्य^४ दीर्घः ॥ १६=७१ ॥

nāvakādīmām prathamasya III. 21 prescribes lengthening of the first vowel. nāvakādīmām ca IV. 90 prescribes restoration of the original form in the Paṇ. Examples as marked.

इंद्र	नात्कम् सादन्म् आसन्तः	अयाहुर्नात्कं लोकम्—नत्कम् १२. ४. ३६. अया यमस्य सादन्म्—सादन्म् २. १२. ७. असंस्रस्त्वास्तं इन्द्र वृक्षा—असन्तः, “अविद्यमानस्य” ८. ४. ८.
इत्या	आसन्त्	तदित्सोमोऽवति हन्त्यासन्त्—असन्त्, “असत्यम्” ८. ४. १२.
इत्या	आसन्त् साह्याम पूरुषः ^५	हन्ति रक्षो हन्त्यासद्वदन्तम्—असन्त् ८. ४. १३. साह्याम दासमार्यं त्वया युजा वयम्—साह्याम ४. ३२. १. न स रिध्याति पूरुषः—पूरुषः ६. १०९. २.
रूपो	रूपः रीरिपः	अभिखाते न रूपः—रूपः √ रूप ४. ७. ५. मा नो रीरिपो मा परा दाः—रीरिपः ५. ३. ८.
यत् मुखाय	आ च्यावयन्तु	आ च्यावयन्तु सख्याय विप्रम्—च्यवयन्तु “आगमयन्तु” ३. ३. २.
अंगार्यात्प्र यक्ष	च्यावयति प्र च्यावय च्यावयन्	यथा वातश्च्यावयति—च्यवयति १०. १. १३. अङ्गदङ्गात्प्र च्यावय—च्यवय १०. ४. २५. च्यावयश्च वृक्षान्—च्यवयन् १२. १. ५१.
देवताश्च्यावयतु इवाव	च्यावयन्तु च्यावयतु यावय यावयतम्	अच्युतं त्वा देवताश्च्यावयन्तु—च्यवयन्तु १२. ३. ३५. पूषा त्वेतश्च्यावयतु प्र विद्वान्—च्यवयतु १८. २. ५४. शरुमस्मधावय दिद्युमिन्द्र—यवय “यु, अस्मात् णिचि वृद्धिः । पदकारास्तु संज्ञापूर्वको विधिरनित्य इति वृद्धे- रनित्यत्वाद् शक्येतिपदं छिन्दन्ति” १. २. ३. अस्रधावयतं परि—यवयतम् “वियोजयतम्” १. २०. २.

sāhyāma III. 15 prescribes lengthening of the a of root √ sah, IV. 88 prescribes restoration in Paṇ. S. rirupah in Paṇ.

kripirupiristānam anah-vānam IV. 66 prescribes restoration of the roots mentioned here. cyāvayateḥ kṛitāntasya IV. 61 prescribes restoration. Examples exactly in the same order as here.

yāvayater ākhyāto IV. 92 prescribes restoration. Ex. cited are 1.20.2, 1.20.3.

1. Vn कवीयमानः. 2. Vn नरातीयो. 3. Vn अघायन्तं. 4. Vr joins 71-72 into one. 5. Vn नात्कं. 6. Vn पूरुषः.
7. प्र च्यावय omitted in Vn.

वरुणा यावय	यावय	वर्धं वरुण यावय—यवय १. २०. ३.	
	यावय	वरीयो यावया वधम् (यवय १. २०. ३.) इति यावद्वा ।	
दुहन्ता	यावय	दौष्पितयावय दुहन्ता या—यवय ६. ४. ३.	
यावयन्	यावय	द्वयङ्ग भूति यावय—यवय ५. २२. ६.	
	यावयन्	यावयल्लुप्तमन्तितम्—यवयन् “पृथक्करोतु” ६. ४. २.	O anti tam anti antikāṭ
	यावयाः	वरीयो यावया इतः—यवयाः ७. ६५. १.	
यत्	यावयन्तु	यवयावनो देवा यावयन्त्वेनम्—यवयन्तु ९. २. १३.	
	यावय	तानस्मद्भूमे यावय—यवय १२. १. ५०.	
	वानयन्तु	अमुं सं वानयन्तु मे वनयन्तु “मे महां वा संवनयन्तु वशीकुर्वन्तु” ६. ९. ३.	O amūḥ samvana-yantu.
	यामय	वि मध्यं यामयौषधे—यमय “विमयम्” cp. 18. 4.	
		69; ६. १३७. ३.	
यत्	ग्लापयन्त	मेमव ग्लापयन्त—ग्लपयन्त ९. ९. १०.	I.164 10 glāpaya-nti vaniyamārathig-l- āpi IV 98 prescribes restoration Examples as marked here

॥ १४ ॥

213 ॥ द्वितीयस्य दीर्घः ॥ १७=७२ ॥

दीवायत्	अयमग्निर्दीवायत्—दीदयत् “दीप्यताम् । दीधेतिदृष्टान्द- सो दीप्तिकर्मा । लेटि अडागमः” ३. ८. ३.	
उषासः	अश्वावतीगोमतीर्न उषासो वीरवतीः सदमुञ्चन्तु भद्राः —उषसः ३. १६. ७.	
उषासानका	उषसानका—no seperation. ५. १२. ६.	
सुभागंकरणी	न्यस्तिका दरोहिथ सुभागंकरणी मम—सुभगम् ऽकरणी, “न्यस्तिका नितराम् अस्यन्ती क्षिपन्ती । सुभगंकरणी सौभाग्यं कुर्वती”, “fortune” ६. १३९. १.	C W and S. subhagam-
सुभागाः	मा नो हासिष्ट जुषा सुभागाः—सुऽभगाः “well-for- tuned” ९. ४. २४.	
उषासम्	प्रति धेनुमिवायतीमुषासम्—उषसम् १३. २. ४६.	
अथाय	वि मध्यम् अथाय—अथय “विअथाय विस्त्रेभव” १८. ४. ६९.	

214 ॥ सात्रासाहादीनामुत्तरपदावस्य दीर्घः ॥ १८=७३ ॥

sātrāsāhādīnām ut-
tarapadādyasya III
28, of the compound
sātrāsāhā etc the first
vowel of the second
member is lengthened

अभिमातिषाहः	सात्रासाहस्य	सात्रा ऽ सहस्य ५. १३. ६.	Examples on III. 23. as marked here
	अभिन्नसाहः	अभिन्न ऽ सहः १. २०. ४.	
	विषासहिः	वि ऽ ससहिः १. २९. ६.	
	अभिमातिषाहः	अभिमाति ऽ सहः “शत्रूणां सोढा” ४. ३२. ४.	
	यमसादनम् ?	but cp. —	
मादनम्	यमसादनात्	यम ऽ सदनात् १२. ५. ६४.	
	उक्थशासः	उक्थ ऽ शासः “उक्थानि शस्त्राणि तेषां शंसितारः पितरः” १८. ३. २१.	

बहुलं

214b ॥ निलोपे बहुलं ह्रस्वो निलोपे बहुलमिति ।

अन्येषां दृश्यते दीर्घः स समापाद्यते पुनः ॥ ७३b ॥

१ अस्या	यो अग्रभीत्यर्वास्या प्रभीता—पर्व । अस्य १. १२. २.	The lengthening of the final of asya is noted under IV 79
२ जनिमा	विश्वा देवानां जनिमा विवक्ति (जनिम) “जनिमा जन्मानि प्रादुर्भावस्थानानि”, “births” २. २८. २; ४. १. ३; KS. 10. 13.) इति द्वे ।	
३ जनिमा	विश्वा वेत्य जनिमा सुप्रणीते—जनिम “births” ५. ११. ५.	
४ जनिमा	अयो न देवा जनिमा धर्मेन्तः—जनिम “जनिम जन्म” “births” १८. ३. २२ = IV. 2. 17.	X 189.8 dhāma vi-
५ धामा	त्रिंशद्दामां वि रजति—धाम “धामानि स्थानानि व्यत्य- येन एकवचनम् । विराजति इति” ६. ३१. ३.	
६ धर्मा	अर्वित्या चेतव धर्मा युयोपिम—धर्म “धर्मा धर्माणि” ६. ५१. ३ = VII. 89. 5.	
७ क्षामा	क्षामा भिन्दन्तो अक्षणीरपे ब्रन्—क्षाम “क्षमा राविः तत्सम्बन्धि तमः क्षाम शर्वैरं तमः”, “splitting the ground” १८. ३. २१ = IV. 2. 16.	O. ksāma

114c ॥ निहिता सुप्त नामेति ॥

[नामा यत्र गवां निहिता सुप्त नामा—नाम ९. ९. ३.

I. 164 8 nāma

215 ॥ अतोऽन्यत्र नामेत्यस्य ह्रस्वान्तमसमासे ॥ १७=७४ ॥

नामा महत्तद्वृणो असुरस्य नामा विश्वरूपौ अमृतानि तस्थौ
—नाम । आ ४. ८. ३ = III. 38. 4.

नामा^१ सर्वा^२सामग्रं^३ नामावीर^४रणीरपेतन (नामं । अवीरऽन्तीः ।
६. ८३. २=I. 191. 13.) इति ।

॥ १५ ॥

215b ॥ अकारे^१ जनिमा^२ पूर्वं दीर्घत्वं यत्र^३ दृश्यते ।
असमासेऽपि सर्वत्र ह्रस्वेन विभजेत्पदम् ॥ ७४b ॥

तस्योदाहरणम् :—
जनिमा^१सुग्रं^२ अख्यहेवानां^३ जनिमान्युग्रः (जनिम । अन्ति । “उग्रः उदूर्णबलोऽग्निः देवानां
जनिम जन्म अन्ति अन्तिके समीपम् आ
अख्यत् अभिपश्यति” १८. ३. २३=IV. 2.
18.) इति ।

215c ॥ समानाक्षरदीर्घान्तमाख्यातं नैव विद्यते ।
साहितं^३ यत्र दीर्घत्वं ह्रस्वेन विभजेत्पदम् ॥ ७४c ॥

तस्योदाहरणानि :—
छा आपो हि छा मयोर्युवः—स्थ १. ५. १=X. 9. 1.
जनयथा आपो जनयथा च नः—जनयथ १. ५. ३=X. 9. 3.
मेदयथा; कृणुथा युयं गावो मेदयथा कृशं^४ चिदधीरं चिदकृणुथा सुप्रती-
कम्—मेदयथ; कृणुथ ४. २१. ६=VI. 28. 6.
हृषि हृषि हृषम्—हृषि २. ५. ४.
शुधी शुधी नो अग्ने सवने सघस्थे (१८. १. २५=X. 11. 9.)
इत्येवं प्रभृतीनि ।

hi sthā and dvistha 1803 are quoted under hidivibhyāmas-
teh II 101 as instances of satva, hi sthā is cited under krame
parena vigryāt IV 78 which prescribes restoration

५ 215d ॥ अकारान्तानि प्रैषण्या मध्यमस्यैकवचनानि ।
नैगमी तकाराबाधे ॥ ७४d ॥

कल्पया लोम लोम्ना सं कल्पया त्वचा सं कल्पया त्वचम्—
कल्पय ४. १२. ५.
भरा विश्वा वसुन्यां भरा त्वं नः—भर ४. ३२. ३=X.
83. 3.
वर्धया तमग्ने वर्धया त्वम्—वर्धय ६. ५. ३; VS. 17. 52.
द्या तानग्ने सं द्या त्वम्—द्य “be up” ६. १०३. २, ३.
द्या तानग्ने आ द्या त्वम्—६. १०४. २.

216 ॥ निपाताव्ययानामुत्तरपदाद्यस्य^१ दीर्घः ॥ २०=७५ ॥

vidmādnām śarā-
disu III 16 prescribes

1. Vn विरज्जी. 2. Vn यत्र. 3. Vn सहितं. 4. Vn मायो-. 5. Vn दृश. 6. Vn वदूया माहा. 7. After this N has
॥ यत्र २० ॥ १० ॥ J gives ॥सत्र २० ॥१॥; the rest have simply ॥३॥

	स्मा	येन स्मा वयमेमस्मि—स्मा १०. ४. ६.	
	स्मा	सं स्मा समेतं यमराज्येषु—स्मा १२. ३. ३.	
जुषागो	स्मा	मित्रश्चिद्धिष्मा जुहुराणः—स्मा १८. १. ३३ = X. 12. 5.	
	चा	एकया च दशमिश्चा सुहृते—च ७. ४. १.	
	चा	अनन्तमन्तवच्चा समन्ते—च । समन्ते इति सम् ५ अन्ते १०. ८. १२	
	पुरू	पुरू रेतो दधिरे सूर्यधितः—पुरू ६. ४९. ३ = X. 94. 5.	
र्णव	पुरू	तिरः पुरू चिदण्वं जगन्वान्—१८. १. १ = X. 10. 1.	
अङ्गा कुविदङ्गा	अङ्गा	आदङ्गा कुविदङ्गा—आत् । अङ्ग । कुविन् । अङ्गः अङ्गेल्याभि- मुख्यकरणे । हे ओषधे आत् प्रयोगान्तरमेव । रोगं निवर्तयेत्यध्याहारः । तथा च अङ्ग कुविन् । बहुतामैत् । बहुधा उत्पन्नान् अती- सारादीन् रोगान् । विनाशयेत्यर्थः २. ३. २.	
	यदी	यदी विशो वृणते दसमायीः—यदि १८. १. २१ = X. 11. 4.	
	यदी	खाद्यदेवस्यामृतं यदी गोरतो ज्ञातासो धारयन्त उर्वी—यदि १. १. ३२ = X. 12. 3.	
	अङ्गा	अमे अङ्गा वदेह नः—अङ्गः अङ्ग वद अभिमुख्येन प्रियं ब्रूहि ३. २०. २ = X. 141. 1.	
यमेतु	अङ्गा	अङ्गायमेति शर्वसा—अङ्ग । अयम् ५. २७. ४; VS. 27. 14.	
इदं	अङ्गा	अङ्गा न इन्द्रं ययसम्—६. ३९. २.	
	घा	स घा नो देवः संविता—घा ६. १. ३; cp. VII. 45. 3.	
उशति	घा	उशन्ति घा ते अमृतस एतत्—१८. १. ३ = X. 10. 3.	
	घा	आ घा ता गङ्गावर्तता युगानि—१८. १. ११ = X. 10. 10.	
	अद्या	घृतेन त्वां मजुरया समिन्धे—अद्य ७. ८२. ६.	So W.
	अद्या	अद्या मुरीय यदि यातुधानो अस्मि—८. ४. १५ = VII. 104. 15.	So W.
	अद्या	अद्या ममार स ह्यः समान—९. १०. ९ = X. 55. 5.	
शमिष्ठा	उता	ध्रुवमयो ध्रुवमुता शविष्ठ—उत ७. ९७. १.	
अं	216b ॥	अवेति न्यञ्जने दीर्घो वर्जयित्वा त्यं घीः परम् ।	
अं		स्त्रादावथ सर्वत्र न्यञ्जने ह्रस्व एव तु ॥ ७५४ ॥	
	[अघा	अघा मिथो विक्रेदयः—अघ १. २८. ४.	
		अघा नो वर्धया रयिम्—३. २०. १.	
		अघा नो रयिमा कृधि—६. ६५. १.	
		अघा विषस्य यत्तेजः—१०. ४. २५.	

lengthening of the
final vowel of vidma
etc. before sar etc.

C suhute VS.
XXVII 88; SB. IV 4,
1 15; MS. IV 6 2, TA.
1 11. 8 21; ASS V.
18 8, 88S. VIII. 8.10
svahute.

So W.

So W.

ādha tyām āhī
paravarjam III. 25.

अथा

अथा सपत्न्यामकान्—१३. १. ३०.

अथा सरस्वत्यै नारि पितृभ्यश्च नमस्कुद—१४. २. २०.

अथा पितृरुपं द्रव—१८. २. २३.]

दीर्घांत

216c || एवेत्येव तु दीर्घान्तं पादादौ यत्र ह्रस्यते || ७५c ||

एवा एवा रोगं चास्त्राचम्—एव १. २. ४.

एवा एवा ते मूर्त्तं मुच्यताम्—१. ३. ६.

एवा एवा त्वं वंशमास्य—१. ११. ६.

विभे:

एवा एवा मे प्राण मा विभेः—२. १५. १.

[अघ त्वम् अघ त्वं द्रुप्सं विभ्वं विचक्ष्णाम्—१८. १. २१.

अघ धीः अघ धीरजायत—१८. १. २१.]

This is quoted under III 16 to show the lengthening.

Quoted under III 16 to show lengthening

|| १७ ||

लिटः

217a || समासेऽवग्रहः शिष्टः पदकारेण शास्त्रतः |
समुद्रादीनां प्रतिषेधो युक्त्यादिषु तद्धिते ||विभक्तौ यत्र नेष्यते पदात्पूर्वादवग्रहः |
तद्वक्ष्यामि यथाम्नातमाचार्यैः शास्त्रबुद्धिभिः ||

नेग्यते

रुद्रिशब्दार्थसंज्ञा ये नेङ्ग्यन्ते ककुभादयः |
तद्वच्छब्दमित्यर्थं यथासूत्रे निपातितम्^१ ||संदेहाद् वर्णलोपाच्च व्यत्ययान्नावगृह्यते |
इकारात्परपूर्वयोरनौचोकारणं (!) स्मृतम् ||

गंतात्त्व

तसौ मत्वर्थे पदत्वप्रतिषेधेन नेङ्ग्येत् |
प्राप्याभ्यामनिगन्तास्त्वद्धतौ^२ नावगृह्यते ||

दृशः दचैव

सर्वनाम्ना दृशश्चैव परिमाणे च यो विधिः |

Vn दृशः परि

वपसर्गस्यः धोपततेस्तु युवत्यादीश्च नेङ्ग्येत् || ७६ ||

तस्योदाहरणानि :—

१ दृत्वती—दन्तवती, toothed ४. ३. २.

२ दृत्वताम्—४. ३. २.

३ गरुताम्—गरुडः, winged ४. ६. ३.

samāse IV. 43

ato'nyena padaire-
pi yuvatyādaus taddhi-
tam the comm on
IV 27
samudrādisau ca IV.54

samjñāyām IV. 67

sojśāś samdehāt
IV 51.na takārasakār-
bhyām matvarthe
IV 47
añeotijarataparvasu
IV 58.
yattadetebhyo vaiatu
IV 48
drāsu sarvanāmal-
kārantena IV 69=or
the root drs, when
compounded with a
pronoun ending in a
or t
sampaṇibhyām sakā-
rādaus karotau IV. 58,
also 59.na takārasakār-
bhyām matvarthe IV
47, the suffix mat and
its equivalents are not
separable after t and s

४ मरुत्वान्—with the maruts ६. १०४. ३.

५ ऊर्जस्वान्—१९. ४६. ६.

[ऊर्जस्वन्तः—ऊर्जस्वन्तः पर्यस्वन्तः—rich in sustenance, rich in milk ७. ६०. २.]

६ पर्यस्वान्—७. ७३. ५.

७ ऊर्जस्वती पर्यस्वती—rich in refreshment, rich in milk ९. ३. १६.

स्वन्तः ८ ऊर्जस्वन्तम् ?—cp. ऊर्जस्वन्तः ७. ६०. २.

९ पर्यस्वन्तम्—६. ५९. २.

१० ज्योतिष्मत् ?—cp. ज्योतिष्मतः ९. ६. ६२.

११ आयुष्मत्—६. ९८. २.

भन्तः १२ आयुष्मन्तः—६. ४७. १.

इदम् १३ ईदृक्—ईदृगिति इदमिव पश्यति ४. २७. ६.

१४ ईदृशे—३. १. २.

१५ तावान्—५. २२. ५.

या बान्धेतावस्ता

१६ यावान्—४. ११. ८.

१७ एतावान् ?—cp. एतावत् ४. ११. ८.

१८ तावत्—३. २२. ४.

१९ यावत्—३. २२. ४.

२० एतावन्तः—५. ११. ७.

२१ यावन्तः—१३. २. ४२.

बोद्धितः ?

॥ प्राणोऽपानति वेदितः^१ प्रापाभ्यां दीर्घसंशयात् ॥ ७६b ॥

अपानः २२ प्राणो अपानः—breath, expiration मुखनासिकाभ्यां बहिर्निःसरन् वायुः

प्राणः । अन्तर्गच्छन्नपानः । मध्यस्थः सन् अक्षितपीतादिकं

विविधम् आनिति कृत्स्नदेहं व्यापयतीति व्यानः १८. २.

४६.

२३ प्राणापानौ—breath-and-expiration ११. ४. १३.

२४ प्राणापानाः—११. ३. २, ३८.

२५ प्राणा नाद्याः ?

२६ प्राणते नमस्ते प्राण प्राणते नमो अस्त्वपानते—११. ४. ८.

२७ प्राणति यच्च प्राणति यच्च न—१३. ४. १९.

२८ अपानति प्राणति पुरुषो गर्भे अन्तरा—११. ४. १४.

प्राणति यच्च प्राणति यच्च न—१३. ४. ११.

२९ प्राणस्ति यच्च प्राणति प्राणेन यच्च पश्यति चक्षुषा—११. ७. २३.

drśan sarvanāmnai-
kāraṇena IV. 69.

yāttadatebhyo vatau
IV 48, vat is not sepa-
rated after ya, ās and
eia.

prāṇāti prāṇānti
IV 67 negatives sepa-
ration in prāṇāti and
prāṇānti. This expo-
sition of the treat-
ment is insufficient.
Examples are —
yāh prāṇāti 4 80 4,
yāo ca prāṇāti 11. 4.
10; yēna prāṇānti 1.
89 l. yāsmāt prāṇānti
18. 8 9.

- ३० प्राणः प्राणो जहाति—११. ३. ५६.
 ३१ प्राणतीनाम् अप्राणैति प्राणेन प्राणतीनाम्; breathless she goes
 by the breath of breathing ones ८. ९. ९.
 ३२ यः प्राणति ४. ३०. ४.
 ३३ यच्च प्राणति यच्च प्राणति यच्च न—११. ४. १०.
 ३४ येन प्राणति वीरुचः—१. ३२. १.
 ३५ यस्मात्प्राणन्ति यस्मात्प्राणन्ति भुवनानि विद्वत्—१३. ३. ३.

TB. 8.12.6.1 prāṇti

॥ १८ ॥

अचतौ...न

217 ॥ अञ्चतौ लुप्तप्रत्यये नेङ्ग्यते हं कदाचन ॥ १=७६c ॥

añcatjanatparvasu
 IV 63, the root añc
 and the former con-
 stituent of a compound
 are not separated. Ex.
 as marked here.

- ३६ प्राचीः—तस्मै नमो दश प्राचीः कृणोमि—extended fingers ५. २८. ११.
 ३७ प्रतीचीः—प्रतिकूलमञ्चन्तीः; meeting, coming to १. २८. २.
 ३८ उदीचीः—यास्ते प्राचीः प्रदिशो या उदीचीः; what forward directions
 are thine, what upward १२. १. ३१.
 ३९ संप्रीचीनान्—सहाञ्चतः कार्येषु सह प्रवृत्तान् । सह अञ्चतीति विग्रहः;
 united ३. ३०. ७.
 ४० प्रत्यञ्चम्—प्रत्यगञ्चनम्, अभिमुखं गच्छन्तम्; coming to ७. ४०. २.
 ४१ अन्वञ्चम्—अलोमम्; following after ६. १३४. ३.
 ४२ प्राङ्—forward ३. ४. १; ९. ७. २०, १०. १६; १०. ८. १०; १३. २. ३; १५.
 १८. ५.
 ४३ उर्वङ्—an intrusion from mar. prāk, āpāk, údak generally
 go together.
 ४४ उर्वङ्—in the north ५. ४. ८; ९. ७. २१.) इति ।

॥ इष्टापूर्ते पितापुत्रौ हृसासुदौ यावाद्युधिवी यावाभूमी उषासानक्तैकादशो
 पूर्णं द्वादश षोडशी षोडशिनमहोरात्रे शुनाशीरा यज्ञायज्ञियं सूर्यामासयोः ॥ ७६a ॥

- ४५ इष्टापूर्तम्—इष्टं श्रुतयागादि कर्म । स्मृत्युक्त्वापीकूपतटाकर्माणादि पूर्तम्;
 what is offered and bestowed ६. १२३. २.
 ४६ पितापुत्रौ—६. ११२. २.
 ४७ हृसासुदौ—हृसासुदौ महसा मोदमानौ; mightily enjoying yourselves,
 merry १४. २. ४३.

yasya cotarapade
 dirgho vyañjanādau
 IV. 50 negatives sepa-
 ration of one which
 shows a long vowel
 before an initial con-
 sonant of the latter
 member of the com-
 pound. Ex. as marked
 here.

- ५८ छावापृथिवी—२. १. ४.
 ५९ छावाभूमी—छावाभूमी इति १८. १. ३१.
 ५० उषासानका—dawn and night ५. १२. ६, २७. ८; ६. ३. ३.
 ५१ एकादशः—५. १६. ११.
 ५२ द्वादश—४. ११. ११; १०. ८. ४; ११. ६. २२; VPr. 5. 25.
 ५३ षोडशी—the one of sixteen; यागविशेषः ११. ७. ११.
 ५४ शोडशिनम् ?—cp. षोडशम् ३. २९. १.
 ५५ अहोरात्रे—१०. ७. ६.
 ५६ शुनसीरा—हे सुनासीरौ वाय्वादित्यौ । “शुनो वायुः सीरा आदित्यः”
 (Nir. 9. 40) । यद्वा शुनः सुखकरो देवः । सीरो लाङ्गलम्भि-
 मानी देवः; ३. १७. ५, ७.
 ५७ यज्ञायज्ञियम्—यज्ञायज्ञियं सामविशेषः ८. १०. १३. १७; १५. २. २, ३. ५,
 ४. २.
 ५८ सूर्यमासयोः—३. २९. ५.

sodāśī samdehāt
 IV.51. so, not separated,
 on account of the interfusion of the
 two members of the
 compound.

Ex. 56—
 ahorātré IV. 52,
 separation negatived.

॥ १९ ॥

॥ समुद्रोऽभिष्टये किमीदी । जरायु हरिद्रवेषु निह स्थपतिः सौत्राम-
 ण्योदारधिमार्नस्था गोपा गोपीथश्चन्द्रमाः कृकृवाकाबुभ्यादमुभ्यादति सीमन्त-
 मसमाति शीर्षकिं पुरगुरोषधयः षड्विंश आश्वयनुष्टुप् ॥ ७६e ॥

samudrādīnu on
 IV. 54 negatives sepa-
 ration.

- ५९ समुद्रः—समुन्दनशीलः; ocean ३. २३. ६.
 ६० अभिष्टये—अभियजनाय । अभितः सर्वतो यागार्थम्; in order to assist-
 ance १. ६. १.
 ६१ किमीदी—किम् इदानीम् उत्पन्नम् किम् इदानीम् उत्पन्नम् इति रन्ध्रान्वेषी
 हिसको राक्षसादिः ४. २८. ७.
 ६२ जरायु—शय्यकल्पम् afterbirth १. ११. ४.
 ६३ हरिद्रवेषु—गोपीतनकाख्येषु हरिद्रणेषु पक्षिविशेषेषु; apparently a
 yellow water wag-tail १. २२. ४.
 ६४ निहः—enviers, W takes निहः for निदः; निहन्तृन् विषयज्ञानं दोषान् ।
 यद्वा निकृष्टा गतीः श्वशूकरादियोनिप्राप्तिरूपाः; नि+हन् or
 नि+ह्वा २. ६. ५.
 ६५ स्थपतिः—chief; सचिवः २. ३२. ४.
 ६६ सौत्रामण्या—with the Sautrāmaṇī ceremony ३. ३. २.

nubah VS XXVII.
 6; TS. IV. 1. 7; MS.
 II. 12 5

रविः ६७ उ॒दार॒थिम्—steaming, उद्वि॒ह्नाति॑जनकम्; on पी॒वो वृ॒क्ष उ॒दार॒थिः RV.

1. 187. 10. Sāyaṇa's interpretation is different ४. ७. ३.

६८ मा॒न॒स्था ?

६९ गो॒पाः—keeper ५. ३. २.

७० गो॒पी॒थः—उ॒र्ण॒ह॒तो मे गो॒पा उ॒र्ण॒ह॒तो गो॒पी॒थः—invoked of me (is) the guardian; invoked (is) guardianship १६. २. ३.

न॒द्र॒माः ७१ च॒न्द्र॒माः—५. २८. २.

७२ कु॒क्वा॒कौ—in a cock ५. ३१. २.

उ॒भ॒वा॒द ७३ उ॒भ॒वा॒दन्—having two rows of teeth ५. १९. २.

७४ उ॒भ॒वा॒द॒ति—having teeth in both jaws ५. ३१. ३.

सी॒म॒त॒म् ७५ सी॒म॒त॒म्—crown; शि॒र॒सो म॒ध्य॒देश॒म् ६. १३४. ३.

७६ अ॒स॒मा॒ति॒म्—मा॒ति॒र्मा॒नं प॒रि॒च्छे॒द॒स्तेन॑ स॒ह व॒र्त॒त इति॑ स॒मा॒तिः तद्वै॒परी॒त्यम्
अ॒स॒मा॒तिः; unequalledness; Pet. Lex. āsamarti = unharmedness ६. ७९. १.

७७ शी॒र्षि॒क्मि—headache ९. ८. १.

७८ प॒र॒शुः—ax ८. ४. २१.

७९ ओ॒र्ष॒ध॒यः—८. २. १५.

८० ष॒ङ्गी॒शो ?—cp. प॒ङ्गी॒शो in the shackle १२. ५. १५.

भा॒व्य॒व॒दु ८१ आ॒व॒र्य॒म्—७. ७०. २.

८२ अ॒नु॒ष्टु॒प्—८. २०.

This is an example under śimānta hr̥asvāh III ६३, which prescribes that in this word, the resulting vowel is short. The comm. says śimāntaḥ keśavēṣeti vaktavyam.

W regards the theme as śimant instead of śimānt = śiman + antah. Ex 76—
Op. TS. III ३. ३२.

॥ का॒ह॒|बा॒हं॑ म॒दो॒म॒द॒मं॑श्च॒त्यो न्य॒ग्रो॒धं क॒द॒य॒पो वि॒श्व॒सि॒त्रो ग॒वि॒ष्टरं॑ सु॒द॒लं
वि॒श्व॒ान॒रो वै॒श्व॒ान॒रो वि॒श्व॒ाहं॑ वि॒श्व॒ाहं॑ न॒रा॒सं॒सो व॒रा॒होऽप्स॒रा ग॒न्ध॒र्वो र॒क्ष॒तीः
का॒ल॒का॒क्षाः अ॒ङ्कु॒शो म॒ध्य॒दि॒नं शी॒घ्र॒मा॒रा अ॒ज॒ग॒रा पु॒ली॒क॒या श॒ङ्खो अ॒लि॒ङ्ग॒वा
जा॒ष्क॒म॒दा श्र॒गु॒रः कु॒बि॒त्कु॒षुभं॑ कु॒च॒रः कु॒मा॒रः कु॒ष्ठः कु॒सु॒लाः कु॒न॒लि॒ना कु॒न्धाः
कु॒ङ्क॒र॒माः कृ॒पः कु॒बे॒रो अ॒कू॒पा॒रः कु॒सि॒न्धं कु॒हूः कु॒ष्ठि॒काः कु॒म्भः क॒कु॒भाः
क॒रु॒माः स्र॒माः क॒रु॒म॒पा॒म॒र्गः प्रा॒ण॒ह॒स्य प्रा॒वृ॒ता प्रा॒शं प्र॒ति प्रे॒य॒सी प्र॒ज्ञः आ॒ध्र
आ॒ण्ड॒यौ आ॒ग्नि॒गि॒राह॒न॒सं॒मा॒युधं॑ मा॒त॒र॒मा॒र्षि॒त॒मा॒म॒न॒सि मा॒शि॒क्षार्थं॑ मा॒घा॒यश्च॒ङ्ग॒मा॒म्
क॒मा॒लु॒मा॒श॒कि॒रा॒त्ति॒रा॒त्यै आ॒शी॒वि॒ष आ॒ह॒नो न्या॒त्रो वि॒ष्टा॒री वि॒ष्ट॒पं वि॒ष्ट॒म्भो
वि॒ष्ट॒ वि॒ष्ट॒क् वि॒ष्टं वि॒ष्ट॒को वि॒धि॒षू॒षी॒न॒वी॒ध्र ॥ ७६६ ॥

बाह्मदोमधम् न३ काह्वाबाह्मम्—The Pet. Lexx. plausibly conjecture kâhâbâha to be an imitative term for rumbling in the bowels ९. ८. ११.

न४ अदोमदम्—अदोमदमन्मद्वि eat uninjurious food; अदः विप्रकृष्ट-कालव्यापि । मदं मदकरं तुतिकरम् [अदोमध 8. 2. 18.] ६. ६३. १.

न५ अश्वत्थाः—अश्वरूपः सन्नग्निसिष्ठत्यत्रेति ३. ६. १.

न्युद्योषकश्यपो

न६ न्युद्योषाः—४. ३७. ४.

न७ कश्यपः—सर्वं जगत् सर्वदा सौक्ष्म्येण पश्यतीति कश्यपः । “कश्यपः पश्यको भवति यत्सर्वं परिपश्यतीति सौक्ष्म्यात्” [TA. 1. 8. 8.] १८. ३. १५.

न८ विश्वामित्रः—१८. ३. १५.

गविष्टरं

न९ गविष्टिरम्—गवि वाचि वेदामिकायां स्थिरो गविष्टिरः ४. २९. ५.

१० मुद्रलम्—मुद्रलाख्यम् ऋषिम् ४. २९. ६.

११ विश्वानरे—४. ११. ७.

१२ वैश्वानरः—विश्वानरहितः; he that belongs to all men ३. २१. ३.

१३ विश्वाहा—सर्वाणि अहानि; every day ३. १५. ८.

विश्वाहा

१४ विश्वहा—always ५. २७. ७; ९. २. १९-२४; १२. १. १७, २७.

संस.

१५ नराशंसः—the praised of men ५. २७. ३.

१६ वराहः—the boar ८. ७. २३.

(अ)सुराः

१७ अप्सरसः—४. ३७. १२.

गणवो

१८ गन्धर्वाः—४. ३७. १२.

रुशतीः

१९ रुशती—हिंसन्ती; angry; W. implies emendation of rūśatī to rūśyati, or rūśati ३. २८. १.

काञ्च

१०० कालकाञ्चाः—कालकाञ्चाख्यो असुरः TB. 1.1.2.4-6. refers to the legend of the Asuras named Kālākāñjā, whose efforts to reach heaven Indra thwarted by a trick, except in the case of two of them, who became the heavenly dogs. ६. ८०. २.

अंशुशो

१०१ अंशुराः—hook ६. ८२. ३.

१०२ मध्यदिनम्—६. १०८. ५.

शौकु-

१०३ शिशुमाराः—नक्षत्रिशेषाः; the dolphins ११. २. २५.

१०४ अजगराः—सर्पविशेषाः; boas ११. २. २५.

१०५ पुलीकायाः—पुलीकाया जलचराः ११. २. २५.

शुखः

१०६ शङ्खः—४. १०. १.

samjñāyām IV. 67.
A specific appellative
is not divided

Viśvām-Viśván-are cited as examples under viśvasya naravasumitresu III 9, which prescribes lengthening of the final vowel of viśva before nara, vasu, and mitra.

This is cited as a counter-example under śasi vipśyām IV. 19 to show that śas is only separable, when distributive (in par-śāḥ 9.4 etc.) and that in samkūśāḥ, śāḥ is not separated.
W puri—

- १०७ अलिङ्गवाः—विशिष्टकैव्ययुक्ता विङ्गवाः । तद्विपरीताः अलिङ्गवाः; C. -klabāḥ
buzzards ११. ९. ९.
- १०८ जाष्कमदाः—याश्च पक्षिजातयः क्लमस्य शरीरावसादस्य दाज्यः ११. ९. ९. C. yāḥ klamadāḥ
- १०९ श्वशुरः—१४. १. ३२.
- ११० कुवित्—२. ३. २.
- कुसुमं १११ कुसुमम्—पुष्कम्भम् अवयवविशेषम्; receptacle २. ३२. ६.
- ११२ कुचरः—कुत्सितं चरन् कौ भूम्यां वा चरन्; wandering ७. २६. २.
- ११३ कुमारः—कुमारः सर्ववैकेशकः; a boy all hairy ४. ३७. ११.
- ११४ कुष्ठः—the kuṣṭha is identified as costus speciosus or arabicus ५. ४. १०.
- ११५ कुसुलाः—granaries ८. ६. १०.
- ११६ कुनखिना—illnailed ७. ६५. ३.
- कुक्काः ११७ कुकुन्धाः—कुकन्धाः एतत्संज्ञकाः पिशाचाः ८. ६. ११. C. krkandhāḥ.
- ११८ कुकुरमाः—कुकु इत्येवमात्मकेन रवेण युक्ताः ८. ६. ११. C. -ravāḥ
- कृपः ११९ कृपे—५. ३१. ८.
- १२० कुबेरः—८. १०. २८.
- १२१ अकूपारः—अकूपारः सलिलो मातरिश्वा the boundless sea, māta-rīśvan ५. १७. १.
- कुत्सि १२२ कुत्सिन्धम्—body १०. २. ३.
- १२३ कुहः—नष्टचन्द्रा अमावास्या कुहः । “कुहर्गृहतेः कामूदिति वा क सती
हृत्यत इति वा काहुतं हविर्जुहोतीति वा” Nir. 11. 32; ७. ४७. २.
- कुष्ठिकाः १२४ कुष्ठिकाः—dew-claws ९. ४. १६.
- कुम्भः १२५ कुम्भः—३. १२. ७.
- १२६ ककुमाः—अर्जुनवृक्षचन्द्रयङ्कुरकृतयः; exalted ८. ६. १०.
- १२७ करुमाः—पिशाचविशेषाः ८. ६. १०. C. kharumāḥ
- समाः १२८ स्त्रिमाः—पिशाचविशेषाः ८. ६. १०. C. śrumāḥ
- १२९ क्रुरम्—cruel ५. १९. ५.
- १३० अपामार्गः—the off-wiper ४. १७. ८.
- १३१ प्राणाहस्य—of binding ९. ३. ४.
- १३२ प्रावृता—enclosed १२. ५. २.
- १३३ प्रासम्—dispute, lit. questioning; प्रष्टारम् २. २७. १.
- १३४ प्रति—१. ७. ३.
- १३५ प्रेथसी—dearer ११. ४. ९.
- १३६ प्रज्ञः—६. ११०. १.
- १३७ आभ्रः—आधारयितव्यो द्रिद्रः; weak ३. १६. २.

Reading
doubtful?
आदिनि.

आण्ड्यौ—६. १३८. २; आण्डौ ९. ७. १३.

आद्युणिः—आगतदीप्तिव्याप्तिदीप्तिर्वा; glowing ७. ९. २.

१४० आह्नसम्—आहन्तव्यम् अमिषोतव्यम् शत्रुणामाहन्तारं वा; heady ४.
३०. ६.

आयुधम्—६. १३३. २.

आतुरम्—ill ६. १०१. २.

आर्पितम्—*is set* १०. ८. ६.

आमनसम् ?—*cp. आमनसम् = आऽमनसम्* २. ३६. ६.

आशिक्षा १४५ आमिक्षा—*curd* ९. ४. ४.

आर्यम्—४. २०. ८.

आघार्यशृङ्गम् ?—*but cp. :—*

आघाटाः—आहन्यमाना वाद्यमानाः । आङ्पूर्वात् हन्तेः कर्मणि घञ् । छान्दसं
टत्वम्; cymbals ४. ३७. ५.

शृङ्गात्—४. ६. ५.

आभूकम्—आगतवन्तम्; empty ६. २९. ३.

आखुम्—आ समन्तात् खनतीति; the rat ६. ५०. १.

आशक्ति. १४० आसक्तिः—*infection* १४. १. २६.

आर्तिः—८. ८. ९.

Reading
doubtful

आत्वर्यः—*son of Rtu* ८. १०. २२.

आशीविषः—*a poison-snake* १२. ५. ३४.

आह्नः—हे आहन्तः । आङ्पूर्वात् हन्तेः; o lustful one १८.
१. ७.

१४५ व्याघ्रः—४. ३. १.

विष्टारी—*विस्तीर्यमाणावयवः* ४. ३४. १.

विष्टपम्—*उपरिप्रदेशम्; summit* ११. १. ७.

विष्टम्माः—*props* १३. ४. १०.

विषू ?—*cp. विषूच्येतु कृन्तती = let the cutting one go asunder*
१. २७. २.

विष्वक् १६० विष्वक्—*नानामुखम्; asunder* १. २७. २.

विषम्—४. ६. १.

विषूच्ये—*scattering* ३. १. ५.

विषिषूचीनाम्—*scattered* ८. ६. १०.

वीधे—*in a clear sky* ९. १. २४.

॥ विद्वला अविधवा विप्रो वीरुधो विवस्वान्विवस्वन्ति दुरोण दुच्छना
 दुराहा दूरं दुष्टं दुरदभ्ना दुहिता दुर्यान् सुनुता सुकरः स्वसा स्वाहा सुषा
 न्युष्णोतु ऋशादा सुरभि असुष्वयन्ती स्वस्ति स्वसराणि स्वावृगाभीष्टुनमभीरुण-
 महीयते ऽ नृक्यमन्तक्यान्नुषुपराचं पराचीना निष्को निष्ठयो नीलं नीचीनस्य
 नीचो नीची नीहारः प्रेण्योऽर्बत्तिरवरावरेऽवर्मपरापरेऽपरमवमावमे ऽ व-
 ममपाचमपाष्टादपाचो यन्त्यवाचीनमवाचीना उपवृदुपन्दैः पपयस्य संस्कृतं
 तत्र संस्कृतं परिष्कृता विशपति विशपत्नी जास्पत्यमतस्करं तस्करो वनस्पति-
 बृहस्पतिः प्रायश्चित्तं प्रायश्चित्तिरप्रतीतं प्रतीतः प्रत्तमवत्तामुद्धत उद्धिता उघ्निय-
 माणोर्धुता उधृतेषूत्तमिता उत्थातुरुत्थितः आवि हृदयाविधं मर्माविधं प्राषाद्
 दुराषाद् घृतनाषाद् शत्रूषाण् महीषाडभीषाडस्मि विशवाषाद् ॥ ७६८ ॥

१६५ विद्वलाः—cunning १०. १. ९.

अविधवाः—१२. २. ३१.

विप्रः—५. ११. ११.

वीरुधः—विरोहणशीलाः; plants; १. ३२. १.

विवस्वान्—१८. २. ३२.

१७० विवस्वते—१८. २. ३३.

दुरोण

दुरोणे—in abode ५. २. ६.

दुराहा—wail ८. ८. २४.

दुच्छना—misfortune ५. १९. ८.

दुरम्—३. १५. ४.

duchhānā is quoted under śuni takārah II. 61, which prescribes that the visarjanīya of duḥ becomes ḍ, before śun duḥ+śunā=duchhānā. But the Pada does not analyse the word. Perhaps the rule was introduced in the text later on.

The Pada-reading duṣtā=instead of duḥ tā=indicates that the authors of that text regarded it as an irregular compound of duḥ and tāra from the root ṽstar strāśṭīyam nāra-dēna duṣtāram trāṣṭubham trāḥṣṭyanāḥ jāspatyām IV 83 reverses in the Pada the irregular alterations seen in the words mentioned.

१७५ दुरम्—Pada दुरम्=अन्यैस्तरौतुमशक्यम्; hard to surpass

६. ४. १.

दुरदभ्ना

दुरदभ्ना—door-damaging; Ludwig “undeceivable” १२. ४. ४.

दुहिता—३. १०. १३.

दुर्यान्—of our homes १४. २. ५.

सुनुता—शोभना चासौ कृता चेति सुनुता सरस्वती; lit pleasantness,

jollity ३. २०. ३.

१८० सुकरः—२. २७. २.

स्वसा—३. ३०. ३.

स्वाहा—२. १६. १. स्वाहा इति देवानां हविर्दानम् । “स्वाहेत्येतत् सु आहेति वा स्वा वागाहेति वा स्वं प्रहेति वा स्वाहुतं हविर्जुहोतीति वा” (Nir. 8. 20) स्वा वागाहेत्ययमर्थः तैत्तिरीयके स्पष्टमाज्ञातः । “स्वैव ते वागित्यब्रवीत्” (TB. II. 1. 2. 3.)

व्यूणीतु

सुषा व्यूणीतु—सुषा सवित्री प्रजनयित्री देवता । यद्वा शोभना उषाः; let Sūṣā unclothe her or it; W takes Pūṣā. C. gives three different etymologies for sūṣā: root su + suffix sā; root sū + root san; and su + uṣas १. ११. ३.

कृशादा द्र

रिशादाः—हिंसकानाम् अत्तः; helpful २. २८. २.

१५५ सुखरुभि—६. १२४. ३.

यती

आ सुखर्यन्ती—आ सुखर्यन्ती यजते उपार्के dripping, worshipful, close; in Pada सुखर्यन्ती ५. १२. ६.

स्वस्ति—१. ३०. २.

स्वसंराणि ?— cp. स्वसंरम् = गृहम्; stall ७. ५८. १.

स्वावृक्—सुष्ठु आचर्जकम् सर्वप्राण्यावर्जकम् स्वाधीनकर्तृ; easy to appropriate १८. १. ३२.

अभीशुनम्
अभीरुणमभी

१६० अभीशुना—अङ्गुलिनामैतत्; with a rein ६. १३७. २.

अभीरुणम्—यच्च शोषे अभीरुणम्; उत्तमर्णाय देयं वस्तु रुणम् कणम् इत्युच्यते । तद्वगममि प्राप्य शोषे शपथं कृतवानस्मि अभिलापाय [अभि + रुणम्]; and what I have sworn fearlessly; very possibly it may contain *abh* and have nothing to do with the root/bhī ७. ८९. ३.

महीयते—न महीयते does not make a show ५. १७. १५.

अनुकर्मम्—क्रवो यस्यानुकर्मम् = whose spine the verses ९. ६. १.

अन्तक्या ?— cp. अन्तकः ६. ४६. २.; अनुप्याः; जलसमृद्धे देशे भवाः १. ६. ४; १२. २. २. अनुकर्म—back-bone ४. १४. ८.

१६५ अनुषुः—अनु + वष् in perfect; cp. अनुषत have shouted २. १. १;

अनुषुः seems to be an explanation of अनुषत; the original was left out and explanation retained.

परावम् ?— cp. पराञ्जं शुष्ममदेय do thou vex away the vehemence; ६. ६५. १. परावः = पराङ्मुखान् २. २५. ५.

पराचीना—पराचीना मुखा ह्यधि; turn thy faces away; पराङ्मुखानि ६. १०६. २.

ā susvāyanti is cited on abhyāśa ca II 91, which prescribes that s is changed into ś after reduplication and on abhyāśavanti śm ca IV 89, which prescribes restoration in Pada of forms linguised by the influence of reduplication

- निष्कः निष्काः—सुवर्णमयाः; jewels ७. ९९. १.
 निष्कः—निर्गतवीर्यः निष्कृष्टबलः; outsider १. १९. ३.
- २०० नीलम्—१४. २. ४८.
 नीचीनस्य—नीचीनस्योपसर्पतः = न्यगभूतस्य अवाङ्मुखस्य; crawling
 on, on the ground ७. ५६. ५.
 नीचः—११. १. ६.
 नीची—अव नीचीरपः सृज = अवनीचीः अवनि भूमिमञ्चन्ति गच्छन्तीत्यव-
 नीच्यः आपः । अपसृज मेघेभ्यः अपगमय; let down the
 descending waters ४. १५. १२.
 नीहारः—अवश्यायः; mist १८. ३. ६०.
 २०५ प्रेयः—प्रेमप्रापकस्य; of love ६. ८९. १.
 अवर्त्तिः—वर्त्तिः वृत्तिर्जीवनं तदभावः अवर्त्तिः दारिद्र्यम्; ruin
 ४. ३४. ३.
 अवरा—अवराणि द्युलोकादधस्तनानि ७. ४१. १.
 अवरे—५. २. ६.
 अवरम्—lower १. ८. ३.
 २१० अपरा ?—cp. अपराः १०. १०. ८.
 अपरे—९. ६. ५१.
 अपरम्—९. ५. २७.
 अवमा—१८. २. ४८.
 अवमे—omitted in Vn
 २१५ अवमम्—५. १३. २.
 अपाचिम्—अपाञ्चिन्मु तं कृत्वा = अपगतं बहिष्कृतं कृत्वा; making him
 go away, o Indra ३. ३. ६.
 अपाष्टात्—अपाष्टाङ्गत् = अपकृष्टावस्थाद् एतत्संज्ञाद् विषोपादानात् शृङ्गात्;
 from the barb, the horn; between the barb and
 the horn there is probably no important difference;
 apa + sthā: CA. II. 95, ४. ६. ५.
 अपाचो वति अपाञ्चो यन्तु—let (them) go away downwards ५. ३. २.
 अवाचीनम्—अवाचीनं तदेतु ते = let that go downward for thee
 १०. ४. २५.
 अवाचीना उप २२० अवाचीनात्—अवाचीनानव जहि = smite them down downward
 १३. १. ३०.
 उपवृत् ?—उपावृत्तः 6. 77. 3; उपवृत् 18. 4. 5-6 are divided in P.

ávaritah is cited as
 an example on áram
 rvarne III 46, which
 prescribes that a
 simple vowel, with r
 or ʔ becomes ar. But
 in the Pads the word
 is not divided ?

उपब्धैः—स्वकीयैः सोमाभिषवध्वनिभिः; with noises ८. ४. १७. On up—
cp. AB. 4. 9. 3; JB 1. 253; JUpBr. 1. 37. 3; RV. 1.
74. 3 with Oldenberg's note, Keith, AA. p 253. n. 10.

पपयस्यम्—? cp. पयसम् 4. 14. 6.

मस्कृततय

संस्कृतत्रम्—संस्कृतं विशसितं त्रायते पालयतीति संस्कृतत्रो मांसपाचकः।

उक्तं हि “संस्कृतः स्याद्विशसितः संस्कृतत्रश्च पाचकः” इति;
slaughter-house. Note dittography in MS. ४. २१. ४.

२२५ संस्कृतम्—संस्कृतं संस्कारः भोक्तृभोक्तव्यात्मकः; preparation ११. १.

३५.

परिष्कृता—adorned ९. ३. १०.

विश्वतिवि

विश्वपतिः—गृहाधिपतिः; house-master ४. ५. ६.

विश्वपत्नी—विशं पालयित्री; mistress of the people ७. ४६. ३.

जास्पत्यम्—जाया च पतिश्च जास्पती । तयोः कर्म जास्पत्यम्; house-
headship ७. ७३. १०.

G yayasam chī-
ndaso varnavikārah
samparibhāyam sa-
kāradāu karōtau IV
58 sam and pari are
not separated from the
root if the latter be-
gins with s Examples
as marked here

vispāturvīspāṇī
(IV 60) are not separ-
ated

jāspatyām IV. 64,
jā- is not divided

२३० अतस्करम्—free from robbers १२. १. ४७.

तस्करः—४. ३. २.

वनस्पतिः—४. ३. १.

वृद्ध

वृद्धस्पतिः—४. १. ५.

प्रायश्चित्तम् ?

प्रायश्चित्तिः ?—but cp. —

२३५ प्रायश्चित्तम्—expiation १४. १. ३०.

अप्रतीतम्

अप्रतीतम्—प्रतिपूर्वाद्दत्तेर्निष्ठा; that is not given back ६. ११७. १;

TB. 2. 8. 4. 2.

प्रतीतः ?—cp. —

परितः=परि + दा + त ६. १२. २.; VS. 9. 9; ŚB. 5. 1. 4.

10 = paritaḥ VSK. 10. 2. 6; cp. also अप्रतीतः TB. 2.

8. 2. 8, where RV. 6. 73. 3. (AV. 20. 90. 3.) have

—तीतः; for confusion cp. BIE. II p. 208.

प्रत्तम्—प्र + दा + त; cp. Nir. 2. 1, where Skanda says “laukikāś
cātra śabdāḥ *prattam avattam* ity ādaya udāhartuṃ
parkrāntāḥ” etc. which shows that this set is not
from AV. but from loka.

अवत्तम् ?—अव + दा + त ?

२४० उद्धतः ?—cp. उद्धता ९. ३. ६, उद्धिः seat ८. ८. २२.

udo hantiharati-
sthāstambisu IV. 62.

उद्भिद्यमाणा
उद्भूता
उद्भूतेषु

उद्भिः—ऊर्ध्वदेशे पितृलोके स्थिताः; set up १८. २. ३४.

उद्भिद्यमाणा—१२. ५. ३४.

उद्भूता—१२. ५. ३४.

उद्भूतेषु—१५. १२. १.

२४४ उत्संभिता—उत् + स्तम्भ् + त १४. १. १.

उत्थतुः—उत् + स्था + तर् ९. ४. १४.

उत्थितः—६. ४३. २.

द्वानिविद

द्वानिविद—कृणां श्वानिविद्वन्वीत् = the eared hedgehog said this ५. १३. ९.

हृदयाविधम्—८. ६. १८.

२४० मर्माविधम्—११. १०. २६.

प्रापाद ?—cp. नीपाद in शत्रूपाणीपाडमिमातिषाहः ५. २०. ११.

तुरापाद ?—but cp. —

तुरापाद—swiftly overcoming २. ५. ३.

पृतनापाद—११. १. २.

शत्रूपाद—५. २०. ११.

महीपाद ?—cp. अभीषाद्विद्वान्पाडभिः = overpowering, all-over-powering agni १३. १. २८.

अभीषाडस्मि विद्वान्पाद—१२. १. ५४.

the roots han, har, sthā, stambh are not separated after the preposition ud, the comm cites—uddhatah, ūddhriā, uddhriyāmānā ūddhriśu, ūttihān, ūttihatah, and ūttihātā

vyadhau IV 68, the root vyadh is not separated, Comm cites śvārit, marmā-brdayā— as examples vyadhāv apraśyau III. 3 prescribes the lengthening of the vowel before the root vyadh, when it is without a suffix marmā- and hrdayā- are cited as examples Ex 261—

sahāvādante IV 70, the root sah is not separated, when it ends in āt

sahāvādante dirghah III. 1 prescribes the lengthening of vowel before the root sah, when it ends in āt

॥ २१ ॥

217a ॥ येषां शास्त्रेण नेष्यते पदानां कचिदिद्वन्मम् ।

आवाधायथ दृष्टत्वात् पठितानि परीयुतात् ॥

॥ अरुपा अद्भुतोऽन्येयुरनवद्याभिर्मगुन्याः शेरभक् शेरभ शेवुधक् शेवुद्ध
सिनीवालि स्तरीतवे मथायति कर्माणा अलुभ्यतः करंभं पतित्वानुपग्राट्क्यु-
पमस्य मातरिभ्वरी समह वृष्ण्यमसश्चतो भूष्ण्यः सुक्षणिः इमश्रूणि सनिस्त्रसो
मनुष्यचेवाषासः कष्कषासो नदनिमा ततामहाः पितामहाः शंपथेय्यं साहन्ति
पंसि नीलगलसालां ससुषीररगरदिषु स्थूलभं समोभ्योऽसतिरासति गोधा
मेधा स्वधा श्रद्धा त्रेधा श्वापदं शित्तिगो वलगः पतंगः पंडंगाः सारंगः पिशंगः
पिगो धुंगाः हरिमाणं जरिमा मडिमानं वरिमत इदावत्सुराय पुरोडाशौ पर-
मामंत्रितः ॥ ७६h ॥

अ॒र॒पाः—र॒प इति पापनाम । “र॒पो रिप्रम् इति पापनामनी भवतः” (Nir.

4. 21.) । न विद्यते र॒पः पापं यस्यासौ; free from complaints १. २२. २.

अ॒द्भु॒तः—२. १२. १.

अ॒न्ये॒ष्टुः—१. २५. ४.

२६० अ॒न॒व॒द्या॒भिः—अ॒ग॒ह्नी॒भिः २. २. ३.

म॒गु॒न्धाः

म॒गु॒न्धाः—निर्वो म॒गु॒न्धा दुहितरो गृहेभ्यश्चातयामहे—म॒गु॒न्दी नाम काचन पिशाची तस्याः २. १४. २.

शेर॑भ॒क शेर॑भ—स्वाश्रितानां सुखस्य प्रापक । शर॒भ॒वत्सर्वेषां हिंस॒को वा शेर॑भः यातु॒घा॒नाधि॒पतिः । असौ ग्राम॒णीः प्र॒धानभू॒तो यस्य तत्सचि॒वादेः स शेर॑भ॒कः २. २४. १.

शे॒वृ॒ध

शे॒वृ॒ध॒क शे॒वृ॒ध—स्वाश्रितानां सुखस्य वर्धक । शे॒वृ॒धो ग्राम॒णीर्यस्य सचि॒वादेः स शे॒वृ॒ध॒कः २. २४. २.

सि॒नी॒वा॒लि—दृष्ट॒चन्द्रा अ॒मावा॒स्या सि॒नीवा॒ली स्त्रीत्वेन रूप्यते । सि॒नम॒न्नं भ॒वति सि॒नाति भू॒तानि वा॒लं प॒र्वं वृ॒णोते॒स्तस्मिन्न॒वती॒ वा॒लिनी॒ वा वा॒लेनै॒वास्याम॒णुत्वाच्चन्द्र॒माः से॒वित॒व्यो भ॒वतीति॒ वा (Nir. 11. 31.) । प॒र्वण्य॒न्नवतीति॒ अ॒व्य॒काल॒चन्द्रो॒पेत॒ेति॒ वा तस्यार्थः ७. ४६. १.

२६४ स्त॒री॒त॒वे—स्त॒रीतुं हिं॒सि॒नुम्; in order to lay low २. २७. ३.

म॒था॒य॒ति—म॒थ्नाति; shakes २. ३०. १.

क॒र्मा॒रीः—अ॒यस्का॒रप्र॒भृतयः; smiths ३. ५. ६.

अ॒नु॒भ्य॒तः—गृ॒हान॒लुभ्य॒तः=गा॒र्ध्यम॒कु॒र्वाणाः अथ॒वा गा॒र्ध्य॒रहि॒तान् unto houses not disorderly ३. १०. ११.

क॒र्म॒भ॒म

क॒र्म॒भ॒म—क॒र्म॒भं कृ॒त्वा=क॒र्म॒भश॒ब्दवा॒च्यं म॒न्थं वि॒मा॒व्य; having made gruel ४. ७. ३.

२७० प॒ति॒त्वा—४. १२. ७.

अ॒नु॒ष॒क—अ॒नुष॒क्तं स॒न्ततम्, in succession ४. ३२. १.

अ॒रा॒ट॒की—अ॒रा अ॒दा॒तारो हिं॒स॒काः ता॒न् अ॒स्मात् स्थानाद् आ॒टय॒ति उ॒च्चा॒टय॒तीति॒ अ॒रा॒ट॒की ओष॒धिः; arāṭakī seems to be used here as specific name of the herb in question ४. ३७. ६.

उ॒प॒म॒स्य—आ॒योर्हि स्त॒म्भ उ॒प॒म॒स्य नी॒ष्टे=in the nest of the nearest community (stood) the pillar ५. १. ६.

मा॒तरि॒भ्व॒री—स्व॒स॒रौ मा॒तरि॒भ्व॒री अ॒ग्नि॒=the two blameless, mother-growing sisters ५. २. ९.

ubhayād dyubhī IV. 21 restricts separation to ubhaya-dyūh 1. 25. 4, anye-dyūh is cited as a counter-example under that rule.

२७५ समहवृण्यम्—दैवं समहवृण्यम् verily a divine virility ५. ४. १०.

असद्वर्तः—५. ६. ३.

भूण्यः

भूण्यः—तस्य रूपशो न नि मिषन्ति भूण्यः = his zealous spies wink
not ५. ६. ४.

सक्षणिः—परि वृत्राणि सक्षणिः round about overpowering advers-
aries ५. ६. ४.

हमभ्रुणि—beards ५. १९. १४.

२८० सनिस्त्रसः—सनिस्त्रसो नामसि weakling by name art thou ५. ६. ४.

मनुष्यत्—मनुष्यदिह चेतयन्ती = taking note here in human fashion
५. १२. ८.

manusyāt IV. 65,
separation does not
take place in this.

येवाषासः कर्कषासः—names ५. २३. ७. The Vedic group of words
with suffix *ṣa* exhibit the effect of adopt-
ation: Bloomfield, AGP. XII. p. 249 n. 2.

नदनिमा—name ५. २३. ८.

ततामहाः—grandfathers ५. २४. १७.

२८५ पितामहाः—११. १. १९.

शपथेय्यम्—worthy of cursing ५. ३१. १२.

साहन्ति?—cp. साहन्त्य in येन सोम साहन्त्यासु रान्धयासि नः, by what
o Soma, overpowering one, thou shalt make the
Asuras subject to us ६. ७. २.

पुंसि

पुंसि—in the male ६. ११. २.

नीलागलसाला—सस्यवल्ली ६. १६. ४.

२९० सस्यधीः—सस्यधीस्तदपसो दिवा नक्तं च सस्यधीः = सरणशीलाः प्रवहण-
शीलाः; flowing on devoted to it ६. २३. १.

pumai is cited as
a counter-example un-
der pumassā ca I 91,
which says that a
nasalized vowel, occu-
rring in the interior
of puma as long in
strong cases.

अरगराटेषु—गिरावरगराटेषु; रथचक्रावयवाः कीलकाः अराः । तान् गिरति
आत्मना संश्लेषयति इति अरगरो रथः । तेन अटन्ति संच-
रन्तीति अरगराटा रथिनः । तेषु । यद्वा अराः अरयः तान्
गच्छन्ति इति अरगाः वीराः भटाः तेषां राटाः जयघोषाः तेषु ।
राजसु जयघोषेषु वा ६. ६९. १.

स्थूलभम्—स्थूल्येन भासमानम्; big ६. ७२. २.

समाभ्यः—समा बहुसंवत्सरकालः; years ६. ७५. २.

आसति—may be/as ६. ६४. ३.

२९५ आसति?—cp. आसनि in the mouth ६. ८४. १.

गोधा—एतत्संज्ञकः प्राणी; 'गोह' in Hindi, a kind of big lizard,
very poisonous. ४. ३. ६.

मेधा—wisdom ९. ७. ११.

स्वधा—अन्ननामैतत् । यद्वा स्वधेति पितॄणां हविर्दाने "स्वधाकारो हि
पितॄणाम्" (TB. III. 3. 6. 4.); ancestral offering ३.
१९. १.

श्रद्धा—५. ७. ५.

३०० त्रेधा—त्रिप्रकारेण १. १२. १.

श्वार्पदम्—शुनः पदानीव पदानि यस्य सृगालव्याघ्रादेः तत् सर्वं श्वार्पदम्;
wild beasts ११. ९. १०.

tredhā (IV.66) not
divided

This is an example
to śunaḥ pade III.10,
which prescribes the
lengthening of vowel
of śva.
C. śyātingah.

शित्तिङ्गः—श्वेतितङ्गं श्वेतवर्णं जलपूर्णं मेघं प्राप्तः; white-goer ११. ५. १२.

बलङ्गः—contents of the bowels १२. ५. ३९.

पतङ्गः—पतनशीलः पक्षिवच्छीघ्रगामी; the bird ६. ३१. ३.

पङ्ङगाः ३०५ पण्डगाः—पन्नगाः पादेन न गच्छन्तः ८. ६. १६.

C. pannagah.

सारङ्गम्—the variegated २. ३२. २.

पिशङ्गम्—brown १४. २. ४८.

पिङ्गः—पिशङ्गवर्णः; brown ८. ६. ६.

शृङ्गाः—humble-bees ९. २. २२.

३१० हरिमाणम्—हरिर्द्विर्णम्; yellowness १. २२. ४.

जरिमा—जरिमा जरा ३. ११. ८.

महिमानम्—३. १०. १२.

वरिमतः—of width ६. ९९. १.

इदावत्सरायं—इदावत्सरायं परिवत्सरायं संवत्सरायं=प्रभवादिषु पञ्चके

पञ्चके क्रमेण पताः संज्ञा भवन्ति । तत्र प्रथमस्य संवत्सर

इति संज्ञा । द्वितीयादीनां परिवत्सरः इदावत्सरः अनुवत्सरः

इद्वत्सरः इति यथाक्रमं संज्ञा भवन्ति ६. ५५. ३.

३१५ पुरोडाशौ—sacrificial cakes ९. ६. १२.

मवि ? परमामन्त्रितः ?—परमाम् ? 6. 75. 2

अन्तितम् 6. 4. 2.

॥ कार्षीवणा एत्समानो दुन्दुभिः शशपेन पत्तत् ओपशिनमदितिर्जनित्व-
मोण्योः सभा नरिष्टा सवीमनि दम्ना नूतनं समीचीः कितवान्सहस्र ममत्तनं
कलशे शाङ्करस्य पलीजकम् ॥ ७६८ ॥

कार्षीवणः—कृषिं वनन्ति संभजन्त इति कृषीवणाः शूद्राः । तत्संबन्धिनः

कर्मकराः कार्षीवणाः ६. ११६. १.

पत्समानः—पच्छमानः कृणं शृहीतुमभितः इच्छन्; desiring to win ६. C. eohhamānah

११८. २.

दुदुभिः दुदुभिः—५. २०. १.

शाशयेन ३२० शाशयेन^१—संशयेन संगताः शाफाः गोमहिषादीनां खुराः शाफाकृतिरायुध-
विशेषो वा यस्य स तथोक्तः ६. १२९. १.

C. samśaphena

śamsāyena is cited as an example under pāṇsūmānsādhnam 1. 56, which says that a nasalized vowel occurring in the interior of a word is long.

पततः—पादतः; from the feet ६. १३१. १.

ओपशिनम्—स्त्रीत्वोपेतम्; the opaśa is some head ornament, worn distinctly by women ६. १३८. १.

अदितिर्जनित्वम्—अदितिर्जातमदितिर्जनित्वम् = अदितिः अदीना अखण्डनीया
वा पृथिवी देवमाता वा । जनित्वम् जन्माधिकरणम् । यद्वा
जनित्वम् उत्पत्त्यमानम्; Aditi (is) what is born,
Aditi what is to be born ७. ६. १.

jānitvam is cited as a counter-example to tve cāntodāte 1. 26, which prescribes separation of *ta* in a word accented on the final syllable as *mahitvá mahi:civá*. The comm. adds - jānitvam āditeḥ param kṛjānaparataḥ | tivo vā syā janas tena padatvam nātra śīry-
ataḥ |

ओप्योः—सर्वस्य अविद्योः । अवतेरौणादिको निप्रत्ययः । द्यावापृथिव्योः
७. १४. १

३२५ सभा—७. १२. १.

नरिष्टा—नरिष्टा नाम वा असि = रिषिणा क्लान्तेन नसमासः । अहिंसिता परै-
रसभिमाव्या । सभा एतन्नामिका; verily sport by
name art thou ७. १२. २.

सर्वीमनि—सवे अनुज्ञायाम्; in impelling ७. १४. २.

दमूनाः—दमूना दान्तमनाः दममनाः वा; house-hold god ७.
१४. ४.

नूतनम्—७. २१. १.

समीचीः ३३० समीचीः—संगतानि अनुक्रमेण प्राप्तानि; together ७. २२. २.

कितवान्—कितवः “किं तवास्तीति शब्दानुकृतिः” (Nir. 5-22) अक्षैर्दीव्यन्
पुरुषः परैरपह्नियमाणधनः किं तवास्ति न किंचिद्
इति सर्वैर्भाष्यते; gamblers ७. ५०. १.

सहस्व—सह् ७. ३५. १.

ममत्तन—यद्यश्नात् ममत्तन = ममत्तन पचत । तप्तानामपां मदन्ती व्यवहार-
दर्शनाद् अत्र ममत्तनेति शब्दस्य तप्तं कुरुतेत्यर्थः । यद्वा
ममत्तन (इन्द्रं) मदयत; if uncooked do ye wait
७. ७२. १.

कलशैः—७. ७६. ६.

शङ्कु ३३५ शाङ्कुरस्य—शङ्कुरिव शङ्कुः पुंल्यञ्जनम् । तद्वान् शङ्कुरः । शङ्कुर एव शाङ्कुरः ।
पुंल्यञ्जनवतः; of the peg-like ७. ९५. ३.

1 After this Vn has मेदि or मेदि; medi occurs at 3. 6. 2., methitah at 14. 1. 40.; and medi at 11. 7. 5.

पलीचकम्—पलीचकम् पल्या पलितनेन चकत इति पलीचकः जरठवद् C. palicakam.
वर्तमानः पलितकारी वा; palita and galica =
dirty, in Hindi; ८. ६. २.

॥ गोपायं कुक्षिला उरुंढा ये च मद्मटाः तुण्डेलमुंढलमयाशवोऽ-
घलाः सरमाये सध्रीचीः सभागयति रेवतीरनामया अलजे सप्तथमुत्तानायां
कसन्नीलं दशानसिमसूस्वो उल्लखलमवुदिः करौकरं पट्टावावाणिः ॥ ७६८ ॥

गोपायन्—सर्वदा देहं गोपायिता ८. १. १३.
कुक्षिलाः—बृहत्कुक्षयः ८. ६. १०.
उरुंढाः—अरुण्डाः रुण्डरहिता अशिरस्काः ८. ६. १५. C. aruṇḍāḥ
३४० ये च मद्मटाः—मुद्मटाः मुद्मुट इति शब्दं कुर्वन्तः ८. ६. १५. C. muṣṣutāḥ
तुण्डेलम्—प्रकृष्टतुण्डवन्तम्; snouted ८. ६. १७.
उल्लखलम्—एतन्नामकम् असुरम् । प्रत्येकं योगरूढानि असुरनामानि;
copper-colored ८. ६. १७.
अयाशवः—अयो वायुः । वायुवद् आशुगामिनः; impotent ८. ६. १५.
अघलाः—सृत्योर्ये अघला दूताः = the sad messengers that are
death's ८. ८. १०.

सरमाये ३४५ सरमाये—९. ४. १६.
सध्रीचीः—united ९. ५. ३७.
सभागयति—apportions ९. ६. ५४.
रेवतीः—the Revāti asterism ९. ७. ३.
अनामयाः—free from disease ९. ८. १३.
३५० अलजेः—of Alaji, a kind of yāksman ९. ८. २०.
सप्तथम्—the seventh ९. ९. १६.
उत्तानायाम्—upon the outstretched one ९. ९. १४.
कसन्नीलम्—a kind of snake १०. ४. १७.
नति मसूखः दशानसिम—
३५५ असूस्वः—सर्वे गर्भादिवेपन्त जायमानादसूस्वः = all trembled at the
embryo, while being born, of her, who gives not birth;
asū-sū “giving birth to one who does not herself
give birth” १०. १०. २३.

W. kasarnīlam,
Pal. kuśārnī-

उल्लखलम्—mortar ११. ३. ३.
अवुदिः—अवुदिनाम यो देव ईशानश्च न्यवुदिः । अवुदो नाम सर्पऋषिः
“अवुदः काद्रवेयः सर्पऋषिर्मन्त्रकृत्” (AB. VI. 6.) तस्य द्वौ
पुत्रौ । अवुदिश्च न्यवुदिश्चेति ११. ९. ४.

कुरीकर^१

कुरूकरम्—करु इति अनुकरणशब्दोऽयम् । तत्करोतीति करुकरम् । हस्त-
पादाद्यवयवगतं सन्धिमद् अस्थिजातम् ११. ९. ८.

आधा^१

दूरी—पट्टरौ शरीरप्रदेशविशेषौ; the thighs ११. ९. १४.
अघारिणीः—अघेन भरुवियोगजनितेन दुःखेन आर्ताः; not anointing
११. ९. १४.

W. pasturaei

॥ २२ ॥

॥ शफकः सारथिः सहुरिः शिखंडी जीमूता पतत्रिणो मुद्गलो मातरिश्वा
मधुलालसाला शिलांजाला तलाशा मदुधान्मधूलकास्त्रभ्य मेखला यजत्रा
गोत्रस्थोलपेषु कंबूकान्महीलुका कंवले मदसाना गव्यूतिबहुला ककाटिकां
लांगलं नानातमुल्लयः सूर्यो वृषभो गर्दभः पर्जन्यसारमेयौ सोमैर्यर्चनाना
कसावु कृकाटं वंसगः शरदो रिशादा मयादा यादो मगधेभ्यः कवंधं रिशादशो
नलदं पलदाना मागधस्तिपिंजं कुल्वजं बल्वजं लिबुजा चीपुद्गुः पतुदुरसद्दी-
मिधुयामुया भद्रया उर्विया सनेय समनं सखा सख्युः सहुरिः सदान्वाः
सनातनं समस्मि सहुः सरण्यगोमतः कतरः कतमो यतरो यतमोश्चतुरस्या-
श्चतयैः श्रतरुचा उच्चैर्नाचैः पराचैरपाचै चतुष्टयं सदं सदा सर्वदा मध्यदिनः
कक्षीवानष्टीवानष्टीवन्ताग्रजस्तामस्कता पुरुता कर्ता जन्ता देवता द्वयाविन-
मुभयाविनं मामयाविनमामयावी मेखलावी मेधावी ध्रुवमेयो जिगीवान् ददावा-
श्चिकित्वान्विद्वान् ॥ ७६४ ॥

सारथिः^१

शफकः—शफाकृतिः जलोत्पन्नः; hoof-shaped water-plant ४. ३४. ५.

सारथिः—८. ८. २३.

शिखंडी^१

सहुरिः—सहनशीलः; powerful ४. ३२. ४.

शिखण्डी ?—but cp. :—

शिखण्डिनः—महावृक्षाः शिखण्डिनः = great trees with crests
४. ३७. ४.

जीमूता पत^१

३६५ जीमूताः—जीवनम् उदकम् तस्य मूतवद् भर्तारः जलपूर्णा मेघाः; thunder-
clouds ११. ५. १४.

मुद्गलः^१

पतत्रिणः—winged ones ११. ९. ९.

मुद्गलम्—मुद्गलाख्यमृषिम् ४. २९. ६.

मातरिश्वा—५. १७. १.

मधुला—honeyed ५. १५. १.

- ३७० अलसाला—सस्यविशेषस्य मञ्जरी ६. १६. ४.
 शिलाजाला शिलाजाला—शलाजालाभ्यां सस्यमञ्जरी ६. १६. ४.
 तलाशा—पलाशाः; may be tālāśa flacourtia cataphracta ६. १५. ३.
 मधुघात—मधुघान्मधुमत्तरः । मधुघुघात । मधुस्राविणः पदार्थविशेषात्;
 more honeyed than the honey-plant १. ३४. ४.
 मधूलकम्—मधूलकं मधुररसबहुलं जलमधूलकवृत्तपुष्पं यथा भवति तथा
 honeyedness १. ३४. २.
 ३७५ असस्यम्—१. २६. २.
 मेखलायजना मेखलाम्—६. १३३. १.
 यज्ञत्रा—यष्ट्रव्याः; worshipful ones ६. ११४. २.
 गोत्रस्य—महो गोत्रस्य क्षयति खराज—he rules, an autocrat over
 the great stall (gotrā) ५. २. ८.
 उलपेषु—यदि वृक्षेषु यदि वोलपेषु—उलपशब्दः सस्यमात्रोपलक्षणम्;
 in the bushes ७. ६६. १.
 कम्बुकान् ३८० कम्बुकान्—कम्बुकान् फलीकरणान्; the chaff ११. १. २९.
 महीलुका—१०. १०. ६.
 कम्बले—सम्बले मलं सादयित्वा कम्बले दुरितं व्यम्=having settled
 the defilement on the wooer, the difficulty on the
 dress, we १४. २. ६७.
 मन्दसाना मन्दसानाः—rejoicing १४. २. ६.
 गज्यूतिः—pasture १६. ३. ६.
 बहुला ३८५ बहुलान्—१२. ३. २९.
 ककार्टिकाम्—hindhead १०. २. ८.
 लालम्—३. १७. ३.
 नानानम्—व्याघ्रौ कृत्वा नानानम्—having made two tigers severally
 १२. २. ४३.
 उल्लय उल्लयः—उल्लय इति । अनुकरणशब्दोऽयम् । उल्लुल इत्येवमात्मका
 घोषाः; halloos ३. १९. ६.
 सूर्यः ३९० सूर्यः—४. ४. २.
 वृषभः—वर्षिता कामानां वृष्टिजलस्य वा ४. ५. १.
 गर्दभः गर्दभे—in a donkey ५. ३१. ३.
 पर्जन्यसार पर्जन्यः—वृष्टिकरो देवः ६. ४. १.
 सारमेयौ—१८. २. ११.
 ३९५ सोमरी—पतन्नामा ऋषिः १८. ३. १५.
 अर्चनानाः—अर्चनम् अर्चनीयम् अनः शकटं यस्य स तथोक्तः । संज्ञाशब्दोऽ-
 यम् १८. ३. १५.

alasāśa is cited under padādhya-
 nam antāśāśa-
 rārthajñānārtham
 IV 107, which says
 that the study of the
 Pāda-text is for the
 sake of gaining know-
 ledge of the endings,
 the beginnings,
 proper forms of words,
 of their accent, and
 meaning.

Ex 371—
 O śalā—

Ex 372—
 O palāśah

Ex 373—
 karatamayoh IV
 16 prescribes sepa-
 ration of tara and
 tama, mādhumatta-
 mah is cited as an
 example under it

This is cited as an
 example under vyāse'
 pī smānapade III. 72,
 which implies that in
 Pāda as well as in
 Samhitā, those un-
 accented syllables,
 which follow in the
 same word as circum-
 flex, are uttered at the
 pitch of acute
 Ex 389 —
 O ullulayah.

कसांश्चु—कसाः कीकसाः अस्थीनि । कसाश्च अम्बूनि च कसाश्चु । द्वन्द्वै-
कचद्वावः; funeral pile १८. ४. ३७.

कुकाटं
वंसग.

कुकाटम्—neck-joint ९. ७. १.

वंसगः—वननीयगतिः; bull १८. ३. ३६.

४०० शरदः—१८. २. २९.

रिशादाः—रिशानां हिंसकानाम् अत्ता=रिश + अद् + अस्; helpful
२. २८. २.

मर्यादापादो

मर्यादाः^१—सप्त मर्यादाः कवयस्ततश्चुः=seven bourns did the poets
fashion. ५. १. ६; मर्यः male १४. २. ३७; दायादः heir ५.
१८. ६; the real reading seems to be मर्यः 14. 2. 37.

पादः^१—१९. ६. ३; the correct reading seems to be दायादः ५.
१८. ६, १४.

मगधेभ्यः—to the Magadhas ५. २२. १४.

कवचं
रिशादो

कवचम्—trunk ९. ४. ३.

४०२ रिशादसः—रिशान्ति हिंसन्तीति रिशाः । तेषामुपक्षयितारः । दस्यतेरन्तर्णी-
तण्यथात् किप् । यद्वा रिशानामन्तारः । दस्यतेरन्तेर्वा रूपमित्य-
नवधारणात् अनवग्रहः; o foe-dostroyers ७. ७७. १.

नलदं

नलदी—विनियोगशास्त्रसिद्धं होमद्रव्यम्; if to nālada 'nard' ४.
३७. ३.

पलदानामगधः

पलदानाम् ?—९. ३. ५.

मागधः—bard ? १५. २. १.

तिलिपि
कुल्वजं

४१० तिलिपिजम् ?—a kind of read or cane ? १२. २. ५४.

कुल्वजम् ?—१२. ५. १२.

बल्वजम्—a coarse rush-like grass १४. २. २२.

लिबुजा—“लिबुजा व्रततिर्भवति” इति यास्कः (Nir. 6. 28); creeper
६. ८. १.

चीपुद्रुः—चीपद्रुः एतत्संज्ञो द्रुमविशेषः ६. १२७. २.

पुतुद्रुः
अंसद्रीः

४१५ पुतुद्रुः—पीतद्रुर्नाम पूतद्रुसंज्ञकं मेषजम् ८. २. २८.

अंसद्रीम्—अंशद्रीम् अंशान्भागान् देवमनुष्यपितृसंबन्धिनः धारयतीति
अंशद्रीः ताम् वेदिम्; shoulder-bearer ? ११. १. २३.

मिथ्या—मिथ्या; falsely ४. २९. ७.

अमुया—yonder ५. २२. १.

भद्रया—कल्याण्या; auspiciously ३. ३०. ३.

O oipadrū.

O. pūadrū.

C amsādhm;
W amsādhm;
S. amsādhm.

vasvasvasvapnasu-
mnsādhubhr yā IV.
30 separates yā, when
combined with vasu,
ava, svapna, sumne
and sādhu and not in
other cases.

1 Vn reads मर्यादादः and this seems more correct, the reading intended seems to be मर्यादादः which avoids
पादः of the 19th. book, nowhere else referred to.

४२० उर्विया—widely ५. १२. ५.

सनेयम्—संभजेयम् ४. ९. ७.

समनम्—शमनं पत्युरावर्जनोपायभूतां शान्तिम्; wedding assembly

G āsama-

६. ६०. २.

सखा—६. ५१. १.

सख्युः—५. १३. ५.

४२५ सङ्हरिः—powerful ४. ३२. ४.

सदान्वाः—सदा नोनूयमानाः ४. १०. ३.

सनातनम्—१०. ८. २२.

समस्मि ?—cp. अर्मस्मिः ८. २. २६.

सद्रुः—स महिमा सद्रुर्भूत्वा = he, becoming a sessile greatness;

“setting itself in motion = sa + dru” Aufrecht १५. ७. १.

३० स॒र॒ण्युः—त्वष्ट्रदुहित्वा स॒र॒ण्युः १८. २. ३३.

गोम॑तः ?—बहुभिर्गोभिर्भिर्युक्ताम् । भूक्षि मनु॒प ३. १०. ११.; but it is divided in the Pada; we should expect गो॒त॑मः, गो॒त॑मम् in 4. 29. 6.

क॒त॒रः—७. ४४. १.

क॒त॒मः—८. ८. ६.

य॒त॒रा—१०. ७. ४३.

४३५ य॒त॒मः—४. ११. ५.

अ॒श्व॒त॒र॒स्य—अ॒श्व॒स्या॒श्व॒त॒र॒स्या॒ज॒स्य॒ प॒त्वं॒स्य॒ च = अ॒श्व॒त॒रः अ॒श्व॒ग॒र्द॒भ्योः सा॒ं॒क॒र्येण॑ उत्पन्नो जातिविशेषः; of the mule; प॒त्वं॒स्य॒ = of the ram ४. ४. ८.

अ॒श्व॒त॒र्यैः—she—mules ८. ८. २२.

प्रा॒तः—४. ११. १२.

उ॒च्चा—उ॒च्चा प॒त॒न्त॒म् = flying on high १३. २. ३६.

४४० उ॒च्चैः—४. १. ३.

नी॒चैः—४. १. ३.

प॒रा॒चैः—प॒रा॒ङ्मुखं॑ दूरम्; far away ६. ९७. २.; cp. Sāyana on RV.

1. 63. 4, where he quotes Bhaṭṭabhāskara.

अ॒पा॒चैः ?—

च॒तु॒ष्टय॑म्—१०. २. ३.

४४५ स॒द॒म्—स॒द॒म् स॒दा; always ३. १६. ७.

स॒दा—३. १६. ७.

gótamah pratise-
dho vaktavyah (on
taratamayah IV 16.)
negatives separation
in gótamah. The
comm. on IV 16
says —

samjñāyām rūḍhi-
śabdo'dhā tamo ca-
natśāyane ! asamānah
samudrādis tasmān
nāty eti gótamah ||

Ex. 438—

angasyātrādimā-
tram u śīsyate lupyate
param | svarādī prat-
yayāv etau padatvam
nātra śīsyate ||

Ex 438—

asvatarāsyā, asva-
taryāḥ counter-ex-
under taratamayah
IV 16; which pre-
scribes separation of
tara and tama.

avyayānām IV.71
negatives division.

* Vn omits anuvāra of—nam and reads सनातनसमस्मि; the correct reading may be सनातनसमस्मि—accent
is possibility.

सर्वदा—१०. ६. ३२.

मध्यदिनः—मध्यदिन उद्गायति = noon sings the udgāthā ९. ६. ४६.

कशीवान्—कक्ष्या रज्जुरश्वस्य । कक्षं सेवते (Nir. २. २.) तद्वान् कक्षीवा-
न्नाम ऋषिः १८. ३. १५.

अष्टीवान्

४५० अष्टीवान् ?—cp. अष्टीवद्भ्याम् = अष्टीवत् ५३. ५.

अष्टीवता व्रज

अष्टीवन्तौ—knees ९. ४. १२.

अप्रजस्ताम्—want of progeny ९. २. ३.

अस्वक्ता

अस्वगता—अस्वगता पविक्ता (she is) homelessness, when hi-
dden, १२ ५. ४०; cp अप्रजस्तामस्वगतामवर्तिम् want of
progeny, homelessness, ruin ९. २. ३.

W asvagāthā. Note
confusion between g
and k, perhaps the
real reading is—k.

पुरुता ?—

४५५ करता ?—

जनता

जनताः—एकशतं ता जनताः = those hundred and one fellows
५. १८. १२.

देवता—४. १. ५.

द्वयाविनम् ?—cp. :—

द्वयाविनः—द्वहन्नप द्वयाविनः = १. २८. १. द्वयं वाचिकं कौर्यं कायिकं
हिंसनं च येयामस्तीति द्वयाविनः । यद्वा मायामयं सौम्यरूपं
स्वामाविकं हिंसरूपं च द्वयमेषामस्तीति द्वयाविनः; burning
away deceivers.

विनमामया

उभयाविनम्—अदुष्टे देवाः पुत्रं सोमपा उभयाविनम् = have given thee a
son, partaking of both; lit. “possessing what is of
both” ५. २५. ९.

आमयाविनम् ?—

आमयावी ?—

मेखलावी ?—

मेधावी ?—cp. मेधावनम् ६. १०८. ४.

ध्रुवम्—सर्वथा ७. ९७. १.

अयः—अयः अयाक्षीः √ यज्; ध्रुवमयः = mayest thou go fixedly

७. ९७. १.

जिगीवान्—४. २२. ६.

ददावान्—having given ५. ११. १.

चिकित्वा—understanding ५. १२. १.

विद्वान्—५. १२. ९.

These three are
cited under vakāṛādau
ca IV 18, which pre-
scribes separation of a
taddhita beginning
with V, as cases
of irregular absence
of separation.

Ex. 465—

druvāyaḥ 5. 20 2
is cited under vakāṛā-
dau ca IV 18 as a
case of irregular ab-
sence of avagraha and
the same is expected
here Perhaps the ms
is wrong.

Ex. 467—

vasau braśvāt IV
35 restricts separa-
tion to the cases, where
vams is preceded by a
short vowel

So MS, but
we expect
द्वय. 5. 20 2,
which is
cited on CA.
IV. 18
जिगीवान्ददावा-
चिकि

217e समन्तः सर्वतोऽर्थेऽनोदात्तं नावगृह्यते ॥ ७६e ॥

समन्तम् यथा वृक्षं लिङ्गुजा समन्तं परिषस्वजे = as the creeper
has *completely* embraced the tree ६. ८. १.
समन्तम् इन्द्रस्य तत्र बाह्व समन्तं परि दध्मः—in that case
we put *completely* about us Indra's two
arms ६. ९९. २, ३.

The comm. adds
on *sāmantaḥ pūrāṇe*
IV. 88 —
samantām sarvato
riho'ntodātām nāvag-
grhyate ! *ādyudātām*
avagryate pūranā-
thae puskarinīḥ sā-
mantāḥ !

217e ॥ आयुदात्तमवगृह्यते पूरणार्थे ॥ ७६m ॥

समन्ताः उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः—let full
lotus-ponds approach thee; W *complete*;
but W does not divide it in the Pada,
while S does ४. ३४. ५.

sāmantaḥ pūrāṇe IV.
88 prescribes separa-
tion in *sāmanta*, when
it has the sense of
completion Ek. *pusk-*
arinīḥ sāmantaḥ 4
84 5

217f ॥ समानमस्मिन्को देव इत्येतदेवावगृह्यते ॥ ७६n ॥

समानमस्मिन्को देवो ऽधि शिष्याय पूरये—what god attached cons-
piration (समानं वायुम्) to man here? १०. २. १३.

anatan visambhyām
prānākhyā cet IV 89
prescribes separation
of *vi* and *sam* from the
root *an*, when the word
formed, is a name of
the breath.

217f ॥ अतोऽन्यानि समानानि नेङ्गयेत्सर्वदा कविः ॥ ७६o ॥

{ समानः समानो मन्त्रः—be their counsel the same
६. ६४. २.
समानम् समानं व्रतम्, समानं चेतः—the same ६. ६४. २.
समानम् समानमस्तु वो मनः—the same ६. ६४. ३.
समानम् समानं हृदयं कृधि—६. १३९. ३.
समानम् समानं योनिमनु सं चरिते—toward the same lair
८. ९. १२.
समानम् समानं वृत्तं परि पस्वजाते—९. ९. २०.
समानम् तद्धा वयो यमराज्ये समानम्—let that be your
same age in Yama's realm १२. ३. १.
समानम् समानं तन्तुमभि संवसानौ—clothing yourselves
in the same web १२. ३. ५२.
समानम् समानमग्निमिन्धते—१३. १. ४०.
समानम् समानमर्थं परि यन्ति देवाः—the gods go about
the same purpose १५. १७. ८.
समानम् समानं योनिमनु संचरन्तम्—going about toward
the same lair १८. ४. २८.

समानेन	समानेन वो हविषा जुहोमि—६. ६४. २.
समाने	समाने योनावधैर्यन्त—२. १. ५.
समाने	समाने योक्तं सह वो युनज्मि—३. ३०. ६.
समाने	समाने योनौ सहशेय्याय—१८. १. ८.
समाना	समाना हृदयानि वः—६. ६७. ३; समानान् ११. १. १२, २१; १५. ५. १-७; समानेभ्यः ८. २. २६; समाना- नाम् १६. ३. १, ४. १; १७. ५; समानी ३. ३०. ६; ६. ६४. २, ३; १२. ३. २२; समानीः १२. १. ९.]

217g || अघमावयम्; अवयमित्येतदेवावगृह्यते || ७६p ||

[अप्रजास्त्वं मातैवत्समाद्रोदमघमावयम्—अघम् । अऽवयम् childless-
ness, still-birth, also (ऋ) crying, guilt, barrenness ?
८. ६. २६.]

217g || अतोऽन्यानि नावगृह्यन्ते || ७६q ||

आवयः—यस्त्वमात्मानमावयः—आवयः √ वी; यस्त्वमात्मानमात्मीयस्वरूपं
पत्रादिकम् आवयः पुरुषेण भक्षितमकरोः; thou that
didst consume thyself ६. १६. २.

217h || अभिधावाभ्याशाम् आशिष्येतदेवावगृह्यते || ७६r ||

आशाम्—यत्संगरमभिधावाभ्याशाम्—आऽशाम् अभिलाषम्;
If I run against a promise, an expectation
६. ११९. ३.

âśāśāśā IV 72 ne-
gatives separation in
âśā, when it means
region; 6. 119. 3 is
cited as a counter-
example under it.

आशुदासादिगर्धे

217h || अतोऽन्यानाशुदासा(नि)दिगर्धे नेङ्गयेदसौ || ७६s ||

[आशाम्—आशांमाशां वि द्यौतताम्—आशाम् अऽआशाम् to every
region ४. १५. ८.
आशाः विश्वा आशा व्यानशे—permeated all regions
५. ७. ९; ६. ६२. २; ७. ९. २; ९. २. २१; १०. ५. २९,
८. ३६; ११. ६. ६.
आशाभ्यः आशाभ्यस्तं निर्भजामः—from the regions we
disportion him १०. ५. २९.
आशानाम् आशानामाशापालेभ्यश्चतुर्भ्यः—to the four region-
guardians of the regions १. ३१. १, २, ३.

|| उतोत्तरस्मादिति च इत्येतदेवावगृह्यते || ७६t ||

५७५ उत्तरस्मात् बृहस्पतिर्नः परि पातु पश्चादुत्तरस्मादधरादधयोः—
 उत । उत्तरस्मात् । उत्तरस्मात् ऊर्ध्वात् लोकात् ।
 अधरात् अधस्तनात् लोकात् = let Bṛhaspati
 protect us round about, from behind, also
 from above, from below, against the malig-
 nant one ७. ५१. १.

॥ उत्तरस्यां दिश्युत्तरं धेहि पादर्वं सिलांजलास्युत्तरा उत्तरादुत्तरो हँस्यु-
 त्तरस्मिन्समुद्रे पूर्वस्मादुत्तरं समुद्रम् ॥ ७६५ ॥

[अनवग्रहस्थलानि—]

- ४७६ उत्तरस्यां दिश्युत्तरं धेहि पादर्वम्—उत्तरस्याम् ; उत्तरम् ; उत्तरस्याम्
 उदीच्यां दिशि । उत्तरम् उत्तरपादर्वसंबन्धि, in the
 northern quarter set his other side ४. १४. ८.
 सिलां ४७७ उत्तरा अलसालासि पूर्वा सिलाञ्जालास्युत्तरा—उत्तरा अपरा
 पश्चाद् उपादीयमाना; Alasālā art thou first,
 Silāñjālā art thou after ६. ४६. ४.
 ४७८ उत्तरात् अनमित्रं नो अधरादनमित्रं न उत्तरात्—उत्तरात् उत्त-
 रस्याः दिशः; freedom from enemies for us
 below, freedom from enemies for us above
 ६. ४०. ३.
 ४७९ उत्तरः पिता त्वष्टुर्य उत्तरः—उत्तरः उत्कृष्टतरः; who (was)
 the superior father of Tvāṣṭar ११. ८. १८.
 ४८० उत्तरस्मिन् पूर्वस्मादुत्तरस्मिन्समुद्रे—हंसि । उत्तर-; पूर्वस्मात्
 पुरोवर्तिनः समुद्रात् उत्तरस्मिन् उत्तरदिग्वर्तिनि समुद्रे
 हंसि क्षणादेव गच्छसि; from the eastern thou
 smitest in the northern ocean ११. २. २५.
 ४८१ उत्तरम्—स सद्य पति पूर्वस्मादुत्तरं समुद्रम्—उत्तरम् उत्तरदिग-
 वस्थितम् ; he goes at once from the eastern
 to the northern ocean ११. ५. ६.

अतोऽन्यान्यवशृहन्ते :—

[उत्तरा— उत्तराहमुत्तर उत्तरेदुत्तराभ्यः—उत्तरा, उत्तरे;
 उत्तराभ्यः; superior (am) I, o superior
 one; superior, indeed, to them, that are
 superior ३. १८. ४.

उत्तरां—केन द्यौरुत्तरा हिता—उत्तरा; by whom the sky
 is set above १०. २. २४, २५.

उत्तरम्—	प्राशि मामुत्तरं कृधि—उत्तरम्; make me superior in the dispute २. २७. ७.
उत्तरम्—	सहो विभर्षिं सहभूत उत्तरम्—thou bearest superior power, o associate ४. ३१. ६.
उत्तरम्—	तद्युज उत्तरम्—तद् । युजे superior to his fellow ६. ५४. १.
उत्तरम्—	कृणुतं युज उत्तरम्—make ye him superior to his fellow ६. ५४. २.
उत्तरम्—	यो अस्कंभायुत्तरं सधस्थम्—who established the upper station ७. २६. १.
उत्तरम्—	उत्तरं द्विषतः—superior to my hater १०. ६. ३१.
उत्तरम्—	कस्मिन्नङ्गे तिष्ठत्युत्तरं दिवः—in what member is situated what is beyond the sky ? १. ७. ३३.
उत्तरम्	व्रतं धारयत्युत्तरम्—maintains the higher vow १०. ७. ११.
उत्तरम्	देवेभ्य उत्तरं स्तृणामि—higher one, I strew for the gods १८. ४. ५१.
उत्तरौ	अष्टीवन्ताबुत्तरौ पूरुषस्य—puruṣa's two knee-joints above १०. २. २.
उत्तरा	आ धा ता गच्छुत्तरा युगानि—verily, there shall come those later ages १८. १. ११.]

उत्तरान्या दिशा ।

217] ॥ आयन्नित्यन्तोदात्तं यत्र दृश्येत नामवत् ।

आयन्न च

आकारेणावगृहीयादायन्न चन्द्रमः ॥ ७६v ॥

आयन्न चन्द्रमः

[आयन्न

भागं देवेभ्यो वि दधास्यायन्न चन्द्रमस्तिरसे दीर्घमायुः
—आऽयन्न √इ १४. १. २४.]

R.V. X 85 19
candramāh

आयदेव ४८२ आयत्

धेनुर्नङ्गान्वयोवय आयदेव पौरुषेयमप सृत्युं उदन्तु
—आऽयत् √इ; milch-cow, draft-ox, each coming (āyát) vigor, let them thrust away the death, that comes from men १२. ३. ४२.

४८३ आयतः

आगच्छत आगतस्य नाम गृह्णाम्यायतः—आऽयतः √इ;
६. ८२. १.

Read तत्राव=
तत्+नाव-

217] ॥ आख्यातमायुदात्तमनुदात्तं वा यदा भवेत्तं नावगृहीयात्

॥ ७६x ॥

आ^१यितेकाक्षरम् ४८४ आर्यन्

त्रयः सु^१पुर्णस्त्रिवृता यदायत्तेकाक्षरमभिसंभूय शक्ताः—
आर्यन् √इ; when the three eagles went (āyan)
with the triple one ५. २८. ८.

४८५ आर्यन्

सप्तज्यानि पति भुतमायन्ताः सप्तगृध्रा इति शुश्रुमा
वृथम्—आर्यन् √इ; seven sacrificial butters
went about (āyan) the existent thing
८. ९. १८.

॥ २४ ॥

३ ॥ अकारान्मानशब्देऽपि परतो नावगृह्यते ।
यजमानः पर्वमानो वर्धमानो निदर्शनम् ॥ ७६x ॥

४८६ [यजमानः—१५. २. २.

४८७ पर्वमानः—१५. २. १.

४८८ वर्धमानः—७. ५३. २.]

नै, दु

॥ स्वरात्कशब्दे नेङ्गयेत्तुण्डिकः शिपवित्तुकाः ।

छायकादुत नम्रकाच्छाद्विद्यादत्र निदर्शनम् ॥ ७६y ॥

ké vyañjanāt IV.
25, -kā is separated
after a consonant Ex
avat • kām 2.3 1, aṣṭ
• kāh 5 28 7

४८९ तुण्डिकः—snouted ८. ६. ५.

४९१ शिपवित्तुकाः—एजत्काः शिपवित्तुकाः = एजत्तुकाः । शिपवित्तुकाः = the
stirrers, the Śipavitnukās ५. २३. ७.

tūṇḍikah, śipa- are
cited as counter-ex.
under ké vyañjanāt
IV 25

४९१ छायाकादुत नम्रकात्—from the shady, from the naked ८. ६. २१.

४९२ शकात् ?—cp शकैव = शकाऽइव = मक्षिका इव; like dung ३. १४. ४; or
more appropriately छुत्तुकात् = from chin २. ३३. १.

Read उदिता

217m ॥ अनुदितामुदिता ससमुद्ये उद्यमानमुदिन प्रसारिणा;
वदिः ॥ ७६z ॥

४९३ [अनुदिताम्

यो वाचमनुदितां चिकेत—अनुदिताम् = अन् + वद् + त
and not अन् + उद् + √ इ + त; unspoken
५. १. २.

४९४ उदिता

इमानि त उदिता शंतमानि—these thy most weal-
ful utterances ७. ६८. २.

४९५ ससमुद्ये ?

४९६ उद्यमानम्

यदश्रवण्यश्व उद्यमानम्—what the cattle heard
uttered ७. ६६. १.]

Read
बवृत्तमन्यस्ता-
सत्यैव नोप

217n || अतिष्ठिपमतित्रसन्नपुषोऽपवृत्तमद्यस्यात्रस्यावि नोपसर्गः

|| ७६३ ||

- ४६७ [अतिष्ठिपम्] स्थान्यद्वा^१ अतिष्ठिपम्—√ स्था; I have made the horses stand in their station ६. ७७. १.
४६८ अतित्रसन् सर्वे^२ देवा अतित्रसन्—have alarmed ६. ७७. १.
४६९ अपपुषः यथो^३दकमपपुषोऽपवृत्त्यत्यास्यम्—अप० √ पा; as the mouth of one, who has not drunk water, dries away ६. १३९. ४.
Read मवर्धवदि ४०० अववृत्तन् त अववृत्तन्सर्दनादृतस्य—√ वृत्; they have come hither ६. २२. १.]

217o || अवचं वदिप्रतिषेधोऽनुचम् || ७६४ ||

- ४०१ [अवचम्] अवचं च मलं^१ च यत्—अवचम्=अनुचम्; reproach and what is foul ७. ८९. ३; हित्वावचम्= abandoning what is reproachful १८. ३. ५८.]

217p || विदथं, विदेः, विदनं; नोपसर्गः || ७६५ ||

- ४०२ [विदथम्] विदथमा वंदासि—विदथम्=विदनम् or वेदनम्= thou shalt speak to the council ८. १. ६.
विदथम् सुवीरसो विदथमा वंदेम=may we, rich in heroes, address the council १२. २. २२, ३०.
विदथम् त्वं विदथमा वंदासि—thou shalt speak unto the council १४. १. २०, २१.
विदथम् विदथं स्वविदम्—the heaven-gaining council १७. १. १५.]

217q || विदेरेवः—

|| सहसा विदानो लोगं विदाने विद्युर्मै विद्युतं; नोपसर्गः || ७६६ ||

- ४०३ [विदानः] वृषेव युथे सहसा विदानः √ विद्; found suddenly like a bull in a herd ५. २०. ३.
लोगं ४०४ विदानि आ सीदतं स्वमु लोके विदानि=sit ye (each) on thine own place, knowing (it) १८. ३. ३८.
४०५ विद्युः विद्युर्मै अस्य देवाः=may the gods know me as such ७. ८९. २; १०. ५. ४७.

५०६ विद्युर्तम् ? but cp. :—

वि॒त्तं मे॑ अ॒स्य रो॑द॒सी = know me as such, o firmaments 18. 4. 89;

तस्य॑ वि॒त्तम् = know ye that 4. 28. 1.]

217q || वि॒त्वा वि॒देष्ट॑ वि॒दा वि॒ताम् || ७६॥ ||

५०७ [वि॒त्वा गा॒तुं वि॒त्वा—having found the way ७.

९७. ७.

५०८ वि॒देष्ट॑ इ॒यमे॑ना॒री पति॑ वि॒देष्ट॑—may this woman, o
Agni, find a husband २. ३६. ३.

५०९ वि॒द वि॒द लो॒कम॑त्र—ye know (his) world here ६.
१२३. २.

५१० अ॒विता॑ ? but cp. :—

ब्रह्म॑णा वि॒त्ता = acquired by bráhmaṇa १२. ५. १.]

217r || अप॒स्पृ॒षेथामा॑नृ॒चुरा॑न॒ज्ञाना॑ । अ॒जि॒माशू॑रा॒योरा॑द्य॒सना॑द्यमि॒ति
धा॒त्वादि॑ दी॒र्घोप॑धम् । नोप॒सर्गः॑ || ७६६ ||

५११ [अप॒स्पृ॒षेथाम् इन्द्र॑श्च वि॒ष्णो यद॑प॒स्पृ॒षेथाम्—स्पृ॒ष; o Viṣṇu,
Indra also, what ye fought ७. ४४. १.

५१२ अ॒नृ॒चुः यस्यां॑ पूर्वे॑ भू॒त॒कृत॑ क॒र्षयो॑ गा उ॒दानृ॒चुः—अ॒र्ष; on
whom the former beeing-making seers sang
out the kine १२. १. ३९.

५१३ आ॒न॒शा॒नाः यत्र॑ दे॒वा अ॒मृत॑मा॒नशा॑नाः—√अ॒ञ्; where the
gods, having attained immortality २. १. ५.

५१४ अ॒जि॒म् अ॒जि ज॑य—√अ॒ञ्; अ॒जि यु॒द्धम् win the race
६. ९२. २.

भा॒शः ५१५ अ॒शुः अ॒शुः का॒ष्ठा॒मिव॑—√अ॒श; अ॒श्वना॑मै॒तत्; as a swift
(steed), a race-course २. १४. ६.

५१६ आ॒योः आ॒योर्ह॑ स्क्न्म उ॒पम॑स्य॒ नीडे॑—in the nest of the
nearest community (āyú √ह or अ॒य?) [stood]
the pillar ५. १. ६

सना॑द्यम् ५१७ आ॒द्यम्; अ॒ना॒द्यम् यदा॑द्यं॑ १ यद॑ना॒द्यम्—√अ॒द्; आ॒द्यम् अ॒दनी॑यम् । अना॒॑द्यम् अ॒भक्ष॑णीयम्; what should be eaten, what
should not be eaten ८. २. १९.]

217s ॥ अचिक्रदत्कनिकदछाशदानः शाशायमानः शशयुः शिश्रियाणो
दविद्युतत्तरीतुं करीकृशम् विद्युषीजिज्यासवः । सरीसृपं वरीवृजं मरीमृश-
मविद्युतदित्यभ्यस्ता धातवो नो समासः ॥ ७६० ॥

५१८ अचिक्रदत् अचिक्रदत्स्वपा इह भुवत्—कन्द्; अचिक्रदत् आह्वयति;
he hath shouted; may he be protector of
his own here ३. ३. १.

५१९ कनिक्रदत् अद्वः कनिक्रदद्यथा—√क्रन्द्; भृशं हेराशब्दं कुर्वन्;
like loud-neighing horse २. ३०. ५.

५२० “शाशदानः शाशायमानः” :—

५२१ ब्रह्मणा शाशदानः —√शद्; अत्यर्थं तीक्ष्णः; “शाशदानः शाशायमानः”
(Nir. 6. 16.) quoted in SRV. 1. 123. 10,
124. 6, prevailing by (my) worship १. १०. १.

५२२ शशयुः नीचायङ्शयुर्मृगः—√शी; शयनशीलो दुष्टो मृगः
downward go (ayat) the lurking (śaśayú)
beast ४. ३. ६.

५२३ शिश्रियाणः मा नि पतं भुवने शिश्रियाणः—√श्रि; let me not fall
down (when) supported on creation १२. १. ३१.

दविद्युतत् नामां वृथिव्यां निहितो दविद्युतत्—√द्युत्; अत्यर्थं
दीप्यमानः; set down on earth in the navel,
brightly shining ७. ६१. १.

तरीतुतम् तरीतुतम् or तरीतुतन् ? but cp. :—
सहोर्जा तरित्रतः RV. IV. 40. 3.

करीकृशम् ? but cp. :—

करिक्रतम् in दर्वि करिक्रतं श्वित्रम् = the whitish
(snake) that makes a great hood (dárvi)
१०. ४. १३.

विद्युषीः ?—

जिज्यासवः ? but cp. :—

अप जिज्यासतो वधम्—√ ज्या; वयोहानि मरणं
कर्तुमिच्छतः; off the weapon of him that would
scathe १. २१. ४.

सरीसृपम् इडायास्पदं घृतवत्सरीसृपम्—सृ = सृप्; अत्यर्थं सर्पत्;
the track of Íḍā full of ghee, greatly truckling
३. १०. ६.

वरीवृजम् ?

- ५३० मरीमृशम् जम्भयन्तं मरीमृशम्—मृशः पुनः पुनः मृशन्तम्;
grinding up, much-handling one ८. ६. १७.
अदिद्युतत् shone brightly in his impelling ७. १४. २.

॥ २५ ॥

218 ॥ देवताद्वन्द्वे । दीर्घाद्विभ्याभ्यःसु ॥ २=७७ ॥

- इन्द्रासोमा—८. ४. १.
इन्द्रावरुणा—७. ५८. १.
मित्रावरुणौ—४. २९. ६.
५३५ शिवाभिः—with propitious things २. २९. ६.
हस्ताभ्याम्—३. ११. ८.
गोभ्यः—१. ३१. ४.
ताभ्यः—२. २. ४.

devatādvandve ca
IV 49 negatives separation
in a copulative
compound made up
of the names of divi-
nities
bhṛbhṛyāmbhyassu
IV 31 prescribes separation
of bhṛh etc.
na dīrghāt IV 33
negatives separation
after a long vowel

218b ॥ सौ च ॥ ७७b ॥

sau ca IV 32 pres-
cribes separation.

स्वा ? सौ

सुवृजनसु दिक्षु—in regions, having good abodes; १८. १. ४६.

218b ॥ सकारे विनतेऽन्यतो ऽपि अग्निष्वन्न निदर्शनम् ॥ ७७c ॥

vināme ca IV 34
negatives separation,
where conversion into
a lingual takes place.

५४० अग्निषु—१५. १२. १.

219 ॥ समस्तमेकाक्षरं वृद्ध्या यद्वेदिकृतं पदम् ॥ ३=७८ ॥

viddhenāikāksare-
na svarāntena IV.56
negatives division, ex.
as marked here.

Read स्वराक्षरा-

स्वरान्तं नावगृहीयाच्छाकल्यस्य तथा मतम् ॥

तस्योदाहरणानि :—

- सापत्नः—सपत्नः सापत्नः द्वेष्यः द्वेष्य च । सपत्नीव सपत्न इति इवार्थे
अकारप्रत्ययान्तो निपातितः; that is rival's २. ७. २.
सौमनस्यम् ?—cp. सौमनसम् = well-willing १३. १. १९.
सौभाग्यम्—सौभागं सौभाग्यम्; good fortune २. ३६. १.
सौभाग्यम्—१४. १. ४२.
सौधन्वनाः—सुधन्वन आङ्गिरसस्य पुत्राः । “सुधन्वन आङ्गिरसस्य त्रयः पुत्रा
बभूवुः । ऋभुर्विभ्वा वाज इति । प्रथमोत्तमाभ्यां बहुवचिगमा
भवन्ति न मध्यमेन” (Nir. 11. 16) ६. ४७. ३.

1. All mss. read देवता—सु as one sūtra, without putting any fullstop, R -मिभ्या-; Vr देवेदीर्घा, M दीर्घाद्विभ्या,
Al मिभ्याभ्यसु. 2. J समस्तमेकाक्षरं वृद्ध्या.

{ त्रैष्टुभम्—the Trīṣṭubh verse ९. १०. १.

त्रैकुदम्—यदाञ्जन त्रैकुदम्=त्रिकुञ्जाम पर्वतः तत्संबन्धि आञ्जनम्;
the ointment that is of the three-peaked (mountain)

४. ९. ९.

{ त्रैहायणात्—since a three years' period १०. ५. २२.

{ जास्पत्यम्—house-headship ७. ७३. १०.

५५० तैमातम्? cp. —

तैमातस्य= of the Tīmātan ५. १३. ६.

वैरूपम्—वैरूपं साम १५. ४. ३.

वैमनस्यम्—division of minds, mindlessness ५. २१. १.

वैकल

वैकल्लतेन—वैकल्लतेनेध्मेन= with fuel of Vikaṅkata=flacourtia
sapida, a thorny plant ५. ८. १. *

वैशालेयः—descendant of Viśāla ८. १०. २९.

५५५ नौधसम्—descendant of Nodhas १५. २. ४.

प्राह्मदिः—son of Prahrāda ८. १०. २२.

कावेरकोऽधोक्—कावेरकः । अधोक्; son of Kubera ८. १०. २८.

नैदाघम्—नैदाघं नाम ऋतुम्; the season torrid by name ९. ५. ३१.

र्णाति
Read नल

220 ॥ एकाक्षरमवर्णान्तं^१ यद्ववेन्नय उत्तरम् ॥ ४=७९ ॥

तत्पदं नावगृहीयादप्रयावादिवार्जितम् ॥

avarṇāntenaikākṣ-
arena pratisiddhenā-
prayāvādivarjam IV
56 negatives separa-
tion, the verse is cited
under IV.56 by the
comm.

तस्योदाहरणानि :—

असबन्धुः—not of kin ६. १५. २.

५६० असपण्ये? cp :—

असपत्नः—१. १९. ४.

अप्रजाताः ?

असजाता ?

अनास्त्राव

अनास्त्रावम्—आस्त्रवन्तीति आस्त्रावाः अतीसारादयः । तेषां निवर्तकम्;
free from flux ? २. ३. २.

अनाधृष्यः—unassailable ७. ८४. १.

अनाज्ञाननावया ५६५ अनाज्ञानन्—not acknowledging ६. ११९. ३.

अनावयाः

स्त्रीषु चासदननावयाः—अनावयाः अनागच्छन् । वेतेर्ग-
त्यर्थाद् असुन् । लिङ्गव्यत्ययः । यद्वा आवयतिः अत्ति-
कर्मा । आङ्पूर्वाद् वेतेर्भक्षणार्थाद् असुन् । अमोक्षा

1. So is J, which generally observes doubling.

संभोगरहितः अनावयाः; and may be impotent
toward women ७. ९०. ३.

आयतने अनायतने ? but cp. —

अनायतनः—without support ११. ३. ४९.

रम्ये अनारम्भणे ? अनारम्भणे तमसि—in untenable darkness
८. ४. ३.

अनारम्भेण ?

५७० आवयो अनावयो—आवयतिः अस्ति कर्मा । हे आवयो रोगनिवृत्त्यर्थम् अद्यमान
सर्वप । अनावयो अमध्यमाण ६. १६. १.

C. and S.—
āvayo ānavayo

अनामनात् अनामनात्सं शीयन्ते—unexpectedly are they
crushed √मन्; Ludwig “without becoming
ill” १२. ४. ५.

अनावस्कम् ? cp. :—

अनावस्कः प्रजापतौ = he falls not under the wrath of Prajā-
pati १२. ४. ४७.

व्याप अनाव्याधाम्—impenetrable १४. १. ६४.

अनावृत्ताम्—unreturned १५. ६. ७.

अनादिष्टा ? cp. —

५७५ अनादिष्टम् = unindicated १५. ६. ६.

अनागमिष्यतः—१६. ६. १०.

अनागाः—harmless ६. २७. २.

अनागारदितेरनागाः ? but cp. —

मित्रो नो अनादितिरनागान्सविता देवो वरुणाय वोचत् = may Mitrā,
may Āditi, may god Savitār declare us here
guiltless to Várūṇa १८. १. ३६.

[अप्रयावादिषजितम् :—]

{ वचसा मा जिव्वत्वप्रयावम्—अप्रऽयावम्; let it quicken me with
splendour unremittingly ३. ५. १.
खे गेयं जागृह्यप्रयुल्लन्—अप्रऽयुल्लन् = watch unremitting over thine
own household २. ६. ३; ६. ४. ३;
७. ९. २; १८. १. ३४.]

॥ सारथिर्विधुरो व्यथिन्यचः स्वतो नकुलो नखं नपातमोपशः ॥ ७९b ॥

सारथिः ५८० [सारथिः—८. ८. २३.

विधुरः विधुरः—faltering १६. ६. ११.

व्यथिः—व्यथाकारि ६. ३३. २.
व्यचः—व्यापनम् इष्टफलप्रापणम्; expansion ६. ६१. १.

G. vyathi vyathā.
kāri

स्वतः ?

५५५ नकुलः—नास्य कुलमस्तीति नकुलः प्राणी ६. १३९. ५; ८. ७. २३.

नखम् ? cp. :—

नखान्—४. ३. ३.

नपातम् पितुर्नपातम्—नत्तारं पौत्रम् । अथवा नपातं न पातयितारं कुलस्य प्रवर्त्तकम्; grandson of (his) father
१८. १. १.

ओपशः—women's head-dress १४. १. ८.]

॥ प॒नि॒ष्प॒दा प॒नि॒ष्प॒तं व॒नी॒व्रज॒ताद्व॒रीव॒र्जय॑न्ती च॒राच॒रः ख॑नि॒तृमाः ।
कृ॒त्रिमः॑ पू॒त्रिम॑म् ॥ ७९८ ॥

[प॒नि॒ष्प॒दा—much-quivering √स्प॒न्द् ५. ३०. १६.

५६० प॒नि॒ष्प॒तम् ? cp. :—

प॒नि॒ष्प॒तम्—शब्दायमानं स्तूयमानं वा; wonder-working ७. ३२. १.

व॒नी॒व्रज॒तात् ?

व॒रीव॒र्जय॑न्ती क॒र्णौ व॒रीव॒र्जय॑न्ती—twisting about (her) ears
१२. ५. २२.

च॒राच॒रः—१४. १. ११.

ख॑नि॒तृमाः ख॑नि॒त्रिमा॑ आपः—waters won by digging १. ६. ४.
कृ॒त्रिमः—१४. २. ६८.

५६६ पु॒त्रिम॑म्—पवनसाधनम् शुद्धिकरम्; purifying ६. १२४. ३.]

221 ॥ ख॒रंलिङ्ग॑ख॒रवि॑भक्तिवचनविशेषेऽपि॒ति याव॑द्वा ॥ ५=८० ॥

७१
व्यत्ययच्छ
222 ॥ शास्त्रे पुराणे कविभिर्दृष्टमेतत् वर्णलिङ्गखरविभक्तिवाक्यव्यत्यय-
श्छन्दसीति ॥ ६=८१ ॥

223 ॥ वर्णलोपागमह्रस्वदीर्घप्लुतात्मनेभाषा^x परस्मैभाषा अपियन्ति^x
॥ ७=८२ ॥

1. Vr -चर्णलि—; § स्वरितलिङ्गखरविभक्तिवचनविशेषेषु वर्णलिङ्गखरविभक्तिवाक्यव्य— 2. M -व्यत्ययः इच्छ—; Vr व्यत्यय छ—
3. N -लोपागम—; Al वर्षोपागम— आत्मानेभाषा— 4. S, Vr आत्मनेविभाषा—; V -विभाषापरस्मैवि— 5. All mss. repeat अपियत्यपियति
and end there.

न तर्कबुद्ध्या न च शास्त्रदृष्ट्या
 यथास्नातमन्यथा नैव कुर्यात् ।
 आस्नातं परिषत्तस्य शास्त्रं
 दृष्टो विधिव्यत्ययः पूर्वशास्त्रे ॥ ८२b ॥

आस्नातव्यमनास्नातं
 प्रपाठेऽस्मिन् क्वचित् पदम् ।
 छन्दसोऽपरिमेयत्वात्
 परिषत्तस्य लक्षणं परिषत्तस्य लक्षणम् इति ॥ ८२c ॥

॥ २५ ॥

॥ अथर्वणप्रातिशाख्ये तृतीयः प्रपाठकः समाप्तः ॥

॥ इति^३ प्रातिशाख्यं मूलसूत्रं समाप्तम् ॥

संवत् १६६८ वर्षे, द्वितीय आषाढ वदि ६, षष्ठी मृगुने वासरे ॥
 लेखकपाठकयोः^४ शुभं भवतु ॥ राम ॥ राम ॥

1. At the end N has ॥ सूत्र ७ ॥ षण्डिका ११ ॥ इति श्री प्रातिशाख्ये तृतीयः प्रपाठकः समाप्तः ॥ इति प्रातिशाख्यमूलसूत्र समाप्तम् ।...॥;
 J runs—अथर्वणे प्रातिशाख्यमूलसूत्रे तृतीयः प्रपाठकः । अथर्वणे संहितालक्षणग्रथे प्रातिशाख्यमूलसूत्र सपूर्णम् ।...॥; Al runs—अथर्ववेदप्रातिशाख्ये
 तृतीयः प्रपाठकः समाप्तः । इति लघु प्रातिशाख्य समाप्तः ॥; Vr ॥ ४ ॥ श्री अथर्ववेदे प्रातिशाख्ये तृतीयः प्रपाठकः ॥; V. has ॥ ४ ॥ छ ॥ श्रीः ॥
 तृतीयः पादः ॥; M तृतीयः प्रपाठकः । प्रातिशाख्यमूलसूत्र समाप्तम् ॥ 2. Ms. प्रातिशाख्ये, 3. Ms. प्रातिशाख्यं मूलसूत्र समाप्तम् ।, 4. Ms. -कयोः शु-

NOTES

NOTES

Om, its use and formation Bloomfield, JAOS. 14. pp cl-eli, Keith, AA. p. 221.

Brahmaveda: Bloomfield, The Atharvaveda, pp. 10, 80-82. Compare this invocation with 'om athān-garasah' of the Caturadhyāyikā (MS., W. JAOS 10, pp 156-158). See SPP's SM. which begins 'om namo brahmavedāya om śam no devtr abhīstaye' (Cp GBR 1 29, Pat. MBh 1 1 L 4 etc, Bloomfield, KauśS. XXXVII-VIII, Lanman, AV CXVI)

namaskṛtya brahmane. P. 23 15, B h a t t o j i, Kaustubha, p. 671.

brahmane śamkārya: to Brāhman, the b e n e - ficient ,

brahma 'the religious expression and religious action as a whole', Bloomfield, The Atharvaveda, p 30. śamkārya = śāntāya contrast with ghorāḥ (Aṅgīrasaḥ of the CA).

The word śamkāra, as name of Rudra is not specified by Pat. (On p 3.2.14). He cites 'śamkāra nāma parivṛjīkā'. Bhava and Śarva, as names of Rudra, are mentioned.

Śamkāra as a name of Rudra occurs first in Śat-arudriya (Bhandarkar, Vaiṣṇavism and Śaivism, p 103) and Bhagavad Gītā, (10 28)=

'rudrānām śamkāras cāsmi'.

śam...kṛmotu apparently a Vedic citation, un-traced, note *u* and *kṛmotu*
vācā . together with (ordinary) speech , of course, Sanskrit and not Prakrit

gīh *gīh*, *stūtiḥ* (Skanda on Nir 6 24) 'brah-manyā vāk' (AA 1.5.2) = 'vedasambandhi vākya'm' Sāyana Different interpretation Keith, AA. p 196

prajñām. ādīśyād May (He) assign to me dis-cernment, brāhman, wisdom and penance. Cp (AV. 11 5 24) *vācam māno 'hīdayam brāhma medhām*
brahmā. kṛnotu May Brahman make me cele-brated. Cp. brahmānaḥ te yāsāsaḥ santu mānyé VS. 272.

yāsasam=yāsasvinam ' matvarthiyalopaḥ (MBh. III. 97. 5-6) i. e. yāsās (adj), but yāsās (noun). Cp note to APr. 31

Better 'brahma yāsasam mā' or 'brahmayaśa-sam mā'?

brahmayaśas=brahmasambandhi yāsah (tadvan-tam) Cp. Sāyana on PBr. 15.5.26, with a different meaning.

Brahmā, the god, less plausible here

1. Now, we shall teach the Pārsada of the Pada—reading
atha VPr 1 16-19, athātaḥ already in AA 1.4 2, 2 1.3, 7, 3 1 1, 3, 4 and Nir. 7.1 It is found in the beginning of Philosophic sūtras, each adhyāya of Sūśruta begins with it O. Strauss discusses it (Mīmāṃsā) in Sitzungsber. July 1982 495-96.

nyāya, (ni + √i, nīyate asmin or asyām)=prakṛti = Pada text Cp. RPr 10 21-22 610-611 :—

śauddhāksarāgamo'paiti nyāyam yānti ut t a r e trayah 'nyāyam yānti prakṛtim gacchantityarthah' Uvata

'die Worter nehmen ihre ursprüngliche gestalt wieder an' Muller correct. 'folgen der Regel' Roth, Wörterbuch, may be accordingly corrected

Nir (1 13) nyāyavān=prakṛtimān (h a v i n g a *krīyā*), and not 'regelmässig' (Roth, Nir.) or 'regular' as has been till now rendered Nyāyavān (1 13)=prādesikaṇa vikāśanānvitah (1.14), where Durga explains 'krīyā prādesākhya'.

We note three stages in the development of the meaning of nyāya —

(1) *a* nyāya=prakṛti (nīyate asmin, asyām vā, ni + √i) RPr, yāska and P 3.3 122.

b nyāya=Paḍa, Krama and Samhitā. See below 'yā ime trayo nyāyāḥ'

(2) The Pada was turned into Samhitā (and vice versa) by means of Prādesākhya rules In course of time, the term nyāya was transferred from Pada to the rules, by which the Pada (prakṛti) was obtained. This

is reflected in RPr. 1 53 54 —

a nyāyair miśān apavādān pratyāt 'nyāyā
utsargā mahāvisayā vidhayah' Uvata.

b nīyate anena Commentators to P 3 3 122.

c āraṇyako nyāyah Pat. on P 4 2 129.

(3) Prātisākhya was absorbed by grammar 'sarva-
vedapāṇisadam hīdam śāstram' (Pat MBh. III 146 15)
It is not mentioned in the sadangas (Nāgeśa on
MBh I. p 1 1 18, Caranavyūha Ind. Stud. 3 259-261,
Prapañcahrdaya p. 21), nyāya, therefore, became
synonym of grammar This is reflected in —

nyāyasamhitam = 'vyākaraṇasamdhimat padam'

Uvata on VPr. 4 8

nyāya = maxims, 7 times in MBh, Goldstucker
Pāṇini, pp 108, 118, Kielhorn, Paribhāṣendu, p. IV.

adhyayana · reading (= padātmako vedah · Car-
anavyūha, Ind. Stud. 3 pp 254 ff) of Pada, Krama
and Samhitā (= varṇakrama Visnumitra on RPr.
1.8 with Muller, different interpretation of varṇakrama
W on TPr. 24.6)

vartayīṣyāmah. 'vartayed bhāsanārthe dvau vart-
ane śapi vartate' Daiva p 98

Pāṇṣadam: 'svacāraṇaparsadyeva yañ padāva-
grahapragrhyāpraghyakramasamhitāsvarelaksa na m
ucyate tāni' Durga on Nir. 1.17 cp Varmā, Critical
Studies, pp. 12-16. parisad, Luders, Sitzungsber July,
1914, pp 832-35 is different

The APr turns Samhitā into Pada, while RPr,
TPr., VPr., CA and RT. turn Pada into Samhitā.
For the twofold development of the Prātisākhya
cp Introduction, Section III. APr is the only
available work, representing Prātisākhya A, hence
its unique importance.

1b It is argued —

Of the three wellknown nyāyas, which is the first?

ya ime. well known Kielhorn, The Maurya
passage in the MBh. Vienna O. Jour I, pp 8-9,
criticised by Bhandarkar, Ind. Ant. 1887 (May) pp
156—158

trayo nyāyāḥ. Pada, Krama and Varṇakrama
(= Samhitā) Cp. RPr. 1 8 2 (with Muller), TPr. 24.6.
(with W.)

It is doubtful whether the original APr. ever knew
the three nyāyas.

He replies —

2. One should know the combined text out of the disjointed
words.

Samhitā is based on the Pada, hence Pada is
prakṛti, i.e. the basic reading · TPr. 5 2, RT. 63,
Keith, Veda of Black Yajus, p xl n. 5

The question 'whether Samhitā is original or the
Pada' has been long discussed by the natives. Yāska

had no definite answer, hence the ambiguous use of
'padaprakṛtiḥ samhitā' (1 17) For the double inter-
pretation of the passage cp. Durga, also 'padānām
samhitā yonih samhitā vā padāśīyā'

Vākyapadīya 2 59-60.

The facts of the problem are —

(1) Samhitā is original and older, a little later, the
Pada was composed as a kind of comment on the
Samhitā, the rules, according to which this was done,
were summarised in certain manuals, called Prātisākhya

A The class is represented by APr

(2) The Pada was then turned into Samhitā,
the rules according to which this was done were
summarised in certain manuals, called Prātisākhya B
This class is represented by RPr, TPr., VPr, CA,
and RT.

Prātisākhya A was superseded by Prātisākhya B
With the supersedence of A by B the implications of
the problem were forgotten, hence this ambiguity of
statement even in Yāska.

Samhitā older, Pada younger. Pat MBh III
p 85. 4 ff, Oldenberg, Hymnen des Veda, p. 382

2b As a cloth is woven of threads and a palace is built of
wood, stone, and earth, similarly rules of combination are taught
for joining the disjointed words

The teacher, with a view to prosperity, has taught the
word nyāya in the middle.

It is noteworthy that the rules of Prāt. A were
nomenclatory and not prescriptive Its sole function
was to dissolve Samhitā into the Pada, it had little
to do with samdhi Prāt B. was, as a rule, prescrip-
tive, it laid down rules for joining the disjointed words.
In the available Prātisākhyas we find a mixture of both
types APr. contains certain rules that can operate
only on the Samhitā, while other Prātisākhyas have
certain rules that can only apply to the Pada

2b reflects in it this stage of mixture. The dis-
cussion of samdhīśāstras is beyond the scope of the
original APr.

māṅgalikah: mangalaprayojanaḥ, Pat on P 1 3 1

madhye · has placed the word *atha* in the beginning;
a peculiar way of saying the same thing.

Now, what is the purpose of the prescriptions regarding dis-
jointed words (or prescriptions meant for evolving the disjointed
text)?

Surely it has been taught

3. Rules relating to (complete) words, apply to those that
are correlated.

padavidhik prescriptions meant for Pada forma-
tion or Samhitā formation 'samarthah padavidhiḥ'
equates with P. 2 1.1, which is an adhikāra, covering
rules concerned with compounds. It has little to do
with samdhi rules. The citation, if it be from P., is

out of place here. The citation of the rule here is in connection with avagraha and accentuation to be taught in the following rules

vi Kielhorn, Ind. Ant 16 p.179, Buhler, WZKM 1887 13-20, F Knauer, Festgruss an Bohtlingk 62-67

The construction is clumsy, there is no coherency between the question and the answer Perhaps some lines have dropped out.

3b Here also he will teach —

The division of the padas is for the sake of gaining knowledge of the beginnings, words, accent and (thereby) the meaning of the stanzas uttered by the sages.

This is no answer to the question put above The citation does not occur in the APr.

vakasyati he will teach (further on) Kielhorn, Ind. Ant. 1876, p. 250. In Buddhist works 'ihāpi vakasyati' may mean 'here also he says' (Luders, mundlich).

Parallel CA. makes better sense

The passage seems an intrusion from the margin.

3c Hence these (grammatical) rules should be studied first for the sake of competent knowledge, and for the fixture of the sacred text, because readings differ in different schools and the same word is variously accented and formed.

vidam śāstram vyā. Prātisākhya grammar Goldstucker, Academy 1, p. 270, W. CA. p 249.

purastāt (1) first 'samskārottarakālam brāhmaṇā vyākaranam smādhīyate' (MBh. I, p. 5:6-10).

(2) primarily 'pradhānam ca satsv angeṣu vyākaranam' (MBh. 1. p. 1 18), also Kathāsarit. 1.6, 'mukham vyākaranam smrtam' PŚ. 1.42 The same is claimed for Nir. by Durga in his introductory remarks.

The proper answer to the above question is:—

āmnāyadān dhyañtham cp. CA. 4 108 and Pat 'raksohāgamā laghvasamdehāh' (MBh. 1 p. 1:18).

The original reading of the MS. is 'caranaśākhañtareṣu', carana has been scored.

carana.—'caranaśabdena śākhādhyāyino grhyante' Kaiyata on P. 4.1.63, carana and śākhā. Muller, Anc. Skt. Lit pp 125-129, 377-378 Author's Intr to RT. p. 6 n. 1.

ngada. Cp note to 123c.

svarānyatvāt. svara=accent, varna=word-formation Cp. 'svarasamskārayoś chandasī niyamah' VPr 1.1. svara+samskāra, a pair. Nir. 1 13,14; 2.1 samskāra=varna: 'mantra hīnah svarato varṇato vā' (PŚ. 52)=dustah śabdaḥ (Pat. MBh. I p. 2). See Thieme, ZII 8, p. 23 APr. 222-223 perhaps with a different meaning In Skt. accent has a grammatical and logical function Reuter, KZ. 31, pp. 170 ff.

3d Now, what are the objects of the Prātisākhya? He will teach —

Limitation, exception, similarity in respect of sense and sound, suffering, rules (for the Pada), these are the five objects

The specification of five objects implies that the objects are only five

Quotation untraced. Five objects 'raksohāgama' etc, MBh. I, p 1 13

3e Now, what is limitation? Where such and such words followed by such and such, are such, and not otherwise. For example, in 'prāvidvān' alone, separation by vighraha is made between prā and vidvān, compound elsewhere For what reason? Because of the correlation of prā with √cyu

In 2, ābhagam is a compound, (Reuter, KZ. 31, p 506, Wa. II, 1, 119b. p 312) Separation by vighraha elsewhere For what reason? 'in every action'

In 3, adhi is compounded with śrita, separation by vighraha elsewhere Why? Because there, it only sets forth the object

For 2, cp. 18 1.23 under 113. For 3 see 1.32.4 under 58.

ca. eva (avadhāranāithaś cakārah) Pat MBh I. pp. 381, 392, 406, (on 2 1 72) 474 (on 2.4 9.), also on 6.1.90. 'kimarthaś cakārah—āto'ci vṛddhir eva yathā syāt. '

3f Now, exception Where, in virtue of these rules (of Pada) words are differently read. In 4, exception is made to 'on the second syllable' and the first is accented

The quoted rule untraced.

velā=time, limit, syllable, an unusual term

For ādyudatta cp. W 645, M. p 99, P. 6 1.189.

In 5 exception is made to 'on the final syllable' and the first is accented.

The citation untraced. Determinatives, as a rule, accent the last member and prevailing on the final syllable (as aghārin), but the privative particle, when compounded with a participle, is nearly always accented, e g ākṛta. W. 1284 a, b, M. pp. 93, 94.

3g. Now, ābādha —

Where the combination is alike in respect of a particular word and sense Examples 6—10 have the suffix a, with an object as upapada (to the root), and causing vṛddhi He should believe that the same is here The like is seen elsewhere from a word ending in a consonant, as in ex 11

For ābādha cp. 71, 73, 83, 116, 138 and 139.

ābādha. similarity arising from samdhi, a peculiar denotation, not met with elsewhere Cp. *velā*=syllable. P. 8.1.10 uses ābādha in the sense of distress.

upapada. a word quoted in the locative case in the chapter, (P.) concerned with the primary suffixes Different meaning in VPr. 6 23

vṛddhimān: The suffix *an* (P 3 2 1) causes vṛddhi, but annāda is not formed with it, and there is no vṛddhi here (Cp. note to 157) The word is formed instead with *ac*, cp. P 3 2.68, (plus 63,67) 69, Thieme, Pānini and the Veda, pp 34-36. The correct reading probably is 'so'yam iti na manyeta'

i.e. he should not believe that *annāda* is formed with that (i.e. *an*). But cp Bhattoji, Kaustubha (on P 3 2 68), where he forms *annāda* in *loka* with *an*, but in Veda with *ac* (P. 3 1 134)

akāra ac, 'upeyapiatipattiyarthā upāyā avyavasthitāh' Kaustubha, p. 6.

Also in another school In ex 12 *tān nah*, (*tāt*, masc nom sing) ends in *a*, in neut. it ends in *t*, in the school of Śaunaka

A unique statement, definitely establishing the difference between the two schools of the AV. The anusvāra of *tām nah* is analysed as *tām* by that school, to which the APr belongs, (Cp 140c), while the Śaunakas are said to analyse the same as *tāt nah*. This establishes that there is difference between APrŚ and the Śaunakas. Cp. also the direct conflict between CA 2 65 and APr. 148. All the MSS. of SPP. read *tām* in the Pada, while those of Whitney have *tāt*, this shows that the MSS. of two different schools have been mixed and confused. A similar confusion is noted in ex 35, 36 (under APr. 14), where the APr. reads *ṛṣanti* for the AV (*ṛśanti* given by SPP as variant from four MSS), while CA 3 47 prescribes *ṛpaśanti* for the Śaunaka school, the latter being adopted by both Whitney and SPP.

3h. Now suffering 'where, in virtue of these rules (relating to the Pada) words are limitedly read. In 13, the word *jyēstha* is acute on the first syllable meaning 'the best', on the final, in the sense of 'the eldest'. In 14 *kṛṣṇa*, as name of a deer, is acute on the first syllable, on the final in the sense of 'colour'

For 13 cp Phrt 1 23, for 14 see VPr. 2 25

For development of various meanings. Lanman, Reflected meanings, a point in Semantics, Trans of APA. 1894. pp XI—XV.

3i. Rules concerning the Pada, now The sacred text is learnt from rules regarding the Pada. He will teach 'n is substituted by Visarjanīya' (96), 'n is substituted by r' (197). Also 'utāmūm dyām' which stands at the beginning of a gana of so many words, that end in *m* and have *ū* as penultimate

Cp 72, with emendation of *u* into *ū*, both here as well as there. Correct *miyatām* into *iyatām*

On mukha cp. Thomas, JRAS 1915, pp. 97—99.

4. Of *bṛhaspāti* etc two (syllables) are acute.

The parallel VPr. (2.47) registers twelve words beginning with *bṛhaspāti*. The original APr. rule must have been like that, and the formation of *bṛhaspatyādi* gana belongs to the second stage of the development of the Prātisākhya rules. Cp. Notes on 207, 208, 210, 212, 213 and 214. Parallel P (6.2.140) forms *vanaspatyādi* gaṇa; cp d. below.

On *bṛhaspāti* cp Oldenberg, ZDMG 49, 172, Oswald Richter IF. 9 pp 220-221, on its double accent. Os. Richter IF. 9. pp 216-217, Hirt, Der

Indo-germanische Akzent, pp. 314-315, Bloomfield, JAOS. Oct 1878, p. v W 1267d, M 96, P 6 2.140

5. When followed by *ajuse* (*agnisomā* is accented on the final)

- a Of the protracted, the three vowels from the beginning (are acute),
- b in *pratyāñcām* the two last but one,
- c *tavai*, on the final as well,
- d (doubly accented are) *nāśāsāmsah* and *vānaspāti*

(1) The text is corrupt. *ajusipare* goes with 'yo *agnisomāv ajusa ity antodāttah*', where rule 4 has been negatived and *agnisomā* accented on the final. We should expect '*ajusi-parāv iti kimartham iti*' directly after *ajusepare* and the text should run —

'*ajusepare | ajuseparāv iti kimartham? yo agnisomā . ityantodāttah ||*

(2) There is discordance in *ajusipare*, *ajusi-parau* and the passage '*ajuse ..*'. The correct reading should be '*ajuseparau*' qualifying '*agnisomau*'. The *vāttika* implies negation of the double accent in *agnisomau*, we should, therefore, have '*ajuse-parau na*'

a Reference obscure VPr. 2 50 prescribes all-acuteness in *āgnāsi*, *lājīn* and *sācīn* (cp Hirt, IF 9. p 288, Richard Loewe, KZ. 1923, 199 seq), but these do not occur in AV. The protraction prescribed by P 8 2. 82—86 can hardly be meant here. CA 1 105 registers seven protractions and the first of the list is read in CA 1 96, meaning that in *khanvakhāsi* and *khamakhāsi* (AV. 4.15 15) the *z* preceded by *ā*, is unaccented, which, in the light of the APr rule, may possibly imply that in these two words, *z* alone is grave and the rest three syllables acute. But no MS. of the AV. is reported to offer such a variant and W. himself is non-committal on the point.

bhūyā 3 idāsm (9.6 18), *srstāzs tiryān* (10.2 28), *prāśīṣh* (11 3.26), *prāśīṣh* (11 3.27), *āśīst* and *tāst* (12 5 20) have no three syllables, *babhūvāzīm* (10 2 28), *odanāz* (11 3 27), *vasēyāzīm āvasēsti* (12 4.42) are not reported, in the MSS, in the form, required by the APr. rule (cp. W. 78, Leumann, KZ 31, p 30)

b In *pratyāñcām* (11.3 26) all the MSS, except P and M, accent *pratyāñcām* (W. CA, 1.105), which is, accordingly, the best supported reading and expressly sanctioned by the APr. Lind. *pratyāñcām* may be accordingly corrected.

c Emend '*tavai sântam ca*' into '*tavai sântam*' (ce-rebralisation irregular) or '*tavai cāntam ca*', although—'*cāntāś ca*' would better equate (in wording) with parallel P. 6 2.51 (cp. also P 6 1 200)

The dative infinitive in *tavai* takes double accent, one on the root or on the prefixed preposition, and the other on the ending, Reuter, KZ 31 p 608 W. 872a 1085c, M. 105a, 103, Richard Loewe KZ 1923 197-198. Cp āpa-bhartavai I 8 1.50.

ā Cp 4. Why vānaspāti should alone be mentioned separate, is not clear. Formation obscure. Maedonell, Skt vānara und verwandtes, KZ 34, pp 293-294, Wa. II. 1 17b, p. 41.

(e) A word has one acute, one circumflex. the rest is grave. A vocative is governed by special accentual laws

Parallels RPr 3 7 · 193, VPr 2 1-2, P. 6 1.158. For āmantintasyaia cp. 18, 28b, and c

Details. W. On the nature and designation of the Accent in Skt, Trans. Amer Phil Assoc 1869-70, Reuter, Die altindische nominalcomposita, KZ 31, pp. 166 ff., Oldenberg, Die Hymnen des RV I p. 482ff.

6 An ā, situated in between two a-vowels (is separated by avagraha and is acute) on substitution of one for two, accentual distinction (between the three a-vowels fused into one) is imperceptible to all, on account of the discrimination being beyond comprehension. This ā, substituted for two, of which one is acute, becomes itself acute

viśeṣa (in the rule), independent of 'svarakṛtaḥ' etc., signifies nothing, either it should be detached from the rule and construed with the latter, or the sentence should go with the rule. 'viśeṣaḥ atulyatvāt' may be an intrusion from the margin

viñāna.—discrimination. "jñāna—knowledge of facts, theoretical knowledge, viñāna—knowledge of how to do something, practical or applied knowledge". (Edgerton, Festschrift Windisch p. 218) does not fit in here.

atulyatvāt: atulaniyatvāt, not to be weighed, beyond realisation.

The chief function of the rule is to define the separation of ā in the Pada, when it comes between two a-vowels, that it is acute on ekādeśa in the Samhitā is only ancillary. It may be suggestive that of all the available Prātisākhya, ours alone starts with avagraha as required by "yaiḥ padāvagrahāpraghyāpragrhyakramasamhitāsvaralakṣaṇam ucyate tāni" (Durga on Nir. 1.17).

Parallels. RPr 3.11 197, TP 10.12; VPr. 4.130, CA 3 66, P. 8.25.

For the close relation between the phenomena of separation and accentuation cp. Weber, Ind. Stud 13. pp. 68-69.

7 Also after a word ending in a-vowel.

After a word ending in a-vowel, the (following) ā is read as an independent word. For what reason? On account of the short (ā) being changed into long.

avarṇāntāt doubling not uniform

padam pathyate on revision the scribe or the reader has crossed padam in the ms, but it may be well allowed to stand, cp 8-9. The ms wavers between pathyate and padyate (= jñāyate as a pada)

The rule defines the separation (as a pada) of ā in

the Pada-text, that the ekādeśa is acute (in the Samhitā) is secondary

8. Also before a word beginning with i.

Margin The substitute for ā (grave), final of the preceding word and the ā (acute in the middle), before the initial i of the following word, becomes itself acute, on account of the combination being alike.

On account of the vowel combination being similar, also between the initial i of the following, and the final a of the preceding, ā is read as an independent word. For what reason? On account of the vowel-combination being alike (cp 7)

Discordance between margin and the text is clear. The rule emphasizes the independence of ā between a and i.

8b. An ā, forming an entire word, is first combined with the preceding vowel, but in a compound, it is first joined with the following one, this has been taught

For the citation cp CA 3.38 with parallels in W's note. Rules 6-9, necessarily imply it

9. Also before a word beginning with e

Margin. The substitute ā for a, final of the preceding word, and ā (in the middle) becomes itself acute, before e

Also between the two i e the final a of the preceding word, and the initial e of the following, ā is known as an independent word. For what reason? On account of the vowel combination being alike (cp 7)

The statement implies that ā is first joined with the preceding a, and then the resultant is combined with e.

The rule (like 7-8) defines ā as an independent word in the Pada, the prescription regarding the accent being only secondary. Had it been otherwise, the Prātisākhya would have adopted 'ekādeśa udātteno-ḍāttaḥ' one common rule for 6-9, as is found in other treatises. Cp 6

10. If a primary derivative is preceded by two prepositions, and if the one (immediately) preceding it, is separated from it by vighraha(?), disjoined from the word are such as are used without significance, or to set forth the object, or are connected with something else.

a We should expect avagrahaḥ for vighrahaḥ Cp. su-matim etc., registered as examples, and "yadā bhaved udāttaṭavāt" (12c), i e. accented and therefore compounded. But 'avagrahaḥ' does not scan.

b In 18-20 the comm. implies ādhi i pra-jāpatih, such a division is wrong, cp CA 4 10, VPr 5 7. For other blunders cp 12c, 132, and 133a

c The rule concerns cases of preposition plus preposition—compounded with the primary derivative, e g prā sumatim, and enjoins, that in such cases, the first preposition is separated by vighraha, from the rest.

d anarthaka=adhiparī anarthakau P 14 93, (also 88) Vākyapadīya 2.191-192. Ex. 17,20,24-28, 37-50

kanmayavacanīya P 1.4 83-98, Vākyapadīya 2.201-202. Ex. (P. 1 4 84, 90) 19, 30-37, (P 1.4 89) 14, (P 1 4 95) 52, 54.

vyādha = anyayuktah ex 1-8, 9, 12, 13, 15, 16, 18, 21-23, 29 (Ex 10, 11 doubtful)

Detailed tabulation. W. on CA 43

For the accent of the prefixes in combination with the non-personal parts of the verb system cp W. 1085, M 102a. For a comparison with the TS. Pada cp Weber, Ind. Stud. 13, 66-67

11 When a verb, preceded by a *gati*, is followed by a *taddhita* suffix, it is compounded with the former, a *gamistāh* is an illustrative example

gati · P. 1.4 59-60

When the stem ending in —*istha*, is compounded with a preposition the latter is accented W. 468 b M. 86 14

12. Separation by *virāha* is made between a preposition and an unaccented verb, when the verb is accented, it is compounded with the preposition, making the latter proclitic

Parallels: VPr. 5 16, CA. 4.1. This is general. W 1083

Exception to this —

12b The rule applies to such cases as show an accented and independent preposition (W. 1084) immediately before an accented verb. The citation of *pāri bhūma* seems to imply that *bhūma* was regarded as a verbal form from the root *√bhū*, this is, however, a blunder. Cp. 18-20 under 10; also 132 and 133.a

The rule consists of AV. passages, and 'tasyāpavādah' shows that the comm. took it as a *sūtra*. This is omitted in the abridgment. Parallel CA (4 5) forms *adhyarayatādi-gana* on the passage standing at the head of the original APr *sūtra*. Cp note on 4

12c When an accented verb is preceded by two prepositions, separated (from the second preposition + verb) are such as are used without significance, or to set forth the object, or connected with something else

While 10 concerns the primary derivatives compounded with prepositions, 12c operates on personal verbal forms compounded with prepositions. The following table will make it clear —

10 preposition + preposition — primary derivative *prā su-matim*. 12c. preposition + preposition — personal verbal form *abhi vi-pāśyāmi*

The correspondence between the two suggests the emendation of *virāha* into *avagrahah* at 10

The rule deals with such cases as show a preposition retaining its accent and independence before another preposition, which is itself made proclitic and combined with the following accented verb. See W. on CA 43.

In TS. the finite verb, whether accented or otherwise, is nearly always compounded with the preceding two prepositions. Weber gives about 43 examples

with *ava* and 149 with *ā*. When there are three prepositions the first is treated as independent, while the other two are compounded with the verb. Details. Ind. Stud. 13, p. 64.

13a Where there is a set of two prepositions, the first of these is separated by *virāha* from the preceding third, and is compounded with the following, before a verb which, in turn, is compounded with both

13b When a verb, preceded by two prepositions, is compounded with both, its correlation is with both, in the absence of correlation separation is made by *virāha*.

13c Disjoined from the verb are such as are used without significance, or to set forth the object, or such as are joined with something else—namely, in the case of *ābhī vi tanu* etc

c The whole list of examples goes with c. the commentator does not furnish examples for a and b

c provides *virāha* between two prepositions, the latter not compounded with the following verb, e.g. *sām | sām siavantu*. Thus 10, 12c, and 13c combined, complete the statement regarding the separation of those prefixes, which have a more independent value and are not drawn in to form part of a verbal compound

a *vacane vacane pūrvam pūrvena* = *ādhi | sam-āhītah* (10.7 15) = 158-160 under 10. It prescribes the mode of separation in such cases (as above), where an unaccented preposition stands between two others, both of which have their proper accent. Cp. W CA p 263,

b b.-CA. 4.2.

A preposition is compounded with a verb, when the latter is accented (CA. 4.1). But if there be more than one of them, they are compounded even with an unaccented verb. In such a case, the Pada rightly combines all with the verb, instead of putting the prepositions together, since it is not the relation of the former to the latter preposition, that costs the former its accent, but rather their common relation to the verb. We have not a compound preposition, but a duplicate verbal compound. Ex. *ut-āvasyati* (9.6 54)

asāmanthyesu virāhaḥ = *sāmāthyarahitesu* of b goes with 13c, which is, in a way, amplification of it. Cp. 'samarthah padavidhiḥ' (3), which stands in P. (2 1.1) for entirely a different purpose, but is being illustrated here in the light of the phenomenon of separation by *virāha* and *avagraha*. In which of these two contexts the *sūtra* originally stood, is difficult to decide

14 In (the presence of) one (cause) two verbs do not become enclitic

'In the Veda, more than one (finite) verb, retain their accent, when correlated,' has been taught. 'In (the presence of) one' (therefore) need not be prescribed, or it should be prescribed. For what reason? On account of doubt. We see (different) rules (operating) in the Sacred text (Moreover) discrimination is not alike. There is possibility (therefore, of such a rule) in the grammar of the Pada.

1. Comm. takes *ekena* as instrumental and supplies

na, presumably on the authority of the corresponding rules in P. (S 1 30-36), or his text may have been 'ekena na', the second na being dropped by hapology (Wa. I §240 pp. 278-280, II 1. 55d. p 128, M pp 58-59, Keith AA p 231, n 12)

Or eke na=ekasmin kāraṇe sati dve na anudāte?

2. The quotation is P. 8.1.35, restricted to hi, according to the commentators, but connected with all the particles mentioned in 8.1.30, according to the APr, and this is, no doubt, correct, because there is nothing in the rule to imply anuvrtti of hi alone

The style of the discussion resembles that of Patañjali; but the passage towards the end is not clear

Parallels —VPr. 6.14 P 8.1.30, 35, 36, 56, 66, Bhs. 2.14, W 595; JAOS 5, 394-402, Weber, Ind. Stud. 3, pp 93-94; M. p. 106 Relative sentence Eduard Hermann, Gab es im Indo germanischen Nebensatz? KZ 33 (Kapitel IV) pp. 493-500 Comparative study of sentence accent, 1c (Kap VI) pp 520-535 On Relative clauses in the RV., A very, JAOS. May, 1881, pp. LXIV-LXVI, May 1883, pp CXLVIII-CLXI

TS. does not uniformly accent the verb in connection with yāt, yāthā or any other relative, or, in antithesis Weber, Ind. Stud. 13, p. 93

14b. Or the two verbs are (here with two causes, i.e. relative word and antithesis); they have ca connected with the latter (of the two verbs).

This applies to 37-39, where ca is read with the latter sentence and where the accent of the former verb may be due to antithesis as well.

14c. avasānesu=avasānavatsu, avasānasthitesu cavaṇvavyatām may be emended to ca-vaivāvyatām, cp 'vaivāveti ca chandasi' P. 8.1.64; the comm. adds ca to the P. sūtra. Thus 14c means 'in avasāna (i.e. the last case, 51) the verb is connected with ca, and the accent of yāchanti may be due to its conjunction with ca. The comm does not give example to va: and vāva or vā. Both b and c seem an intrusion from the margin

Notable examples —

5. The accent of bhāva at the end seems anomalous, yet the more natural reading should be —

śām u yāsmāi tvām bhāva This is required by the context and favoured by the APr, which sanctions accent for bhāva, on account of its connection with the relative yād. If the suggestion is valid, the reading tāsmai for yāsmāi is an old error in the text

7 All mss. have dābhāyat and with them goes Śāyana, who explains it by 'dabhnoti, hinasti' This reading is implied by APr, which accents the personal verbal form, on account of its connection with yāthā, preferably on the final vowel, as usual, in such cases. W. reads dābhāya 'is not for harming', i.e. 'is not

one who can be harmed" Cp. Tans

9 In b accent of īśe is due to anathesis and not yāsyā.

10 In this passage all the mss. leave śāsāka orthotone and so do SPP and W (in first ed.), and the correctness of the accent is vouched by the APr, which construes the relative yāh with both cakāra and śāsāka, thus making the whole as one sentence The rendering, in that case, should be 'he who hath made, (attempted to make) (and) hath not been able to make' W. construes yāh with cakāra and explains the accent of śāsāka as emphatic one, thus rendering the passage 'he who hath made, hath not been able to make'. Lanman suspects that a śā has been lost between ná and śāsāka, 'the accent of śāsāka can hardly be more than a blunder' L This seems rather too much in this particular case and the accent of śāsāka, which has been omitted by Lindenau may accordingly, be restored.

14. Here all the mss. read pūsyati, which has been adopted by SPP (and by W. in notes), while the corresponding passage in RV (10.83.1) leaves the verb unaccented But the AV. reading can be justified, if we regard the two words preceding the verb as objects of the verb of the preceding pāda, or, if we look upon the word following the verb as a noun, constituting an independent object of it, rendering 'might, strength, he acquires everything in succession'. In such construction the verb is entitled to receive accent in virtue of its initial position. Cp. W. 594c, JAOS 5, p 403

41. All the mss.—bhō'hvayat and this is 'ensured by the APr W.—bhō'hvayat

47. There is only one word āsti and no other Citation questionable

25. a Where there is conjunction with ca and vā and also co-ordination (dvayoh dvayoh) the verbs have two (causes) (for the negation of) enclitisation,

b (In some cases) the cause is understood in the first sentence, in others, in the second, they say (such verbs) require (the cause) to complete the sense.

Construction clumsy

Read yoge.

dvayor dvayoh=where there are two clauses in a sentence, i.e. co-ordination, antithesis

dvanatīkām=having two (causes to negative) nati=enclitisation

The statement is important It embodies —

- (1) That ca and vā (or any form of the relative (pronominal yā) have inherent force in them to make a verb accented, traditional interpretation of the phenomenon found in P. and his commentators
- (2) That it is not the presence or absence of such words, that decides the accent, but the

dependent or antithetical character of the clause, whose verb has to retain its accent

- (3) That in the cases registered under the rule, the accent of the verb is due to both the causes, *i.e.* the presence of *ca* and *vā*, and antithesis. Wherever the two are wanting, one of them may be supplied according to sense.

But what makes the statement still more important is the phrase 'sākāṅksāṇtyāhuḥ'; and for this we may note the following —

Rule 14 teaches that the subordination of one clause of a sentence to another makes orthotone the verb of the subordinated clause. We shall see under 26, that the subordination need not always be absolute, but that a distinctly defined relation of two of the clauses of a sentence to one another as protasis and apodosis was sufficient to preserve the accent of the verb in the former clause.

We should note, under this rule, that the above principle has, in the usage of the language, received extension, that it has been stretched to cover cases to which it did not, in strictness apply. Such may be the explanation of the accent of the verb in a considerable number of passages, some of them recorded below, where two clauses stand as correlative to each other, or even where there is such a parallelism between them that they may be regarded as, in a manner, correlative. The co-ordination is treated, as if, it were a subordination, the first of the co-ordinate clauses is looked upon as a protasis, to which the other constitutes an apodosis, and the verb of the former is allowed to retain its accent. This is what is implied by 'sākāṅksāṇ'.

Thus for instance, when anyā-anyā 'the one, the other' (P. 8.1 65 W.p. 400, Weber. Ind. Stud 13, p. 77) stand opposed (dvayoj)—to one another, as subject or as object, in two like clauses, the verb of the first clause retains its accent, Cp. 4.13 2; 7.81.1, 9.9 20, 10.18 26; 10.7.42 and 13.2 11. Also 7.35.1 may be taken as coming under this rule, although only one anyā, that of the first clause is expressed, the other is contained in idea in the second clause *ēka-ēka* in 10.8 36, 11.8 33 (=16) *ardhā-adhā* in 5.1 9 (=3), 10.8.7, 13, 11.4.22.

But even where the correlation is less clearly brought out, and there is a distinct antithesis, the verb of the former clause retains its accent. Cp. anyātra-ihā in 5, etaḥ-taū in 12.2 32, 55, anyān-ahām in 4.5 7, pārān-arvāci in 6.67.3 (7); adyā hyāh in 9.10 9, an idea and its negation in 9.10.23 (=15).

Moreover, where *vā-vā* are construed in two clauses

with two separate verbs, the correlation is regarded as distinct enough to make the verb of the former clause acute. See 5.1.7 (=2), also 18.1.16, where the accent of the verb is due to the antithesis expressed by *vā*, although the sentence is incomplete and 'māna ica' has to be supplied in the latter clause. Cp. rule 22.

More numerous are the cases, where antithesis is produced by *ca-ca*. Cp. 2.6.2, 13.3, 5.4.9, 23.7, 6.110.1, 13.1.34 and 17.6. Cp. rule 21.

Antithesis is expressed by *utā-utā* in 7.5 5

4.5.2 (registered under 21) may be explained like 18.1.16. Cp. also 4.9.9 (21); 5.27-6 (21), 6.107.1-4 (21), 7.4.1 (21), 9.5.37 (21), 12.3.25 (21), while 6.106.1 (15), 8.9.13 (15), 13.3.12 (25), 14.1.64 (15) admit of being looked upon as cases of defective antithesis.

Besides these, there are a few passages, composed each of two clauses, in the first of which the verb is left orthotone, but where the antithesis is very slight, while, nevertheless, their accentuation seems to be due to the same principle. They are 6.32.2, 83.1 (15), 9.5.22 (24), 8.10 (15); 12.3.18, 13.2.30 and 14.1.13 (24).

Had we these passages only, we should not have ventured to account for their verbal accent on such a principle, but, having seen it as a tendency of the language to assume, even on slight occasion, an antithetical relation, and to accent accordingly, we are justified and expressly supported by the APr., in presuming its extension to these cases also.

Thus, we have seen that rule 15 embodies in it both the traditional Indian method of explanation of the verbal accentuation as well as the scientific interpretation of the phenomenon.

It has been already noted that *ca* and *vā* are to be supplied, according to sense, in the accompanied list of passages, cases, in which *ca* and *vā* are expressly stated, have been registered under 21-22.

Notable examples —

In 3, W. accepts *prnāksi* and the text should be so emended.

11 Here the APr. seems to attribute the accent of *bhavisyāti* to the indistinct antithesis implied by *eva* (*i.e.* *iyām eva ēdām bhavisyāti+vayām nā*, Cp. Paipp version) although it can, as well, be explained by the emphasis inherent in that particle, but it has nothing to do with *ti*, which, although it may make the quoted sentence, in a way, a dependent sentence, yet does not exercise the function of making the verb orthotone in the numerous cases of its occurrence (more than thirty) in the AV.

Antithesis implied by *evā*. P. 8.1 62, VPr. 6.22;

BhS 2 13,28, Weber, Ind Stud. 13, p 76 with n.1.

28 In this passage there is an antithesis between the two clauses of force enough to render orthotone the verb of the first, i.e. *náyati*

32 *éti* is ensured by the APr. and the text should, accordingly, be emended

Antithetical accent is irregular in TS Weber's analysis of the matter (Ind Stud 13, p. 87) may be tabulated thus :—

Antithetical word	Accented	Not accented.
ca	5	1
vā	9	1
nā	8	7
āha	2	0
ēka	1	1
anyā	15	7
This-that, heaven-earth, god-men	13	23
Antithesis of place, right-left etc.	3	26
Antithesis of time	9	23
ardham-sāmi etc.	4	17
Quality, good-bad etc.	6	44
Antithesis of other type or co-ordination of subject, object, etc.	25	68

It is more regular in ŚB. Leumann, KZ. 31, pp. 30-32.

16 Verbs with (their) cause coming after.

It implies that a verb retains its accent, even when the word expressing subordination is placed somewhere after it in the sentence. The conditionality of the clause is the main efficient cause of the accenting of the verb, the position of the word expressing conditionality does not matter at all. See. W. 595

Examples are clear

17 Verbs connected with others

A verb of a dependent clause is left orthotone even when another verb of parenthetical clause stands beside it.

The point is clear. A relative word is efficient to accent the verb with which it is connected and no other, (Sentence construction. Delbruck, Altind. Wortfolge.) no matter whether it is intervened by a noun or a verb of a parenthetical clause. The conditionality of the clause is the main factor. For example in ex 1 the parenthetical clause 'āham bhaks' does not prevent the relative from accenting āha. This is what is meant by —

- 17b a The verb remains connected (with the relative), even though intervened by all the genders and numbers,
b A verb is not accented, where it is accented, it forms an exception

It implies —

- (1) In a direct or independent sentence, or clause

of a sentence, the finite verb becomes enclitic upon any word preceding it, which is directly connected with it in construction. This is general

(2) In a dependent clause the verb retains its own proper accent

2 is an exception to 1.

18 a A verb and a vocative are accented, when they stand at the beginning of sense or a pāda

19 b vyāghra etc. are grave they are excepted (though they stand) at the beginning of a pāda

arthapādādisu = *athādisu pādādisu ca* Cp under 127, although 'at the beginning of a pāda according to sense' (its own particular clause) seems preferable

Parallels W 314, 593, JAOS. 5, pp 216, 390-391, Hirt, IF 9, pp 284-294, M. pp. 104-105, Wa II 1.88, pp. 27-28.

āmanta : cp. 28b, for b see 51

a may be analysed as follows —

(1) In a direct or independent sentence, or clause of a sentence, the finite verb becomes enclitic, if any word directly connected with it in construction, precedes it. It is essential that the word, to whose accent that of the verb is subordinated, must be immediately connected in construction with the latter, and not a part of any other clause. If, then, a sentence be composed of several clauses, a verb, standing at the head of any one of them will retain its own accent. This covers —

1,3,4,5,6,9, 10-15, 18,20,21,23, 34-43. (cited under the rule) To these may be added. —

1 83, 2 54, 5 29, 6 77.1, 8 41,18, 9 61,10 6, 10 826, 12.3.31, 13 1.30, 4.48,55.

(2) A vocative is accented, when it stands at the beginning of a sentence—or, in verse, at the beginning of a pāda. This covers 7, 25-33, 39.

(3) If the verb is preceded in the sentence or a pāda only by a vocative, it retains the accent, the vocative forming no part of the sentence to which it is attached. This covers 2, 24-33

Notable examples —

8 The accent of *āvathaḥ* is due to the relative *yaṭ* in the preceding line of the couplet and the case is cited under 14. The point implied here seems to be *nudēte* after *yaṭ* taken as vocative.

9. W. left *svadaya* enclitic on the authority of the corresponding RV passage (10.110.2). Yet the unanimous authority of the mss. is confirmed by the APr.; and the accent can be defended, if the accusative in the first pāda be regarded as the object more directly of the participle than of the verb, as may be allowable, the latter might be looked upon as occupying initial position, and, therefore, entitled to retain the accent.

17. a contains no verb, b, however, has *apōdita* (*apa tūdita*), while the APr. seems to accent the verb

22 The accent of *piprī* may not be due to its position (initial) in the *pāda*, which seems to be implied by the *APr*, but to the assumption of an antithesis between the two clauses, which is facilitated, perhaps, by the more distinct antithetical construction of the preceding line of the couplet.

29 The accent of *pātanga* is due to its initial position, that of *rocāse* after *prthivīm* to antithesis

41 *pūsyate* is not a personal verbal form, but a present participle, hence entitled to accent, citation superfluous

43 *W. bhūsati* without accent on the authority of the *RV* correspondent (10.11.7). But *bhūsāti* as a variant is reported by *SPP* and required by the *APr*, although the accent cannot be accounted

20 a When (the continuity of) a sentence is broken, b and where a word is elided, accentuation takes place as though (the word to be accented) were at the beginning of a *pāda*.

padalopesu — *padalopavatsu ākhyātāmantaiteṣu*

1-2 go with *a*, which, in a way, is covered by 17

3-4 go with *ā* 'aja' is to be construed with both 'ajāh asi' and 'svaigāh asi', the non-repetition being called here elision. The accent of the vocative *āja* is due to its initial position in the second clause.

In 14.2.1 the *APr*m. accents both *dāh* as well as *agne*, while *W.* adopts *dāh agne*, on the authority of the corresponding passage in *RV* (8.85.38), all the mss. read *agne*. But two words cannot be initial at a time and one of them must go without accent

21 A verb does not lose its accent, when connected with *ca*.

Parallels P 8.1.58-59, Bhs 2.9, W 596-597, JAOS 5 394-395, Weber, Ind Stud 13, p 73 (rule not followed in TS op. cit pp 73-74), M p. 106

The verb of a clause containing *ca* retains its proper accent

(1) *ca* without losing its proper signification 'and', means 'if', indicating thus the conditionality of a clause. Conditionality is expressed in 18, 19, 21, 22, 23, 25, 26, 27, 28, 31 and 32, all accurately registered.

(2) In co-ordinated clauses *ca* brings out antithesis. This is so done in 1-17, 20, 24, 33 and 34

Add to the list 8.3.12, 9.13 as cases of defective antithesis. 6.106.1, 14.1.64 have been duly registered under 15.

Occurrences accurately noted

18, 29 and 30 owe their accent to the relative *yāthā* and *yād*; they should go under 14 (only partially, because 14 deals with cases having two verbs).

It should be noted that, while rule 15 concerns cases of antithesis, where *ca* and *vā* are not expressly used, but implied in meaning, the present rule aims at those cases, where the antithesis is brought out by *ca*

expressly stated. Thus according to the *APr* all cases of antithesis hang either on *ca* or *vā*. In cases like 5.1.9, where antithesis is expressed by *ardhā-ardhā*, *ca* is implied and the second half amounts to 'ardhāna *ca*' and so on

Notable Examples —

1 This seems to be an incomplete construction, where an antithesis, sufficient to accent the verb of the former clause is produced by the particle *ca-ca*. In this case the second clause contains *it* (instead of *ca*), and the effect may be looked upon as being virtually the same

8 Here the accent of the first verb is assumed by the corresponding *RV* passage (10.110.1). The cause may be such an incomplete antithesis as in 1, the completion of the construction being broken off by the defect in style. Or we may assign to *ca* such an office as *hi* would fill, if used in place of *it*. Cp W JAOS 5, 413

11 *krnvāt*, present participle, entitled to accent. Its citation needless.

15. Accent of *āniti* is due to *yāsya*, it is covered by 14 and so is ex 16

17. *W rakṣām enclitic* in *o*, but *APr* makes it orthotone on the basis of the antithesis produced by *ca-ca*

22 A verb does not lose its accent, when connected with *vā*

Parallels *VPr* 6.20, P. 8.1.59, W 596, JAOS. 5, p 401, Weber, Ind Stud 13, p 75 (TS does not follow the rule), M. p. 106

Rule 15 concerns those cases of antithesis, where *vā* is not expressly used, but implied in meaning, rule 22 deals with those, that have an express *vā* for that purpose. See examples 1, 5

Last not accurate. In 2, 3 and 4 the accent of the verb is due to *yādi*, *yād* and *yām* respectively. In 4 *yām* is implied from the first half of the couplet and the rendering is (what witchcraft they) "practised against thee in the householder's fire"

Antithesis can only accent the verb of the former clause and never that of the second.

29 a Also, when it follows a vocative, accented on the first syllable

Margin

A verb does not lose its accent, when it is preceded by a vocative, accented on the first syllable

ā Not, however, in *gāvo bhavatha* etc

c *māḍā* etc (are accented, although they are) preceded by a grave vocative

a *ādi* is redundant in *ādyudātāt*, since a vocative, when accented is invariably so on the first syllable, and the parallel *VPr* (6.12) actually reads 'udātād āmantritāt.'

A vocative forms no syntactical part of the sentence

to which it is attached, hence a verb, following an initial vocative, or more than one, is accented, as if it were itself initial in the clause or a pāda. See VP: 6 12, P 8 1 19 (with Kātyāyana), W 594a, JAOS. 5, pp 217-218, 390, M p 105 The rule is general, hence no examples cited.

b goes with 1 Lindenui omits accent from the verb in āsvā bhāvatha, although W has it, and it can be defended on the basis of the antithesis between the two clauses, and the case has been expressly mentioned as that of antithesis under 15 Its citation here implies that in the second clause *bhāvatha* is not accented, although it is preceded by accented *gāva*, and the reason is that, in antithesis only the verb of the former clause receives accent and never the second.

c It notes an irregular extension of the rule for accenting a verb after a grave vocative. The cases are —

2 Here the verb is accented as immediately following a vocative, although the latter does not stand at the head of a pāda, and has not itself an accent, as ought to be the case, if the verb is to remain orthotone. Cp W Trans

3. The accenting of the verb *jāgrtā* in the second clause is analogous to that in 2, and the citation of the passage here implies this Yet the sentence may be so divided as to make the verb virtually the first word in its clause if, namely, we render "all ye gods, ye Vasus, guard this person, and ye Ādityas likewise, watch ye over him", and this is exactly what is implied by its citation under 18. Cp ex. 2

4 Accent of *vidātha* is due to an irregular extension of the rule, and we need not emend (W. JAOS. 5, p 411) *vidātha* to *vidātham*, as it would be easy to do, making a fair sense, because analogous forms occur in the RV., and the substitution of indicative for imperative is by no means unknown.

8. Both W and SPP. adopt *pāhi*, enclitic, on the authority of the corresponding RV. (10 12 6), which leaves the verb unaccented But SPP. reports *pāhi* as a variant, and this reading, vouched as it is by the APr., may be defended on the analogy of 2, 3 and 4.

5-6. Both constitute one group and the accent of their respective verbs (*stunāhi*, *vardhāya*) may be explained according to W. 314d

7-8 Both are alike *āvrnimahi* (7) and *pśśyasi* (8) owe their accent to the relative *yād*, standing in 7 in the same line, and in 8, at the beginning of the preceding line of the couplet

5-8 Can be easily omitted from the list What c implies about them is simply this, that in them an accented verb follows a vocative or a part thereof, which is not itself accented. It is not so much concerned with the cause of the accent of the verb

9 *pāhi* + *āpra* = *pāhyāpra* APr. implies *pāhi āpra* ?

24. Verbs are accented (even), when (their) cause is elided, or, when they have no cause

Better *kāranāni* as in P, R, V, Vr, and S.

Supply 'in the accompanying passages', otherwise the scope of the rule becomes unlimited Cp note to 196.

luptakāraṇa and *akāraṇa* both amount to the apparent absence of the cause, i.e. relative word or antithetical (cp 14 15 For the use of *lopa* in this meaning cp Durga on Nir 3 18 "yet tad anuśāstranam upamāśabdasya sa eva lopah") We shall presently see that all the verbs, whose accent is intended to be explained by this rule, have a definite cause for it, at places implied, at others occurring separate from the verb in question

a In a sentence, composed of several clauses, a verb standing at the head of any one of them is accented In the Veda, a division of the sentence into separate clauses takes place within the pāda, and a verb standing after such a division, retains its accent Cp rule 18 This covers, 1,2,3,5,6,7 and 16

The verbs in these passages have neither a relative nor an antithetical (i.e. *ca* or *vā*) and yet they are orthotone, on account of their initial position in the clause Such cases are implied by *akāranāni*.

b We have discussed under rule 15 the nature and scope of antithesis, the slightest sign of which makes a verb orthotone in the AV. Antithesis is seen in 9,12-15,17,19,20 and 21 A clear case of antithesis is seen in 22,23,24 and 27; and the editions may, accordingly, be corrected. Cp W on 15 12.5

c A relative word, no matter what its position in the sentence, makes the verb orthotone, with which it is directly construed A relative is seen in 8,18,25 and 26.

d Doubtful cases :—

10-11. All editions make *indhe* (inddhe) and *muriya* (RV 7 104.15) enclitic. W does not record any variant with accent, while SPP. reports *muriya* from two of his authorities. The APr. accents both, probably on the basis of some sort of emphasis implied by *adyā*.

4 Both W and SPP. read *juhutā* enclitic, and there seems no reason to accent the verb, although mss. are virtually unanimous in so reading, and their authority confirmed by the APr

25 A verb does not lose its accent, when connected with *anyā*

Par P 8.165. *anyā* is antithetical Examples are accurate. In ex. 4, the Pada-text divides the last word as *āśyati*, thus giving the word an accent, which it has in all the mss. and in which it is confirmed by

the APr. Sāyana takes *āyati* as 3rd. pl., which it is not. Perhaps we have to read here anyā instead of anyāh, as suggested by W

Notable Examples —

6 Accent of *vindāte* due to *yā*.

13 Accent of *vindāte* due to *yāsmīn*.

11. *ēti* antithetical W. may be, accordingly, corrected.

26 Verbs connected with *nahī* retain their accent

The margin arbitrarily includes *hī* in the rule, and cites, as examples, a list of passages in which the verb is enclitic, this shows that the margin is not a faithful record of the Prātisākhya tradition. It should be noted that the APr. does not notice the accent in connection with *hī* or *yāh* (cp next rule), this is taken for granted here, the object of the treatise being to record notables, i.e. *etāvattva* etc Cp. 3

hī with its negation *nahī* makes a verb orthotone in virtue of a slight subordinating force belonging to it.

Par. VPr 615-16, P 8134, BhS 24, W. 595e, JAOS 5, pp 215, 397-398, Weber, Ind. Stud. 13, P 92, M. p. 106

27 Also in connection with *yāt*, compounded

Accent in connection with *yāt* is taken for granted

27b Also in connection with *it*

Par VPr 617, P 8130 BhS 26, W 595e, JAOS 5, 215, 399; Weber, Ind. Stud. 13, p. 92, M p 106

27c Also in connection with *aha*

Par. VPr 621, P 8161, BhS 28, W JAOS 5, 415-416 (not in Gr), Weber, Ind. Stud. 13, p. 75 (M omits)

28 *a* (In some cases, the cause) is connected with a verb other than the one pronounced,

b some are exceptions,

c (in some) the verb, with which (the cause) is connected, is understood

The main import of the rule is clear. The presence of a relative word does not accent the verb, unless this is really the predicate of a dependent clause. It exercises its subordinating function only on the verb, with which it is directly construed, and not on any other, no matter, how close to it the verb may happen to stand. For example in 1, the relative *yāh* does not make *asī* orthotone, because it is not construed with it, the verb (*astī*) with which it is so connected being understood in idea. We may analyse the list as follows —

Passage	Relative	Connected verb expressed or understood	Verb not connected, hence enclitic
1.	yāh	astī understood	asī
2.	yā	" "	etū, tisthatu
3.	yād	" "	yāvaya
4.	hī	" "	abhakṣi
6.	it	ādān expressed, accented	nahyatam

7	yāt	astī understood	vrśāmi
8	yē	santi "	kṣayama
9	yāya	astī "	vidhema
11	hī	" "	astī (at the end)
12	yāt	" "	pādi
13	yē	santi "	vinaktu
15	yāvantaḥ	santi "	atītpah
16	yē it	vidūh expressed, accented	ānadh
17.	yādī	vināte expressed, accented	ajāyata
18	yādī	astī understood	dhārayante
19	yā	" "	juhomi
21	hī	dadh expressed, accented	ināmi
23.	āt	astī understood	datam
24.	yāt	aspṛakṣat (to be joined here also)	nudantu
25.	hī	ākṣan, ātmadanta expressed, accented	adhūṣata

Doubtful cases —

5. *néd* is subordinating (W 595e), yet *jayāti* is enclitic in all the mss (including APr) as well as editions. W notes "*néd* in *a* is simply the emphasized negative" If it be so,—and Sāyana also agrees with it—then its citation here can only be a slip

10 In this passage, the mss unanimously make *satsi* enclitic and this is so done by SPP. also, yet W. prefers to leave the verb orthotone on the authority of the corresponding passage in the RV. (8.11 10) The APr confirms the authority of the mss. connecting *hī*, not with *satsi*—as is done by W.—but with some other verb, (e.g. *āsī*).

10 Here, all the mss. make *guh* enclitic, while all the editions leave it orthotone on account of *yāt*. The APr. follows the mss

20 The APr requires *askabhāyat* enclitic in *b* also, which was read by W. before, but was changed in Trans. The Prīt. understands *āstī* or something of the sort after *rtasthāl*

28b A vocative, preceded by another vocative, acute on the first syllable, itself becomes acute on the first, they say, (this is) optional in apposition

A vocative is *ādyudātta* at the beginning of a sentence, or, in verse, of a *pāda*: P 6.1198, VPr 217 (indirectly), W 314c, Delbruck, Altind Synt p 34, M pp. 104-105, Wa II 158 27-28, Haskell, JAOS 1877, p 61, Richard Loewe, Die indogermanische Vokativbetonung, KZ. 31, (1923) 67-108, special treatment of Vedic vocatives, op. cit, 102-104 The Indian accent of vocative on the first syllable seems on the basis of analogy of *āgne*. Hirt, IF. 9, p. 288, Der Indogerm Akzent p 293

Analysis

a Two or more independent or co-ordinate vocatives at the beginning of a *pāda* are regularly and usually accented. This covers 1-37, 40, 49, 51, 62 (on 20 cp. Luders, Festschrift für Kuhn, pp 318-325).

ō A vocative standing at the head of a clause is accented on the first syllable as in —

39 Accurately records the only case of voc. tānūnapāt

41 Correctly records the only case of the voc āpactah, apactāh 7 76 2, only once

42-44. Register the only cases of vīsvajit, voc, —jit nom 4 11.5, 11 7 12, 17 11

45-46 (+29) Are the only cases of kályāni voc, 29 has two vocatives both accented.

47 The only case of sārvaṇit voc, nom —vit in 17 11, only once.

48. The only occurrence of āksāl, voc, accented on the first, well noted

50-51. Accurately register the only occurrences of āgnisomā as voc, accented.

52-54 Are the only cases of āśvīnā voc, accented

55-58. The only cases of dyāvāprthivī, voc, accented.

59. Registers the only case of dyāvābhūmī, voc, accented

61-62 The two cases of mītrāvarunau voc, accented, 4.29.3 omitted, perhaps it was not included in the text before APr

Notable examples —

49. Both SPP and W (in the first ed.) give asaī, "because this is so read by all the mss" Śāyana understands the word as vocative, which is adopted by W in Trans 'asaī' as voc is vouched by the APr and the text should, accordingly, be corrected

This is one of the rare cases, where APr. rejects the unanimous authority of mss.

38. W intends sūśamsāśaḥ pītarāḥ in Notes, making pītarāḥ accentless. But if the two vocatives stood in the order pītarāḥ su—, the second one should be expected without accent (W. 314d), but with the order sū- pīt—, the second seems distinctly more independent of the first, (W. 314e) and may, properly, be accented. This suggestion of Lanman is vouched by the APr and the text should, accordingly, be corrected.

28c A qualifying word, in (matter of) accent, behaves as a (unit of the) vocative, they say, in the sacred text this may precede or follow the vocative

Divide —vrtti svare—; —vrtti qualifying vīse—.

Par. Kātyāyana on P. 8.1.19, W 314d, Haskell, JAOS. 1887, p. 63.

Add to the illustrations —1.1 2. 13 2 25.2.3, 26 3, 2 14 2; 4.4.6, 6 6 1, 69 2, 79 2, 101 2, 140.1, 7 56.4, 73 4, 81 3, 8.6 15, 9 1 19, 10.5 45. (10.8 6, 24.1, 63.1 omitted).

Haskell concludes :—

"Of successive vocatives, where the first is initial

and accented and the rest are unaccented, the RV. has 237 cases in 114 pādas, and the AV has 48 cases in 18 pādas Where the first is initial and all are accented, the RV has 206 cases in 46 pādas, and the AV has 101 cases in 46 pādas Where all are interior and unaccented, the RV. has 705 cases in 338 pādas, the AV in 46 pādas has, according to different readings, 92 to 94 vocatives; the printed text gives 94"

28d (In the accompanying list of passages) words are accented on the first syllable The same word is variously accented, accentual variation is due to the variation in sense and suffix, some (cases) are exceptions, some optional.

śabdāni neuter in 33, 37 It does not qualify padāni Neuter śabdām Bāḥspatyasūtra 43, known elsewhere also. Irregularity of gender M., BD p XXVII, Dhyanabindūpanisat, Bibl Ind ed p 28, Thomas, Bāḥspatyasūtra (Lahore ed.) p 20, Akk Plur. (-āni) von maskulinen a-Stammen, Laders, Epigraphische Beiträge, Sitzungsber. 1913, Dec pp 994-1003, Thomas, Bhāsa and the acc pl masc in -āni JRAS. 1924, p 105, L D Barnett, l. c. p. 655.

Same form has the one or the other value according to its accent W 1148d, 1168c, 1168d, 1177a, 1184a, 1205, 1216, Reuter, KZ. 81, 170-171, also 609-612; Johannes Schmidt gives a comparative study of the variation in meaning due to the variation in accent (Skt, Greek, Russian, Lithuanian), Festgruss an Bohtlingk, 104-106, Accent shift due to variation in suffixes: Kretschmer, Indogermanische accent und lautstudien, KZ 31, 325-472, Kielhorn, Phil., pp. 5-18 Śamkarān, Journal of Or. Research, Madras (Accentual variation in relation to Semantic variation) Vol. 9, pp. 307-318, 1936 January—March, pp. 47-72

Mādhavabhatta's Rgvedānukramam (Madras Univ Skt series, No 2) is the best native work on the subject

1. Cp. 3h

2. Participles in accented ā class make their feminines in -āntī or -atī. P. 6.1.173, W 449d, 752d This is negated in rūśatī 'snarling', which W. emends to rūśyatī or rusatī Cp. rūśāntīḥ at 4.21 7.

3. rūśāntah 'shining' (?), (better snarling?), Śāyana rusantah, accepted by W, but against APr. For rūśat Cp. L. p. 504.

4. dāsam 'barbarian', ādyudātta, only once, dāsā (and dāsī) about 9 times. W. everywhere 'barbarian' Perhaps dāsa = śūdra, cp. 'dāsam varnam' Śāukh, 8 25.6; Weber, Ind. Stud. 10, p. 4. n. 1, 3; Geldner, Ved Stud. III, p. 96, Keith, Cambridge History of India, p. 85, Datta, Origin and Growth of Caste in India, pp. 60-63.

5. Cp. 3f. and bibhīṭah at 4.26. 5, 6.

6 Suffix—*-iya* is accented either *-iya* or *-iyá*, W 1214, M. pp 86-87 Perhaps the peculiar accent differentiates the word as a proper name. Cp L on 'didyut' p 368 Here the words are vocative *adyudāttas*

7 Present subj of √*jiv* Accent regular Cp. W. 605, 736 Solitary occurrence *jivāh* (pl of *jivá*, W. 1148, M p 82) 7 times

8 *himāh* 'winters' *himáh* 'cold' 7 18.2 W. 1166a, Wust, KZ. 62, 276

9. *śrīmāh*. proper name of *raksas*, hence *adyudātta*, solitary occurrence

10. *sāmāh* 'summers' (*samá*), *sámā* 'summer', *sámā* 'Yahr' without change in accent, Wa KZ. 61, 198, *samá* 'the same' at 5 11 10.

11. The derivatives in *-ka* with unchanged meaning show a variety of accent, e.g. *dhenúkā* (*dhená*) 'milch-cow'. W. 1122f.

12. *vāhah*. *Sāyanah* 'bhārah', W. 'carrying', Ludwig, 'hump'; Deussen, 'the back'. The word occurs only once But cp *vāhāh* 'draft-horse' (6.102.1), in the same meaning also at 3.17 5 and 6

13 *nīśāh* 'descending' (*nī*, *nī+ac*, *nī-ci*) regular L p 455, W. 410, M. p. 98. *nīcā* an exception (to *nī+ac*) with adverbial shift of accent (Kretschmer, KZ 31, p. 389)—*nīcāh* 7 times. *Sāyana* 'avanim añcanti, i.e. bhūmim gachanti' goes against the APr.

14. *tūrah* 'quick' *turāh* 'strong' (W 1188a Wa. II. I. 24a. p. 59), cp 3 16 2, 6 102 3 ('quick') 7.50 2 ('of the quick'), 18 3 48 ('with strong')

15-16. *vāriman* 'width' Difference of gender and accent without corresponding difference in meaning. W. 1168d, M p. 128, *vārimán*, masc., but *vári*, neut. Wa II 1.6b. p. 20.

17. *nāvyaḥ* 'recent', but *navyāh* (2.5 2) 'to be praised', only twice.

18. *viśyānām*, 'of the Vaiśyas', only once.

19-21 Root class present participle generally —*āt*. √*śvas* and √*svap* may accent either root or ending. W. 631, M p 99. W emends *svāpān* to *svapān* against all authorities and the APr. For *jāgrat* cp W. 1012

22. *āndhaḥ* 'beverage' ('soma' Geldner, Ved Stud. II. p. 53. n. 3, cp 'andho virye' VPr. 2 34), but *andhāh* 'blind' at 6.129 3, 9 9 15, 11.3 34,

23. *sābhyāh* 'fit for assembly'; but at 19.55 6 (not noticed by the APr.) all mss. have *sābhyāh*, which W. emends to *sābhyāh* followed by Lindeman The meaning at 19.55.6 may well be 'gentle'.

24. *skāndhaḥ* 'trunk', but *skandhāh* (*skandhā*) 'shoulders' at 9.7 3, 10 9.20.

25. *sāra* 'stalk', *Sāyana*, *śiras* 'unwarranted. Cp *sarā* 'reed' 1.2.1, 3.1-5, 8.8.4, 'arrow' 4 7.4.

26. Always *adyudātta*

27 Cp 3f

28. *mītah* (*mīt*—) 'props', but *mītāh* 'built', 7.83.1

29 *rāntiḥ* 'stay' (beside the more regular *rāti*, W 1157c), only once, but *ramātili* (*dvitryodātta*. rule 33) 'satisfaction' 6 73 2, 3 (W *ramāti* 1.157 3 g)

30 Note the peculiar way of citing —*tam* for *vitam* *vitam* (*vit*—) 'troop' but *vrtā* (*vrtā*, W 952) 'wrapped' in 12 1 52

31 *pākāh* 'simple', always *adyudātta* (in RV, AV), from √*pā* or √*pac* ? contrast *pākāh* 'pacanam' —*ghaṇi* *antodātta*

32 *bālāh* (= *vālāh*) 'tailtuft', always *adyudātta* (in AV.), *bālā*—child, *gana* to P 3.1.140

33. *yānān* 'roads', only *adyudātta* in AV *ākṣa*, primary derivative, denoting 'axle' (*yam asya* ?) is accented on the first syllable

34-36. *ākṣa* 'axle', all cases *dvīty* registered, *ākṣā* 'dice' about 16 times. At 7 50.9 *ākṣāh* 'dice' is vocative, hence *adyudātta*; cp ex 48 under 28h

On a different meaning of *ākṣa* cp Keith, AA. p. 175n. 11.

varā is accented on the last syllable, in the meaning of 'what is to be chosen'

On meaning cp. Th. Baunack, KZ. 34, p 561 *varo varayitavyaḥ* = 'varo varayitavyo bhavati' Yaska, 1.7.

37-44 All the cases of *vāra* have been duly registered. W renders the word by 'a wide way' at 7 3 1, 'boons' 11 1 10, 'width' 13.4.53; 'best one' 3.19 8, 6. 67 2, 11 9.20, 10.2. *varā* 'suitor' occurs in 2.36.1, 6, 11 8 1, 14.1.8.

29 *dvīśah* (pl of *dvīś*) is accented on the first syllable.

dvīśah means *vidvīśah*, or 'iti yāvad vā' may imply that all cases of *dvīśah* are *adyudātta*, and that they will not be rehearsed one by one. For such a use of 'yāvad vā' cp under 35

Ex 1 goes with this The rest are connected with 28d The word *dvīśah* happens to come in between the list and a rule has been formulated upon it and affixed to the passage, without, however, breaking the continuity of the passage-text, in which we can reasonably detect the remains of the UrAPr, (dealing with the Pada), which, like the rest of the Prātisākyas, in their original form, must have consisted of long series of passages arranged in order to illustrate the various phenomena connected with *samdhī* and accent. Cp. notes on 73 and 196

Analysis. —

1 *dvīśah* 'haters', against this cp *dvīśāh* ('haters'?, Prāt expects *sig*) in 5 6 4, only once. Cp. L on *-īśah* (nom. pl. 9 times; acc. pl. 63) and *-īśāh* (able gen. sing 11 times, never *adyudātta*) p. 493

2-3 'being in season' (rtá, technical expression, cp. ārtava), but cp. rtvīśāḥ antodātta 'seasonable', 'belonging to the seasons' 3.20.1, 7.72.1. W makes the accent optional without variation in meaning See 1214c, M. p. 87.

4-5. 'vain' only twice, cp. moghām 'vain' 7.29.1, a case of vibhāsta?

6-7 Cp 2-3 under 28d. brhánt, rhánt, pśant (speckled), rśant and jágat have exchanged their participial function for one almost purely adjectival, or substantial, but they retain the participial inflection. All these form their feminine in —atī only, thus brhatī, mahatī, pśatī and rśatī. W. 450c f, L p 504 Perhaps the shift of accent from ending to the first syllable is due to the shift in meaning.

Add pśatīm (13.1.24) to the list

8. 'the path' (Sieg, Gurupūjākāumudī, pp. 97 ff, Oldenberg, ZDMG, LIV, p 602, Pischel, Ved Stud III. p. 201). Cp pāthāḥ 'ye drink' √pā (7.29.1), only once

9. 'name of deer', cp. 3h, (Wa II.1.6a. p. 20, VPr 2.25) only once krṇā 'colour' about 20

10 'with companion', only once, but cp. sakhyā 'by overtures of love', or adverbially 'vertraulich', instr. of sakhyā

Details: L p 336 Possible also is sakhyā 'by means of a female friend' (sakhī+ā).

11-12. 'unfailing' 6.36.1, 13.2.36, 16.2.5 and 18.1.35 ajārah 8.19.1-5, 6.98.2, 9.9.2.14, 10.8.44, 18.4.88.

13. 'by day' (divā adverb, instr. s. divā, L. p. 479; Wa. III. 6. p. 23) 5.7.3, 29.9, 30.10, 6.23.1, 12.8.4, 7.101.1; 8.8.1, 4.11, 5.22; 11.2.16, 16.7.10. divā 'by or with the sky' (instr. sing. of div—) 11.8.40, 12.1.63, 18.1.10. (Wa II.1.6 p. 21)

14. 'horse', root is generally accented with suffix —van, W 1169, M. p. 85 No variant

15 'going in beauty', treated as a compound in the Pada, but cp. subhā 'with brightness' 13.1.21, subhē (dative sing) 7.106.1; 14.1.53. and subhāḥ 6.8.3 with accent on the endings.

16. The associative prefix sa— itself takes the accent in a possessive compound (W. 1304f, exceptions 1304h). Cp. sudhūra and sudhūr, Wa II.1.48a, p. 109 In dhurā (9.9.19) and dhurām (5.17.18) accent is on the ending

17. 'tottering', (formation W. 1188f), cp. vithurati (vithurā) 'quiverers' (vithura=—dh—, Geldner, Ved Stud. III. p. 66 n. 1.), 7.95.1. under rule 37.

18-19. 'work', but apās 'active', like yāsās 'beauty', yāsās 'beauteous', Müller, Pref. to the Fifth Vol of the First Ed p. XCII tāras 'quickness', tarās 'quick' W. 1151.2c, Wa II.1.6a pp 19-20

20-21. 'demon', ādyudātta in neuter, but antodātta in masc (W. 1151.2c), 9 times. Wa. II. 1.6a. p. 20.

22-23 'enjoyable', for antodātta cp. justā (justā) 'enjoyable' 2.36.1.4; 5.7.4. Ordinarily we should expect —tā (W. 952) P 6.1.129 prescribes option of accent without any variation in sense The case may be, then of 'vibhāstāni'. For a direct antithesis between Mantra and Chandas seen in P 6.1.209-210 see Whitney, the Veda in Pāṇini, Geomiale della Società Asiatica Italiana, VII p. 248 Pat MBh II.191. 24-25, under P. 4.1.1

24-26 (1) Adjective pāra is ādyudātta, (Wa II. 1. 6. p. 21, cp. 'pārah pradhāne' VPr 2.27), pārah 'extreme' 10.10.14, pāresām 'of adversaries' 3.2.6, 3.1.1, 2.1; 5.3.2, 20.3, pārah 'highest' 18.2.32. W parāh 'beyond' (emending pārah into parāh) against the APr

(2) Adverb parāh is antodātta in —

3.8.4, 4.30.8, 5.7.7, 11.5-6, 6.45.1, 7.7.1, 8.2.12, 4.11, 9.4.21, 9.17-18 (W pāra 'distant' against Prāt., which does not cite the case as ādyudātta), 10.25, 10.7.25, 11.1.29, 2.11, 5.10, 12.3.39, 14.1.32, 18.3.7.

27-29 'strongholds', (pūr-, pūr, pura, Pischel, Ved Stud I, 202ff, Baupack, KZ 36, 245-253), only thrice, purās 'in front' 1.27.4; 6.31.1, 40.3; 5.2.1, 8.5.17, 6.15; 10.8.7, 11.4.22. For a parallel case cp. ādhvan 'path', but adhunā 'now' Jacobi, KZ 34, 286-287.

30. 'a quarter'; in a fractional sense accent is shifted to the first syllable. W. 488a, 1215d, Pischel, KZ. 34, P. 570. For turīya 'fourth' cp. 1.16.1, 81.3, 7.1.1, 8.9.14; 9.10.27, 14.2.3.

31-34. 'skies' plural ādyudātta, only four times, divāḥ (sing. abl or gen) antodātta about 62 times (Book 19 always omitted).

35-39 Occurrences of ādyudātta daiva have been accurately registered For antodātta cp. daivāḥ 'of the gods' 4.16.8, daivāḥ 'divine' 5.3.5, daivāḥ 'of the gods' 11.1.16, 25, daivānām 'of them of the gods' 11.1.23 Accent varies without change in meaning

30a A vocative (at the beginning of a pāda is accented on the first syllable),

b daivam and daivīḥ always (on the first).

a has already been dealt with under 26b

b daivam occurs only once at 5.4.10, noted above (ex. 36), its separate mention seems to distinguish it from devām occurring about 16 times (Cp W 1205 devā but daiva). daivīḥ ādyudātta m. 3.23.6; 6.98.2, 9.4.9, 11.4.16, as voc in 1.19.2; 5.3.6 Both as nom and voc. the word is ādyudātta, hence 'sarvatra'. At 12.3.32 W reads (followed by all) daivīs without apparent reason and against the APr devīḥ occurs about 19 times

30b. ékapād, dvīpadah etc. are accented on the first syllable.

Analysis —

1. ékapād, dvīpad, dvīpād, tripād, sátpad, ékapād are ādyudātta, perhaps in a specialised meaning in these two stanzas W. 1300a. Compounds with *dvī* and *tri* generally have the accent on the final member (W. 1300c), this is negated in these cases.

dvīpād and dvīpād occur about 25 times.

Add to the list ékapādah 13 1 6

2-5 (A) āsita 'black' (Bloomfield, *AJP.* 1891, p. 26, Schmidt, *Pluralbildungen* p. 398), in a compound with passive participle, the preceding adverbial element has the accent W. 1284, several adjectives denoting colour end in -ita (all accented on the first syllable), the feminine of these are irregular, e.g. -kni of -ita W. 1176d. āsita occurs as —

āstam I 23.3, 11.2 18, duly recorded.

āstasya 6 137 1 (also at 1 14.4 not noted) —

āstasya te brahmānā kasyāpasya gāyasya ca 1

The word is used here in a specialised sense. *Sāy.* 'krenasamñāsyaityatsamñāsya muneh' means it, and *asitasya* should, therefore, be antodātta, which is ensured by its non-inclusion in the list by the APr.

āstāh 5.13 5 (duly noted), this vocative is not from āsita but from asitā (black serpent) and the mere citation of it does not distinguish the accent of the two words. The vocative accent of āstāh demands a division at āstā, which may be allowable on the analogy of cases discussed by W in *JAOS.* 5, pp. 410-411 (in connection with verbal accent) and the rendering may be —

"O Karātan, O spotted one, O grass-haunter, O brown one, listen ye to me, (also ye) O black serpents, offensive ones."

This gives to 'āstāh' the initial position in the self-made clauses and leaves ālikāh independent of āstāh, which may, therefore, retain its proper accent. Cp W 814e and note to ex. 88 under 28b.

W. makes both accentless in his Trans, followed by Lind. in the text.

āstāh 6 137.2, emendation of W followed by Lindenau goes against the unanimous authority of mss and the APr. The case is:—

késā nadā iva vardhantām śīranās te asitāh pári ||

The word asitāh is used here in a special sense (with a pun), i.e. 'black serpents', a favourite expression for long hair in Indian literature

(B) asitā 'black serpent' 3 27 1, 5 13 5, 6, 6 27.1, 56.1, 2, 72.1, 10 4.5, 13; 12 3 55

6-7. hāvya 'worthy of invocation', only twice, havyā 'oblation' about 26 times. At 3.3.4 —
śyenó havyām nayatr ā párasmat ||

Sāyana interprets havyām 'hvātavyam', which is

preferred by W. in Trans. But the reading, with accent on the final is ensured by the APr. (which does not include the case in the list of ādyudātta) in the sense of 'oblation' (cp under rule 37), and furthermore confirmed by the Paipp., which read 'havis' in place of havyām

8 śócayah 'ardours'. All editions, (and W Trans as well) read śócayah and this is so recorded for accent by W at 1155a, but the APr seems equally unmis-takable on the point, because it registers śókāh 'heating' for antodātta under rule 37 (W. 1148 1d) as a counter-example to śócayah śócayah only once, śócih at 1 25.2, 2 19-23 4, 10 4 2, 18.2 8

9-10 vyúśah, pronounced vúśah (=vi+ús—) dissyllabic (L p. 494) úśah voc accented on the first (úśas) These are the only two cases of ādyudātta, but usāh 7 times, usāsām 10 2 16, usāsām 13.2 46, usām 12.2 45, usāsā 16 6 2, usāsah 4 times, usāsā 8.9 12, usāsah 3.16 7, usāsah 10 times, usāsām 5 times

31 ārūha is accented on the first in the sense of unequal division.

ārdha 'side', but ardhā 'half', Bradke, *KZ* 34, p. 157; Wa. II. 1. 1 p. 3, 6 B. p. 21 cp. kūtā (adjective) but kūta (noun), also kārna — kárnā, kāmā — kāmā, śóka — śókā, távas — távas yásas-yásās, Geldner, *Ved. Stud.* I, pp. 137, 138, 159. Sometimes accentual shift is accompanied by corresponding change in gender, e.g. bádará (Un 3, 131) masc. 'the stone in the fruit', but bádara neut. 'fruit', Johansson, *KZ.* 36, p. 366, jávās (masc noun of agency), jávas (neut. noun of action) Bloomfield, *Festgruss* an Roth, 154.

See also Gk tómos 'cut', tomós 'cutter, cutting', vára 'choice' vará 'chooser', sáka 'help', sákā 'helpful', ápas 'work' apás 'active', táras 'quickness' tarás 'quick', máhas 'greatness', mahás 'great'

Add to the list of ārdha 9.17.

ardhā 5 19, 10.8.7, 13, 11 4 22

kāścid ardhah untraced.

32b. sūjātam etc. are accented on the first syllable

A In a descriptive compound, with passive participle in -ta, the preceding adverbial element has the accent (W 1284, Reuter, *KZ* 31, p. 585). This covers 1, 3, 4, 5, 6, 12, 13-20. (pakvā,—vá-tā)

B With derivatives in -ti the compound is variously accented (W. 1287d) This covers 2, 8-10, which have accent on the first

svādhiti — sudhiti Wa. II. 1. 33 b note, p. 81.

11. súkrtah 'well-made' Wa. II. 1. 6a, p. 20; Reuter, *súkta* = 'richtig gemacht', 'eine gute' *KZ* 31, p. 586, Geldner, *Ved. Stud.* I. p. 284; but súkrtāh (súktā—W. 1286a) about 29 times

7 svādhitvam does not occur, and is probably a slip for súrtam occurring only once at 12.3.33, (cp. ex. 8), and not otherwise recorded in this list.

21-23 √swap and √śvas are allowed to accent either root or ending, here the root bears accent W. 631

32. brāhmana, neuter, or, in the sense of possessive, is accented on the first; on the last in the sense of 'caste'

(A) tasyedam=brāhmana, of the priest (cp rule 35) 'sacred lore'. tasyedam exactly equates with P 4.3.120; cp. note to 136. On the formation of brāhmana 'sacred books' cp Muller, Pref to the First Vol of the First ed., p. VIII. n. 1.

tasyedam—antodātām 'is not indispensable in the sūtra and may be an addition from the margin. The use of jāti in the sense of caste is seen first in Manu and other Smṛtis, which seems too late for the Prāt jāti—birth, specialised in the sense of 'caste.' In Pat. jāti means 'kind', cp MBh. I. 225, 229, 230, 303, 404, 406; II. 206-8, 219, 225, 226-227, 250, III 106, 232, 322, 398, 413-414. jāti may mean 'caste' in:—

a śūdrā cāmahatpūrvā jātiḥ (Kāt. MBh. II. 201), where Pat. adds 'jātir iti vaktavyam | yā hi mahati śūdrā mahāśūdrā sā ||

b rājño'patye jātigrahaṇam (Kāt. on P. 4.1.137; MBh. II. 249), where Pat adds 'rājanyo nāma jātiḥ ||

For difference between varṇa and jāti cp. Senart, Caste in India, pp 128-129, Ghurye, Caste and Race in India, pp. 42 seq.; jāti in the sense of caste in the Jātakas, l c p 80, N. K. Datta, Origin and Growth of Caste in India, p 4, traditional origin of jātis, op. cit. pp. 6-8; Varṇa 'colour', basis of caste, Weber, Ind. Stud. 10, pp. 10-12, Keith, Cambridge Hist of India, p. 92

b All occurrences duly registered.

c 12.4.15 has been omitted from the list, and thus, the reading brāhmanāḥ, with accent on the last, has been ensured against the prevailing authority of the mss W. correctly adopts antodātā

d At 12.4.20 W. implies in Trans:—

devā vāśām ayācan mūkhaṇ kṛtvā brāhmaṇam, with accent on the final, although mss. authority, followed by SPP. and Lundenau favours brāh—. The correctness of his suggestion is ensured by the Apr., which omits the case from the list of ādyudātās.

In b and c the Apr. rejects the prevailing authority of the mss. brāhmaṇā, accented on the final (W. 1208b) occurs about 77 times

33. (The following) words are accented on the second syllable. The same words are variously accented*, accentual variation is due to the variation in sense and suffix; some are exceptions, some optional.

The list of words stands in the rule, otherwise the scope of the rule becomes unlimited

Analysis:—

1. asthībhyah, solitary occurrence, not found in RV L prefers asthābhyah (asthān—āsthi) p. 397. Cp dādhi—dadhān, sākthi—saktihān, ākṣi—akṣān, āsṛt—āsān, yākrī—yakān. Wa. III §167a p. 303.

2. karāśāpa only once, cp. viśāphā in the same line with accent on the final Meaning obscure. Were they possessive, as Śāyana takes them 'krśāśāphasya, viśāśāphasya' we should expect accent on the initial, W. 1305a

Contrast can also be meant with kṛśanāḥ 'amulet' (4.10.7), where W. proposes either kṛśanah or karśanah, (so Śāyana) against all authorities

3. See 2 under rule 29.

4. rohitam (rohit) 'doe', only once, but rōhita 'ruddy' 45 times.

5. varṣmānā 'with summit', also varṣmānam (7.14.3). Contrast with vārsman (locative) 3.4.2. and vārsma 4.22.2. A case of vibhāsita, cp 15-16 under 28d varṣmān maso, but vārsman neut.: Johnsson, KZ. 30, p. 419.

6. kṛmīnām 'of the she-worms' (kṛmi from kṛmi like sakhi from sākhi, W. 344a, 1156a), contrast with kṛmīnām 'of the kṛmis' at 2.31.3, 5, 32.4, 5.23.8, 13, kṛmi, 31 times. On kṛmi and krimi cp Bartholomae, Zur Kenntniss, pp. 67-68.

7. arāru 'mimical', only once, probably a proper name. Cp asiknyā=niā RV 10.75.5, proper name, elsewhere āsikni Wa. III. §5. c. p. 15 note

W., following the prevailing authority of the mss. accents (āraru) on the first syllable, which is against the Apr. and MS. 4.1.10:13.7, which tells a legend about arāru and accents it on the second. W. correct at 1192a.

8. amāti (√am+ā+ti) 'light', W. amāti and āmati: 1157.3.2. Contrast āmatiḥ (=ā+matiḥ: W. 1287d) 'misery' 10.2.10, āmatim 4.10.3, 7.50.7, 12.2.48.

9. ramāti 'satisfaction', 'action noun ramāti, agent noun rāmāti: W. 1157.3.g Contrast rāmata-yah 'staying' 7.75.2, rāntiḥ 'stay' ex. 29 under 28d. Note Ujjvaladatta (4.63) rāmāti, but Nrsimha, (Svaramañjari) ramāti. Kielhorn, Phil., p. 17.

10. See ex. 15-16 under 28d

11. vasaṃvayāḥ 'with good things' (vāsu, Aw. vañhu, Gr. eū?, Meyer, KZ. 24, p. 236, eū-sū, Zubaty, KZ. 31, p. 54) Formation MBh. II 335 on P. 4.4.140 Contrast with vasavyāḥ (W. 1212.4.b, vāsu noun vasav-yām 'gut' Wa. III. §176 p. 344) found in the corresponding TS. 1.2.13.2; MS. 1.2.9. 19.7. Corresponding SV. has vasavye. Negation can also be implied of W. 1212.3.e.

12 'wrapped in āvakā', 'water-natured' (udakā), only once, both possessives, in both the accent of the prior member (W 1302) is negated

13 sapātātha 'the seventh' belongs to the older language (epta, Kretschmer, KZ 31, p 363), in the later śāpta W 483c, Leumann, KZ 31, p 23, Wa III. §169 p 333

14 cittiḥiḥ 'by thoughts' (from citti or cittiṇ ?), cittiṇah 3 20 5 ?) Contrast cittiḥ 'intention' 5 6 10, 24, 1-17, 6 41 1, 14. 1 6.

15 a anāgasaḥ 'guiltless' (an+ā+gā+s; in this case an exception to W 1286b, i.e. ānā—)

b anāgāsam (2.10.1-3, 10.1 18) not noted by the APr., hence doubtful

c anāgasah 'guiltless' 7 6 3, 34.1, 83 3, 9 5 2, 16 5 1, regular Cp W 1304 b.

16 tarūnakam (tārupa) 'young shoot', unmistakable connection between accent and lengthening may be noted in —

palījakam (8 6 12=palītakam, so Paipp, j=d=t not unknown, cp. Oertel, Syntax, p. 12) from palīta, madhūlakam (1.34.2)—madhulā, śyāmāka (19.50.4, śyāmāka, Phit, 2.23, 3 18)—śyāma (Jacobi, ZDMG 47, pp. 574ff; Wa. I § 254. b), rksāka (18 2 31)—rkṣa, dṛṣṭikāh (16 6 8)—dṛṣi, mahīlukā (10.10 6)—māhi; manūṭīkam (7.116 2., māndu?), kambūṭīkan (11 1.29, kāmbu ?), śālūkam (4.34.5)—śālū (in śāludam 8 6 17) etc Cp however, Pischel, Der. accent des Prakrit, KZ. 34, pp. 568-576

17. alāni 'two churning sticks', only once, (L. p 371). Contrast with āraṇi 'ārtikāraṇi rākṣasi' 7 108.1, āraṇim 'trouble' 1 18.2.

18 ayūtām 'myriad', (W. 1284. b, Wa II 1.93b p. 226), but ayutāh 'unrepelled' 19 51 1

19. śikyākrtaḥ 'sling-made', only once, but śikyāni 9 3 6 śikyā—in compound, otherwise —yā=īa W 1212 a with 1210. a.

20 a. vivāsvataḥ. only once vivāsvatah 18 1 53

b vivāsvān (18 2.32, 3 61.62) not noted, because vivāsvān does not occur in AV.

c No variation in meaning or gender. Wa. II. 1 § 6 b, p. 19, L p. 519

21-22 The case is interesting. APrM. reads — pathibhyo nā jānayah pārisavaje

adding śa on the margin, thus=parisavaje

a pathibhyah, a patent blunder for —ti—.

b The citation, as one unit, does not occur, it can only be divided as —

1 pathibhyo nā jānayah śumbhamānāḥ (5.12 5),

2 pārisavaje (?), pārisavajē (6.8 1, only once).

1 cannot be meant, pāti occurs 104 times, always ādyudātta; cp L. p 397. jānayah is ādyudātta even in the APrM.

2 cannot be meant, it is accented on the final, and not on the second APrM must be corrupt, and the intended reading should have been —

(māyah—) pātibhyo jānāye pārisavajē ||

Here all the mss have jānāye, which is, ensured by the APr, although corresponding RV (10 40 10) has jānayah, and janī, accented on the second, is not quotable L p 397

For jāni cp 5 12 5, 7 49 1, 12 2 31, 13 1 4. jānāye, though ensured, is an old traditional error

34 Of ajāra etc, that syllable is accented, which follows the a in the sense of negation, according to —

The rule is suggestive —

a The construction of the rule is loose, it should, better, have been 'divitīyodātāny ajārdini'.

b The presence of iti is not justified, its syntactic function is obscure, the rule, therefore, demands special treatment

We have seen at 32 that 'tasyedāmiti' of that rule is a reference to P, and that, the word iti is used there in the sense of 'according to such a rule', a usage pretty favourite with Indian grammarians In the same sense it occurs at 136, where 'uttamā uttameṣu' may be a reference either to CA. or to RPr. And thus, having established this usage in two sūtras we may try it in others, where the word iti occurs, but has little justification for its appearance.

iti occurs in 'ekāro vibhaktiyādeśas chandasti' (59), which explains that, in such and such passages the e stands for case-terminations, adding that, this happens according to the rule 'chandasi', i.e., 'in the sacred text'. Now, a rule of this complexion does not occur anywhere, and the intended reference must be P. 7.1.39, which does prescribe e for case-terminations, without, however, specifically adding 'chandasi' to it We shall see (under 82) that Vedic grammarians adopt peculiar methods for citing their authorities, (Muller, Preface to the Sixth Vol. of the First ed of the RV, p cxvi) and that, they sometimes even delight in making their references obscure and far-fetched And though the word 'chandasi' does not definitely occur in P. 7.1.39, it is, nevertheless, implied there from 7.1.38 (kyāc chandasi), and the Prāt., instead of referring to the rule by quoting its actual opening word, does so, by quoting a word, that stands at its beginning, not as a unit, but only by implication

But the matter does not end here We know that the practice of referring to other authorities by directly quoting their actual statements, has no parallel in the Prātisākhya Besides, the rule demands no more than the bare statement 'ekāro vibhaktiyādeśaḥ', although this type of word-analysis may, in itself, be ruled out as a thing foreign to the Prātisākhya proper. Moreover, the APr., as a whole, is expected to deal

with a particular śākhā or śākhās of the AV, and not with any other Veda, least with the Bhāṣā, hence it need not, and must not specify the scope of its rules by 'chandasi', and it does not do so in the rest of its rules.

What I suspect, therefore, to have happened in the case of this rule is this, that the Brahmins, while studying the old APr-rule, (ekāro vibhaktyaśeṣaḥ, which being nomenclatory, needs to be supplemented either by Prāt or P) put down, for the sake of reference, the full rule of P on the margin, and this was, in course of subsequent copying, incorporated into the text, thus giving our rule some such form —

ekāro vibhaktyaśeṣaḥ | chandasi (7.1.38) — supām sulukpūvasavai nāccheyādyāyājālah (7.1.39) iti ||

i.e. in these words of the Pada, *e* stands for the case-terminations, the *e* is substituted according to the rule 'in the Veda'.

It was in some such form that the rule came down to the abbreviators, who, while shortening the text, struck off the actual P-rule altogether, but allowed, by a curious oversight, its anuvṛtti portion (chandasi) to remain.

A similar process of successive handlings can be detected in rule 34, where the word *iti* seems unjustified, and its syntactic function is far from clear. At some stage—and this was by no means the first or even the second—the rule should have been —

akārāt pratiseḍhāt param udāttaṃ aṣarāḍnām |

Like the rule discussed above, this also is nomenclatory and requires to be supplemented either by Prāt., or P, and since no such rule is found in any of the Prātisākhyas, help was taken from the latter and his prescription (6.2.116) was noted on the margin, which, in course of successive copying, got mixed with the text, giving, thereby, to our rule some such form —

akārāt pratiseḍhāt param udāttaṃ aṣarāḍnām, nañō jaramaramitrarmā it i ||

It was in some such form that the rule came down to the abbreviators, who struck off the P-rule altogether, but allowed, by a curious oversight, (cp. 125, 126) the word *iti* to remain there.

Thus, we have seen that the rule, in its available form, has had a varied Shikhsale. But the matter by no means ends there. We can go a step further and argue that it is no business of a Prāt. to deal with this type of word-analysis. Besides, the 'purpose of the rule can be better served by saying that ajāra etc. are accented on the second syllable, which is exactly what the context requires (cp. 33). Moreover, we do expect from a sūtra-work to be strictly brief, which 'akārāt •pratiseḍhāt param udāttaṃ aṣarāḍnām iti' is certainly not. The use of ganas

can be hardly tolerated in an original Prātisākhya, and we do not find any in the RPr, TPr. and barring a few exceptions in the VPr. The same must have been the case with other Prātisākhyas including ours. Besides, we shall see (at 73 and 196 etc.), that the Ur-APr was composed of the AV-passages, arranged in its own peculiar method, in order to illustrate the Pada in them, and that, traces of such rules are found even in the available APr. And all this, when viewed in its logical sequence, leads us to postulate some such form for the present sūtra —

ajaram-amaram-amrtam-amitro'bhṛātara i v ā —
drsto'sūrtam-ajānaye'sūtikāh |

(dvityodattāni from rule 33),

which well fits in the scheme of the original Prāt literature, and is quite in keeping with the general style of the RPr, TPr and VPr.

We have repeatedly seen (at 14, 136 etc.) that the nomenclatory APr-rules have been supplemented and explained in the light of the prescriptive rules of P, and the same may have happened with regard to the postulated rule, so much so that the later grammarians, instead of taking the rule as a list of dvityodatta words—which it is undoubtedly meant by the context—have put upon it the interpretation implied by P 6.2.116, irrespective of the fact that such an analysis of words does not fit in the scheme of a Prāt.

It is noteworthy in this connection that the commentators on grammar—particularly on the Prātisākhyas—do not repeat, in their comment, the whole list of examples occurring in the rule, on which they happen to be commenting, and that, in such cases, they cite the first example and dispose of the rest by adding—āḍini or āḍinām. This process, when applied to the paraphrase of the postulated rule would give us some such thing —

a ajaram-amaram-amrtam-amitro'bhṛātara i v ā —
drsto'sūrtam-ajānaye'sūtikāh |

(main rule).

b akārāt pratiseḍhāt param udāttaṃ aṣarāḍnām | nañō jaramaramitrarmā (P 6.2.116) iti |

(On the margin 'dvityodattāni' of the context forgotten)

b was first put on the margin, but, in course of subsequent copying, became incorporated into the text and got affixed to the proper rule.

But to the later grammarians, who prided themselves in believing 'ekamāstrālgāhvena putrośavam manyante vāyākaranāḥ', it seemed rather ridiculous that the main rule should be so long and its paraphrase so brief; they, accordingly, reversed the order of the two, turning the brief paraphrase into the rule and relegating the list of words—that once formed the

main body of the rule—to the position of the comment. This process applies to those rules, which have only lists of words, without any explicit predicate in them, there are others—and they form a majority—which have both subject and predicate, in their case the predicate was treated as real sūtra, while the subject, i.e., series of so-called examples, were relegated to the position of comment. The abridgment of *b* has already been dealt with.

It was in some such manner that the practice of using *ganas* in lieu of lists of words started and gained ground in the RT, CA, P. and the subsequent grammarians. We have shown, in the last portion of the text, this to have been the basis of so many of the CA-rules. Cp. for example, 202, 203, 204, 205, 206, 207, 208, 210, 212, 213, 214, 216 and 317c.

It occurs at 3, where the connection of the citation is broken both with the preceding and the succeeding statements, and one feels as if some sentences are missing. The case is undoubtedly of indiscreet abbreviation.

Thus we have seen, in brief, that the APr, as a whole, is many stages away from what it may have been at its first, and that individual rules in the text have their own peculiar history to tell.

For 7,3,6, cp W. 1284 a, for 5, (RV abhrātrī), 8, 9, see W. 1304 b; Wa. II 1. §91 p 215, §96, p. 239.

85 brahmā ending in a (ā?) is acute on the second in the sense of 'of brāhmaṇ'.

The cases have been accurately registered.

brahmā. 16 times, all noted—brāhma about 106 times.

a brahmānāḥ nom. pl.—brāhmāni 5.24 1-17,

b brahmānam acc sing—brāhma noted in 106.

c brahmābhyāḥ: dative pl; these everywhere acute on the second, because a, b are impossible from neut. brāhmaṇ, while brāhmābhyāḥ does not occur. On form cp. Wa. III. § 6. p. 18

brāhmābhiḥ 2—brāhmābhiḥ 10 10 23.

brāhmānā 1—brāhmānā 69 times.

brāhmāne 10—brāhmāne 5

brāhmānām 5 (iti yāvad vā= all cases of this passage, cp. 29 'vidiṣṣa iti yāvad vā')—brāhmānām 7 97.2.

Difference in accent W 1268 1 c, Wa II. 1. §6.B p 20, M. p. 85.

brāhmaṇ: Geldner, Ved Stud III. p. 155.

Comparative study of the formation. Osthoff, Beitrage zur Kunde der indg. Sprachen, 1899, pp. 113-144.

brāhmān: the word is included in 'later words': Arnold, Literary Epochs in the RV., KZ. 34, p. 306; 37, p. 211

brāhmaṇ: A Hillebrandt, Festgabe Jacobi, 265-270, brāhmaṇ und Dharma, O. Schrader, Festgabe Jacobi,

271-275

36. Neut (brāhmaṇ) is accented on the first syllable; (the form is in nom., acc, sing.) brāhma

Cp above, Geldner, Ved Stud I 105 n

37 (The following) words are accented on the final syllable; accentual variation is due to the variation in sense and suffix, some are exceptions, others optional

Analyses:—

1 gavinyōḥ 'in the groins' (gavimōs, not —io= yōs), contrast gavīnīke, 1 11 5, 9 8 7.

2 veśāntiās (not —īās), only once

3. srotiās (not —īās), also at 4 26 4, 6 93.3, srot-yās 8 7.15, 10.1 16, the point to be noted is that, some of the derivatives with -ya have acute yā (—īā), while others yā (—īa), details W 1212. 3-4.

4. śokāḥ 'heating' in a specialised sense, hence peculiarity of accent, only once. Contrast śoka- 'heat' 3.2.5; 4 14 1, 5 13, 6 18 1, 18.1 39.

5. jambhāt 'from jambhā' (proper name?), only once. Contrast. jāmbha 'grinder' 3.27 1-6, 8 1.16, 3 3.

6. See 17 under 28d.

7. ekavādyām 'the one-toned' (proper name?), only once; W. 1212.3, 1285 c.

8-10. annādā, —dī W 1265. a, 1270. a, Reuter, KZ. 31, p. 435, 23 times, annādya (W. 1212.2. a.) 9 times.

11. rasām: proper name of a river, only once, rāsā 33 times, suffix —ā retains the accent on the same syllable as in the masc. M p 86, rasā being a proper name forms exception.

12. ārsām 'virility', Sāyana ārsam, W. adopts ārsyām followed by Lindenau. ārsām (RW's first edition) ensured by the APr Occurrence one.

13. mahyaī 'for great', mahī—mahī like sākhi—sakhī W. 344a

14. vāmādevyām, 9 times, vāmādevah 13.3 15. See W. 1212 3 c.

15. 'in undivided domain', only once; accent expected on —nā (W 1284), and so it is in the corresponding RV 6.28.2, (Wa. II. 1. §93 p. 230). A case of vibhāsita (W. 1284 b).

16. agriyāḥ 'foremost'—(āgra), also agriya W. 1214 b Add agriyām (11.6.3), the only other occurrence.

17. See 1 under 29

18. uttarām 'higher', adverbial shift of accent; occurrence I, see W. 1119. a, Wa II 1 §6. p. 21; rule 217 i, uttarām about 35, uttarāt 9, case clear, hence not noted in the text.

19. gavyān 'seeking booty', ensured by APr. 140, against gavyām of all the mss. Cp also b. c. under 32. W gavyān correct, occurrence 1, gāvya 'of the cow' 2.13 1, 7.32 1, 18 3 52.

20. See 5 under 29

21 yāmām 'yamasambandhi' (yāma-yāmā-
accent expected on yā-, W 1208. b, see vāsantā from
vasantā) W. proposes 'yādy āmām', accepted by
Bloomfield, AJP. XVII, 428. APi yāmām goes
against such a division Contrast yāman 'path' 10 2 6

22 yātudhānīh, twice, like kalyānī from kalyāna
W 355 b

23. dharuṇī, cp above, formation Śāyana on
RV 1 121 2, Muller, Preface to the Sixth Vol of the
first ed p CXX

24. havyā is antodātta in the sense of 'hotavya'.
√hu 'to sacrifice', occurrences 23, havyā. ex 6 under
30b

25. upahavyām 'oblation', only once. Mss are
divided between —havyam and —havyām, W. adopts
former, the latter ensured by the APi, the text
should be, accordingly, corrected

26 a vedā 'dārbhamustih', once, contrast vedā
'knowledge' 4 35 6, 10 8 17, 15 3 37, also
vedās 'possession' 4 31 2, 5 20 4, 10,
6 6 3.

b Contrast also pārasūh 'rib', (pārsu in TS.
3 2 4.1) and second parāśūh 'axe', the
first 'rib' only here, second also in
3 19 4, 7.28.1, 8.4 21, 11.9.1. SPP both
parāśūh? Formation and meaning of both
Wiedemann, Beitrage zur Kunde der ind
Sprachen, 1904, pp 14—17

27 pāthāh 'drink', once, pāthah, ex 8 under 29.

28 Contrast vithurāh, which W., followed by
Lund, emends into vithurāh, ādyudātta ensured by
APr. in 17 under 29. Text should be, accordingly, cor-
rected.

29. hastinī 'female elephant', once, contrast
hastinī 'having hand', accentual shift due to proper
name: L p 368.

30 padā about 80 times, pāda 9 8 21; 10 7 39,
14 1 60.

31 māsāh (mās—) 9, māsa about 18

32 vardhayad-varḍhamānā, so all the mss,
confirmed by APr., obviously taken as a compound
and accented according to W. 1270, an old tradition-
al blunder, rightly emended by W. in vārḍhamānā For
analogous case see 15 under 29 with W. in Trans.

33 dvibhūgadhanaṁ, compound, (dhāna)

34 ganā, always antodātta, cp. 4 13 4, 15 4,
6 118 1; 13 4 8, reason for citation not clear

35 udumbalau 'copper-coloured', only once, but
udumbālam 8 6 7, a case of vibhāsita?

36 yatāh 'gachatah', √1, once, contrast yātāh,
adverb; about 18

37 vyāpithā (only once), nearly all mss. leave it
unaccented, W. adopts vyā— (vī+ā—) in accordance

with the usual accentuation of such forms But vyā-
pithā (antodātta) ensured by the APr. and is so read
by some of SPP's authorities The text may be, accord-
ingly, corrected For vyāpitha cp 13 3 30, only once
Note that the APrM leaves the word unaccented, as
other mss do

38 vācāh (vāc—, abl gen sing), 14, contrast
vācah (nom. acc pl of vāc) at 7 43 1, 10 8 33. See
32—34 under 29. vāc—about 69

39. nabhasāh 'clouded' (nābhas-a-), but nābhasah
'of the cloud' 6 79.1

40 At 18 4 14 W reads nābhasah, without any
variant, perhaps by an oversight nabhasāh (ad-
jective) ensured by the APr and well fits in the verse.
The text may be corrected into nabhasāh

nābhas about 19.

41. bhavāudratā, in several devatādvandvas the
double accent is wanting, while yet the double accent
designation of number is present W. 1254a

38 kāvyā is accented on the final, when specific appella-
tion, except that of a text.

Cp W 1211 a.

antodātta only twice, ādyudātta at 5 1.5, 11.2 3,
8 3 20, 9.10 9, 10 8 32

39 daksinā, with a taddhita suffix is accented on the final

a Marginal 'atādhitāntam' wrong See also 26,
where wrong examples are noted on the
margin; the list should go under 28.

b Suffix —āc P 5 3.36, accent W. 1177b,
1212e, Wa. II 1.56 p.21, III §86 a p. 87.

c 18 1 42 daksinā, so all mss., ensured by APr
W rightly corrects his edition.

Contrast dāksinā 'southern quarter' 3.27.2,
also at 4 11 4, 11.7 9, 18.4 50, ādyudātta
dāksina or —nā about 41

40 āśām is accented on the final in the sense of desire

Accent Phit 1 18, only once; āśā 'dik' 11 times

41 arvācīnām is accented on the final, may be, it is formed
with another suffix

arvācīnām, 'hitherward', 1, arvācīna 'since'
(new?) 10.5 2, only once

pratiśīnāh, 'meeting', 1, pratiśīnāh 'turned toward'
9.3 22, 10.1.6, 12 2 5.4 8.

Accent optional in both. W 1223a

pratiśāh 8.3.6, only once, pratiśāh 3.1.4, 5 8.7,
6.32 3, 7.108 2.

In the RV, if the stem is accented on the root syl-
lable, the accent remains there in the strong cases
(pratyāñicam), and also in the weak (prāci), except
when the vowel of —ac unites with a preceding i or
u to i or ā (this happens with the oxytone stems),
the ending is accented (pratiśāh).

These rules do not hold good for the later texts
Thus the AV. has anūcah (3 1.4) against EV. anūcāh

(3.30 6). L. pp. 455,459. W 410, Wa III §6. p. 19.

The *vd* in the rule shows that the Prāt itself is not sure about the cause of the accentual variation here.

42-43 mahō devāsya means mahōt devāsya, the letter *t* is elided, and the final syllable receives accent

List is accurate.

In 3 mahās = mahataḥ, so Sāyana. W takes mahāh from mahās and renders 'great', nom. sing ? mah-āḥ nom pl Wa III, §138. a, p. 251.

mah = mahat, like śepa = śepas, (rule 150) paru = paruḥ (rule) 200

44. a (Compound's made with the passive participle have accent of their prior member.

Cp W 1273, 1284.

b kavīśestāni etc. form exceptions.

Abridgment omits the list, i. e. the main rule.

Examples 1,6,9. W 1273 b, Reuter, KZ 31, p 590, 594, 597.

Ex 3,4,5,6,10 W. 1284. b

In 2, mss. differ in dyāvāprthivi (unaccented) and dyāvāprthivī (antodātta), the latter is ensured by the APr., although the APrM. leaves it without accent, W. dyāvāprthivi on the basis of a single ms.

Note that dyāvāprthivi does not fit in the list of words formed with passive participle, an interpolation ?

45 (The following words are) toneless, the same word is variously accented, accentual variation is due to the variation in meaning and suffix; some are exceptions, some optional

46 Verbs looking like nouns

List accurate.

1. dhanya 'run'; occurrence 1, not occurring in the later literature - Arnold, KZ. 34, p 306, dhānyan 'dhanus', 'plain' (Wa III, §161a, p. 318) 11 times.

2. dāśa 'bite' √damś, 1; dāśa 'ten' 14 times.

3. ayaḥ √i, subj, 1, āyaḥ 'dark metal' 5.28.1, 5, 11 3.7, 18 3.22

4. esaḥ √es, subj, 1; esaḥ, pron., about 60

47 kam, a particle, is toneless.

W. 1111. a, 1122. b

List accurate, kām (Delbruck, Synt Forsch I. 84 ff. V., 503.), pron. and otherwise 14 times.

kām is toneless three times. It is indeclinable, pronoun, and a synonym of happiness.

48. yathā, as a particle, is toneless.

It is toneless four times. It is indeclinable.

yathā is toneless in Veda, when used in the sense of *iva* after a noun forming the subject of comparison : W. 1101. b, M p. 82 Last is accurate, yathā 166 times.

49 Verbs looking like prefixes

duḥ occurs twice *av* three times, these (ava) have a-vowels (va=ava), one should make them toneless.

Mark that the verb is the sign of the prefix, in two *du*s the augment is elided.

tāni kuryāt = tāni ava-padāni anudātāni kuryāt, tāt = tāni, nikuryāt = nīcikuryāt ?

vidhyupa = viddhi + upa—.

Better —sargasthalingam = upasarge sthitam hṅam (a-vowel) yasya !

bhūtakaraya = bhūtakaranasya = augment, cp CA 34.9.

The list is accurate.

ava (ūd+ava, and prā+ava) 3, āva 31

dur, √ḍā, root aorist inj, 2, āduḥ 5.25.9, 11 1.17; āduḥ 2 36 7, 6 100 1, 14.1 50

50 Vocatives with accent

Cp. 28b, Haskell, JAOS 1877, pp 57-66

Exception is made in case of dāivih sat etc

Par.: W. 314 a, special reference to dāivih sat Pat on Kātyāyana 'vibhāṣitam viśeṣavacane' to P. 8 1 19

Analysis —

1. sat only once; sāt 22

3,5,6 dyāvāprthivi toneless, because it does not stand at the beginning of a pāda

4. asmai dyāvāprthivī occurs 1ṛi. —

(1) 4 22 4, where dyāvāprthivī is toneless according to mss. and editions

(2) 5 95 5, ūjam asmai dyāvāprthivī adhātām, where mss. are divided between dyāvāprthivi and dyāvāprthivī, but W. adopts dyāvāprthivī on the authority of a single ms, he may be right, if we limit the APr. asmai dyāvāprthivī to 4 22.4, which is allowable

The list, otherwise, is accurate. Voc dyāvāprthivī in 2 12 5, 16 2, 4 26 2-6, 5 14.12, nom. dyāvāprthivī about 51.

2 Two points are interconnected.—

a Majority of mss, with all editions, read barhiḥ nom., while barhih, accentless voc. is ensured by the APr.

b All the mss vryase, while W vryate on the basis of the corresponding RV. 10 110 4, VS 29.29, MS. 4.13.3. 202.1, KS. 16 20, TB 3.6.3.2

If barhiḥ voc is accented to, vryase automatically is secure, and may be adopted in the text barhiḥ (nom. acc.) 23 times.

51. (The following are) excepted, (even though) they stand at the beginning of a pāda.

Both vocatives and verbs are meant.

Analysis :—

1. All the mss. vyāghra, unaccented, ensured by the APr., yet W. (followed by Lind., Haskell, JAOS. 1877, p 58, L. p. 432) vyāghra (vi+ā—), in the first ed. vyāghra wrong

2. parjanya, without accent in all mss, and so W. Doubtless either mārutāḥ or parjanya is an intrusion, so the metre indicates

3. duhāthām toneless in all mss. and editions. TB. 2.4.7.8 prefixes sam to duhāthām, probably it is

the loss of that prefix or some other that causes accentlessness of *duhāthām* at the beginning of a *pāda*. The metre requires the prefix.

4. *pāpman* toneless in all the mss, so ensured by the APr, yet W *pāpman*, followed by Lind. and others.

5. All authorities *apāmārga* toneless, so ensured by the APr. W *āpā*—and so is VS 35.11

6. *yāhi* enclitic in all mss, except two of SPP's, so APr W accents according to RV 3.45.1, SV. 1.246, VS. 20. 53, TA 1.12.2

7. Majority of mss. *āpaḥ* toneless, ensured by APr W *āpah*, so Lind

8. *yama* as voc, ensued by the APr., is followed by the prevailing authority of the mss. APrM *yamā-rādhasu* agrees with some mss. Confusion of palatal and dental. Oertel, Synt of Cases, p. 12 W. reads *yamā-rājasu*, compqnd

9. *agne*, toneless, because a *pāda*-division before *jusānāḥ* gives an anustubh *pāda* followed by a tristubh, while one after the same word, gives a tristubh followed by an irregular combination of syllables Cp W Trans.

10. *krtye* toneless. The verse is 10+10 (+c and d 8+8+8=44), and being scanned thus *krtye* does not stand at the beginning of a *pāda*.

11. *asau* in all mss, ensured by the APr. Cp. also 49 under 28b. W. *āsau*.

In 2, 3, 9, and 10 the reason of tonelessness has been shown by W. In the rest it is yet obscure, the text should, nevertheless, go with the APr.

For reasons of tonelessness of a vocative see Delbrück, Ind. Syntax, 34.f; Hirt, IE. 9, p. 285.

52. (The following) words have circumflex at the beginning.

Read *iyāke*—*jāke*, *kva*=*kūa*+*iva*, *śvān*=*śūan*, *svār*=*sūar*.

iyāke=*iyā*+*ka*. W 314b; L. p. 432, Wa. KZ 1907, p. 314, Haskell, JAOS 1877, p. 58.

For the rest W. 84b; M. p. 81; Wa. I, §247. b, p. 239

53. These are monosyllabic circumflex.

Monosyllabic only in appearance, read *diaus*, *nīan*, and *nīak*.

diaus: Muller, Chips 4, pp. 210-211, Brugmann, Grund. I. p. 539, Hirt, Ind. Akzent p. 21, Wa. I, §247a, p. 288, Kretschmer, KZ. 31, p. 357; Haskell, JAOS. 1877, p. 58, W JAOS. 10, p. CXXVI, 314b; 360e, CA. 2.74 note; L. p. 432, M. p. 81.

nīan; *nīak* W. 83 b, 409. b, L p. 456, Wa. III. 126 b p. 230.

Mixture of monosyllabic and dissyllabic. Wa. III. §122 f, p. 225.

54. (The following) words are grave and circumflexed.

In these the grave is followed by circumflex. The point is that *-yā* in them is *fa* and not *īā*, details. W 1212 3.4, Reuter, KZ. 31, pp. 530-543.

Without entering into details the list may be analysed as follows—

—*yā* from —

1. Consonant stems 4, 5, 7, 12, 18, 19, 24, 25, 27, 28, 29, 40, 42, 46, 53, 69, 73, 84, 89, 93, 104, 106, 112, 113, 114, 119, 120, 121=28

2. —*a* stems 3, 8, 9, 10, 11, 13, 16, 25, 34, 37, 39, 41, 56, 57, 59, 63, 64, 65, 70, 74, 78, 79, 81, 83, 86(?), 87, 92, 96, 98, 99, 105, 111, 117=33

3. Stems in —*u* 6, 30(?), 54, 82. =4

4. Gerundives in *yā* 2, 14, 15, 20, 31, 38, 43, 46(?) 48, 67, 68, 71, 74, 75, 87, 97, 102, 106, 108=19

5. Gerundives in —*tavyā* 45, 50 W Trans. of the Amer. Phil. Assoc. 13-15 p. 119

6. *yā* used to form a compound 1, 21=2.

7. Declination of —*i*, or —*i* 17, 23, 35, 36, 44, 46(?), 51, 52, 58, 60, 61, 77, 85, 88, 90, 95, 100, 109, 115(?), 116, 123, 124, 125, 127=23

8. In —*ū* or —*ū* 22, 44, 49, 55, 62, 76, 80, 94, 108, 107, 118, 122, 126, =23

9. Doubtful. *abhvām*, 44, 110; *tangalavā* 72, *barjahyē*, 101=4

44 contains two, i.e. *abhvām* (doubtful, Geldner, Ved. Stud. III 117-118) and *arāyāḥ*, noted under 7.

Total: 127.

(7) 7 corresponds to the C series of L, the *-i* of these words is always accented and never gunated. For the very reason that it is accented, the individuality of the vowel is fairly preserved. These words shift the accent to the ending. Details L pp. 366-370, 375.

(8) The same applies to —*ū*. Details: L. pp. 401-402, 435.

55. (*arāyāḥ* etc.) having two *y* letters, are circumflex at the final (the rest is grave).

The point is. *arāyās* (*arāyī*, from *ārāya* 'demon') = *arāyas*, and not *-īās*, i.e. the accent is not thrown forward on the ending. It may be noted that the rule applies to *arāyāḥ* alone, without however, interfering with the continuity of the rest of the list. The example *arāyāḥ* happens to come in the middle of

the list, and a rule, directly touching that, has been formulated and affixed to it. In fact, these lists of passages are the original APr-rules, the bare enigmatic words passing by the name of sūtras have been formulated on these lists and have, in course of various handlings, usurped their place, relegating them (i.e. the passage-sūtras) to the position of the comment.

Cp. note on 34, 73, 196

56. The form *tanv-*, not compounded, in all genders and numbers (is svarita), *tanvōpe sprīate* is an illustration

The word (*tanū*) retains its accent on the final in both the forms (i.e. *tanū* and *tanū*, Johansson, KZ 30, p. 412) and does not throw it on the ending, and the result is an invariable svarita. Cp L p. 402, W 355.b, 358

The forms are *tanvām* 5, *tanvām* 20, *tanvā* 5, *tanvā* 10, *tanvā* 7, *tanvā* 7, *tanvā* 1, *tanvās* 14, *tanvām* 1, *tanvās* 10

57a. Four, out of the (five) strong cases, preceded by a theme, ending in acute (—) are of ksapra variety, through *y*

↳ Throughout the declension, if the theme is —ā

ksapra = the circumflex arising upon the conversion into a semivowel of an acute vowel before a grave. CA. 3 58, W 84a, M. p. 80. For *ksapra* instead of *ksapra* cp note to 82.

pañcāpadī = strong cases.

antodāttānī = *antodāttānī* (f+am) ādir yesām tāni.

yāt through *y* letter (f+a=yā), *vilidhī*+am = *vilidhiam* = yā — Cp L p. 479 top

↳ Better *ākāśasya* Cp CA. 3 60, also 3i, with 72.

The rare termination -ū has the power usually to hold its own accent, even before the ending of a weak case, and the resulting final syllable thus becomes circumflex. See L p 407, W 355c, CA. 3 60, Kretschmer, KZ 31, p 332ff. Formations in —ū F. Johansson, KZ 30, p. 402

57b. *urvārvā* etc form exceptions

All these exceptional forms have a heavy ending, while of those, which exhibit the circumflex accent, the ending is light in every instance, except but one, i.e. *tanvām*, which has been specially noted above Cp W. CA. 3 60

śvaśura *śvaśrīvā*. It should be noted that both CCA and APr read *śvaśura* *śvaśrīvā*, where *śvaśura* has little bearing on the topic, except that it might show the masc. form *śvaśura* (of *śvaśrū* Johansson, KZ. 30, p 408, Kretschmer, KZ 31, pp. 416-447), and *śvaśrīvā* has no provision in the list *śvaśura*, therefore, may be *śvaśrīvā*, but more probably it is an intrusion from the margin, where it was first put on to bring out correspondence between APr and P.

'*śvaśura* *śvaśrīvā*' (12 71), although that rule has absolutely nothing to do with the subject in hand Attempts to bring out far-fetched connection between the two are not rare, and, in fact, having a few quotations from P, all references to his sūtras are, strictly speaking from the point of view of the traditional grammarians, void of point Cp reference to 3 and 14 and note on 34 This illustration alone should suffice to show as to how Pāṇini's interpretation was forced on the Prāt first on its margin and then on the text itself

Here ends the first Prapāthaka, with the twenty-second (Kandikā?), the latter has not been specified anywhere in the MS

PRAPĀTHAKA II.

58. The rule records 59 passages without specifying anything about them The passages may be analysed as follows —

1. *ābhagam*, compound, cp 3e *ā bhāgam* in 18.1 23. RV. (4 29 3) *prā dīsam* may be corrected into *prādīsam*. Bloomfield, Concordance

2. *ādhiśrīte*, comp, *ādhi śrīte* in 13.1 37

3-4. *vimrdhā*, comp Wa II. 1 48a. note p 109, Debrunner, BSOS 8, p 494, accent anomalous L p. 477.

mīdhah, separate 10 times

5-6 *viśvāh* and *viśvāh* are not divided in the Pada of the RV. and AV. In TS both are variously divided. Weber, Ind. Stud 13, p 56.

7. *prāpīṭāḥ* 'āpyāyīṭāḥ' 'drunk of' = RV 7 41 7 = VS 34 40 = *prāpīṇā* TB. 8 99, ApMB 1. 14 7 *prāpīṇā* in AV. 12 3 41.

8. *prāpīṭām*, *prāpīṇām* in 7 15 1

9-10 Cp. CA 4 45, with CCA

11-12 *īyaksamānāḥ* 'yastum ichantāḥ', *īyaks* rare *īyaj* and not *īyās*. MBh III 14 on P 6 19 confusion of *ksa* and *ksya* note to 173.

13. *ekaja tvām*, two words and not one Cp CCA. 4 26.

14. *mahi tvām*, two words and not one as taken by W. and SPP Cp CCA 4 26

15-16. *jyotaya* and not *dyotaya*, *jyot* only twice, *dyut* in 4 12 2, 23 5; 7 14.2, 62 1, 12 3 22. Confusion of *ā* and *j* Oertel, Syntax, p 12, BLE. II p 85, Skold, Nir. p. 180

17-18 *kanyālā*, occurring only twice, with *udātta* and not svarita as expected Cp *kanyā* under 54. *vr̥sanyātī* Raghuvamsā 12 32, *vr̥ṣaṇa*: Wa II 162 f p. 321

On *kanyāla* the *Kārikā* occurs:—

- a *kanyāla*; in the sense of suffix *at*,
- b here the *svarita* (of *kanyā*) is elided,
- c 'a suffix is accented on the first', this has been taught,
- d *usātiḥ kanyāla imāḥ* (is an illustrative example).

This means that *kanyāla* = *kanyā*+*āla*+*ā*, the accent of *āla* suffix ousting the *svarita* of *kanyā*.

Cp. however *kanyānū* RV 8 35.5, interchange of *n* and *l* is not rare. Wa. I. § 175c. p. 196.

atpra—not clear; may be *ampra*—, cp. P. 5.4.38.

pratyayasādhā can not be a reference to P. 3.1.3, which reads 'ādyudattaś ca'; the sense, however, is the same.

APrM. *kanyayā* is a blunder for *kanyāla*.

—*ala* (in *anala*). O. Schrader, KZ. 56, pp. 125-127.

19-20. *sākhāyā* (= *sākhāyau*) only twice; *sākhāyau* in 6.42.1, 2.

21-22. *paścā* only thrice; *paścāt* 21. APrM. *paścāt* is a blunder, because if these passages also read *paścāt*, there remains no case of *paścā* to be distinguished.

Formation of *paścā* = *paśca* W. 1112e; L p. 337;

Wa. III. 41. b. p. 91.

Confusion of *paścā* and *paścāt*. BIE. II. pp. 207-208.

28. *śh*/śs, only here. Cp. RV. 10.85.7.

24-25. APrM. *anait* correct; W. *anayit* doubtful: Bartholomae, ZDMG. 50, p. 687. Compare Paipp. reading.

Formation: W. 889a; Bloomfield, ZDMG. 48, p. 474; Keith, AA. p. 230. n. 6.

ailayit: P. 3.1.51, Wa. I. p. LXIV note 9, Thieme, Pāṇini and the Veda, p. 66, APrM. *ailait* on the analogy of *anait*, supported by Paipp.

26. *diḥyānāḥ* and not *badhyākmānāḥ* as read in the corresponding TS. 3.1.4.2; MS. 1.2.15, 25.5, 3.9.7: 125.16; KS. 80.8,9.

ānu dī—are separate. *Sāyana* vadhy—for *ba*—

27. *abhi nāḥkāmānau*; contrast 18.1.42. Acc. due to *abhi*. W. AJP. 13, p. 297, Geldner, Ved. Stud. 2. p. 306.

28-32. *ūpa*, separate, for its use before the locative see M. p. 420.

33. *ānu cittābhīḥ*, separate. *Sāyana* reads one word.

34. *sām yudhē* two words.

36-40. imply two words.

41. *avatākām* = *avatākām* with *avagraha*: CA. 2.25.

TS. Pada varies with regard to the separation of —*ka*: Weber. Ind. Stud. 13, pp. 16-17.

Formation: *avat+kā* (pres. participle of *√av*)

'aiding' W. Trans.

Diminutivform von RV. *avatā*— Roth. *ava-tk-ā*, *√tak*, Wa. KZ. 61, p. 190; Debrunner, BSOS. 8, p. 491, from *eua* 'to be wet', Johansson, IF. 2, 62; 35.200.

This division does not explain *ejatkāḥ* (ex. 42), W's. agrees with APr.

42. *ejatkāḥ* = *ejat+kāḥ* with *avagraha*. Cp. CA. 4.25.

43-44. imply separation by *avagraha*

45-47. Cp. CA. 2.82, *ārtni*, *gharmadūghe*, *yamā* are *praghyā*.

48-50. *ajait*, *asrait*, *ahait*. Bloomfield, ZDMG. 48, p. 576, AJP. 12, p. 438, W. 889 (+559a), Oertel, Festgabe Jacobi, pp. 19-20. Third sing. of the sigmatic aorist, a conjugation like *asraisam*, *asraih*, *asraiḥ* is not infrequently changed to *asraisam*, *asraih*, *asrait* in deference to the analogies prevalent in the preterite conjugations of the language, not (as W. assumes) by the preservation of the ending *i* at the expense of the tense-sign.

51-53. *bādh+apa* and not *ava*, *bādh+ava* in 4.22.7, 35.7, 5.3.10. APr., *āpabādh*—, accent wrong.

54-56. *√nādh*; contrast *√nāth*, occurrence about ten.

Confusion of *dā* and *th*. Oertel, Syntax, p. 176, Bhattoji, Kaustubha p. 466.

57-59. the only occurrences of *babhūtha*. *babhūvitha* 1.7.1, 3.23.1; *babhūvitha* 12.1.18; *sambabhūvitha* 4.19.7; *sām babhūvitha* 9.5.6. Confusion of *babhūtha* and *babhūva*:—

babhūtha TS. 3.1.4.4; = *babhūva* MS. 1.8.4.36, KS. 30.8 MG. 2.4.5.

59. *iti* indicates that the rule is a quotation, while "chandasī" shows that it is taken from a work dealing with both *Bhāṣā* and Veda.

The rule means that *e* is substituted for the case-termination in the sacred text (in the word *asme*, cp. next rule). "Also it is acute" is from the Mar., evidently to provide acute in *tvé*, which being an enclitic pronoun, should be grave otherwise. The rule says nothing about *praghyā*.

tvé occurs in AV. 5.2.3 = RV. 10.120.3, is repeated in AV. 8.9.9, and each time is written in the Pada-text *tvé iti*, as a *praghyā*, but the accent and the addition of *iti* after it are old traditional blunders since the word is enclitic pronoun (*Yaska* 1.7); no forms of this enclitic pronoun are found elsewhere in the AV. *asmé* occurs in AV. 4.21.1 = RV. 6.28.1 18.13 = RV. 10.10.3; 42 = RV. 10.17.8, and the cases have been duly registered by the comm. In AV 4 31.3, where all the mss. read *asma*, W. and Lind adopt *asmé* on the authority of the corresponding RV

10.84.3, but this emendation, though desirable, is not warranted by the APr, which does not record the case in the list of *asme*.

tve forms a connecting link in the history of Vedic Philology. Its real nature and function were known to the authors of the original RPr. and VPr., but were gradually forgotten in the time of Yāska and the later Prātiśākhya. The history of *tva* —

RPr. 1.73-74 —

asme yusme tve amī ca pragrhyāḥ |

upottamaṁ nānūdātām, na padyam ||

"asme, yusme, tvé and amī are pragrhyā, *tve*, when accented and not a member of a compound word." (real nature and character of yusme and asme Wa. III p. 469; I. p. 325, for *tve* and *me* op. cit. III p. 461, I. p. 325). *tve* loc. is accented in RV. 1.26.6 and the case has been cited by Uvata as an example under the rule, while *tve*, enclitic pronoun, occurring in RV. 10.71.8 is noted as a counter-example. The distinction between the two was known to RPr. and *tve* in loc. was rightly accented and made pragraha with an *iti* added to it in the Pada.

VPr. 1.96-97. —

camū asme tve me udātām |

camū, asme, tvé, and mé are pragrhyā, the latter when accented. "tvé, unaccented enclitic pronoun, does not occur in VS., hence the Prātiśākhya need not specify it as acute. Luke RPr. it prescribes pragrhyatva for tvé accented in the sense of *tvayī*, and not for *tve*, nom. pl. of enclitic *tva*. The real discrimination between the two is known to the original VPr.

Yāska discusses the word *tva* (in Nir. 1.7-8) and cites RV. 10.71.4, 7.11 as examples of the enclitic pronoun *tva*, adding that some hold it to be a synonym of half, and remarking that according to some the word *tva* is a particle, a view definitely rejected by him. But in his lengthy exposition of the word he does not refer to *tva* (+ ३ or e) in the sense of *tvayī* (adhvan = adhvanī, tvé = tvayī), a serious omission (ignorance?) for which he has been reproved by Brhaddevatā (II.114) :—

padajātīr avijñātā tvaḥ-pade' rthāḥ śītāmani |

"The class of word is not discriminately known (i.e. discrimination is not made out between *tve* pronoun and *tve* loc., "is not recognized" Macdonell in-appropriate) in the word *tva*, nor meaning in (the word) śītāmani". It is Yāska's non-reference to *tve* in the sense of *tvayī* which has been criticised by the Brhaddevatā and not the view that "tva is a particle", which Yāska attributes to "some" and which he himself refutes "dṛṣṭavyayam tu bhavati", i.e. it is clearly inflected.

The statement of Macdonell "our author must,

therefore, be criticising the latter view" may, accordingly, be corrected

TPr. 4.9-10 —

asme |

tve ity aningyāntah ||

"asme is pragraha. Also *tva*, when not final member of a separable compound". The pronoun *tve* occurs seven times in TS (1.3.14.2, 4.16', 3.1.11', 5.10', 4.2.7', 6.5.4, 6.1.8') exhibiting its pragraha-quality in Samhitā only once at 4.2.7.3. The Commentator's instance is 'tve kratum apī' (3.5-10'). We see here for the first time pragraha prescribed for *tve*, enclitic pronoun (because *tve* in the sense of *tvayī* does not occur in the TS) and a consequent *iti* is added to it in the Pada-text. The real nature of *tve* was forgotten in the school of, or at the time of the TPr. All the same it does not prescribe udātātva for *tve*.

It is noteworthy that TPr. and OAPr. concern themselves with *tve* and *asme*, the two other words not occurring in their respective Samhitās.

CA 1.77 —

asme yusme tve me iti codātāḥ |

"Also the words asme, yusme, tvé, and mé (are pragrhyā), when accented". The rule is evidently an indiscriminate paraphrase of the above-quoted rules of the other Prātiśākhya, with an indiscriminate udātāḥ added at the end, indiscriminate paraphrase, because *yusme* and *me* do not occur in the AV. at all, indiscriminate addition (of udātā), because the specification udātāḥ operates only on the two latter words, for *asme* and *yusme* would never occur otherwise than accented. The real character of *tve* was completely forgotten in the school of or at the time of the CA, with the result that enclitic pronoun *tve* was made acute (it was not so made in TPr.) and an *iti* was added to it in the Pada-text.

RT. 82. tve | "tve is not euphonically combined"

The real scope of the rule is rather obscure, (cp my note on it), but the citation 'tve agne svāhuta' (SV.1.38) shows that *tve* in loc. was meant for pragrhyatva by RT. If this be so, the rule applies to *tve* in loc. and not to *tve* enclitic and the distinction between the two seems to be known to RT.

CCA. 1.77 reads —

"ngame yusmad-asmadbhyā (m) vibhakter itvam isyati (te) |

yusmākam, asmākam, tvam, aham iti prāpte, yusme, asme, tve, me iti ca vibhakty ādeśah kriyate |"

Instead of prescribing *e* for the case-termination, it prescribes *i* for it, and takes *yusme*, *asme*, *tve* and *me* for yusmākam, asmākam, tvam and aham respectively, which is nothing but a blunder. The correct tradition about these words was entirely forgotten in the time of CCA.

We have seen that RPr, VPr, TPr, CA and RT prescribe pragraha for *ve*, leaving the phenomenon of ekārādeśa unnoticed, presumably, because the discussion of the formation of single complete words was considered to be outside the scope of a Prātisākhya, although this ceremonious limit has been very often transgressed by all the Prātisākhyas APr, on the other hand, precribes ekārādeśa, omitting its pragraha altogether

In P. we find both. P 7 139 prescribes the substitute of *śe* (not ekārādeśa, an unnecessarily long term) for the case-terminations, and 1 113 makes it pragrahya. And like APr, P does not name *ve* or any other word, it simply lays down a "laksana" (principle), which may be applied to all the words coming within the range of the two phenomena. Kāśikā cites *asme*, *grasme*, *ve*, and *me* as instances under 1 113 Bohtlingk misunderstands the scope of the rule and omits *ve* and *me* from the list of the examples

It is clear that CA. 1.77 is an indiscriminate paraphrase of the respective rules of the RPr, VPr, and TPr and not "the earliest interpretation of Pāṇini's *śe*" as has been suggested by Thieme (Pāṇini p. 3) Besides, his statement that AV contains only *me* and *ve* is wrong, the word *me* never occurring in the AV. at all.

We have seen that both APr and P. prescribe *e* for the case-terminations, and that *iti* of our rule indicates that the rule is a quotation That our rule was not drawn from P. is clear from its form and wording, specially the word "ekārādeśaḥ". It is possible that both APr and P., as well as CCA have differently drawn from a common source. What was that common source is a question that can never be answered in the present state of our knowledge.

60 (In pat-saṅgīth etc the root is √saj), elsewhere √sac
These are the only passages where √saj can be confused with √sac, which occurs 36 times

Abridgment omits the chief rule, retaining only "sacatur anyatra"

61 The *m* of *ācam* is elided

Cp W 213h, Wa 1 p. 333 § 283; Geldner, Deutsche Literaturzeitung 1911, col. 405, Oldenberg, RV Noten II p. 69, Oertel, Syntax of Cases, p. 127. The gen pl. asmākam and yusmākam from the adjective stems asmāka and yusmāka from which come asmākāsaḥ and yusmākāsaḥ etc: W 493, Wa. III. § 232 d a pp. 468-469. See 1471, ex 35. Cp. asmākāsad (—ka+asad) RV. 1 178.10, Bartholomae, Studien zur idg Sprachgesch. I, p. 115; Roth, ZDMG. XLVIII, p. 678ff

62. In śakalyeṣ etc. the substitute (for two) has the form of the second original sound.

The rule=CA. 3.52,

Examples as cited under CA 3.52.

Add to the list upeyimā 10 1 10.

Parallels —

RPr 2 71 175 rehearses nipātas together with five parārūpa samdhī cases, without, however, naming the term.

TPr. 10 14 prescribes the elision of *a*, when followed by *estah*, *etana*, *eman*, *odman*, *ostha* and *evah* The term parārūpa yet unknown

VPr. 4 56-57 prescribe *e* and *o* for *a+e*, *ā+e*, *a+o* and *ā+o* in *śamudhāsyeman*, *tvēman*, *tvōdman*, *nejati*, and *sahojah*, the second and third, agreeing with TPr, have also been noted by Kātyāyana on P 6 1 94 The prescription amounts to parārūpa, yet the term remains unused

APr and CA. mention it for the first time in the Prāt. literature

P 6 1.94 is limited to prepositions and verbs, Kātyāyana, therefore, subjoins six vārtikas to the rule. On the second vārtika Kāśikā reads:—

anyoga itī kim? ihaiva bhava mānyatra gāh, which is a corruption of,—

ihavā bhava mānū gāh. AV. 5.30 1.

Cp also Pat.—

ihava bhava mā sma gāh MBh. III. 75. under P 6 1 94.

RT. 98 abbreviates parārūpam to param.

The samdhī is rare in the Veda. Wa. I. p. 319-320 § 269c; II I § 55 f. p. 130

63 Also *ī* and *ū* in a form having a locative sense

Statement incomplete, predicate missing Anuvṛtti, Anabhidhāna, and Jñāpaka etc are of no avail in such a case. The comm. supplies pragrahyatva on the authority of the correspondents in other treatises The case establishes the disjointed nature of the work Again, the mere statement that *ī* and *ū* are pragrahya is not enough to exempt them from the operation of the usual samdhī rules, and it is on this account that other treatises add supplementary rule to the effect that the vowels so designated maintain, under all circumstances, their own proper form This is not so done in the APr Besides, the work nowhere analyses even such elementary samdhis as the conversion of *nāmins* into *antasthas*, and all this may show its imperfect and disjointed nature.

Parallels —

RPr. I. 72 73, CA 174, P. 1.1.19, the TPr. instead of classifying and defining the pragrahya terminations according to their grammatical values, describes them all in an empirical manner (4.1-54). No proper correspondence in VPr or RT.

64. *pūrvā* is used in the sense of *pūrva*

Frequent redundancy or omission of *y* Pat. MBh. II. 434 15-20, Wa. I. § 235a, p. 271, Oertel, Syntax of Cases, pp. 103-104; BLE. II. pp. 160-175

ॠ = ū. Bartholomae, Zur Kenntniss. P. 1 ff.

65 The *y* (of *sūrya*) is elided, or (the word may be formed with) another suffix

Cp Mantra parallels:—

sūra VS. 12.74, KS 22.5. = *sūrya* TS 5.6.4.1.

sūre nā SV. 1 539. = *sūrye nā* RV. 9.

94.1. = *sūryena* TS.
7.1.20.1

sūraḥ RV 8.56.5. = *sūryaḥ* KS 39.15

sūr (=AW. *hūro*) and *sūra* Wa. I. § 160d. p. 313-314, also III. § 160d. pp. 313-314, Kretschmer, KZ 31, p. 351, Pischel on *sūre dhitā*, Ved. Stud III. pp. 192-193, E. Frankel, KZ 63, p. 168

66 (In *marta*) the *y* is elided, or (the word is formed with) another suffix, or it may be an exception

Three alternatives.—

(1) *marta* = *martya*, *y* is elided in *Samhitā*.

(2) *marta* √*mr*+*ta*, *r* = *ar*.

(3) *marta*, the suffix *ya* negatived i.e. the suffix *ya* is not added in the *Samhitā*, and thus 3 practically equates with 1.

marta = *martya* in mantras:—

mārtāsah = TB. 3.7.11.5, = *mārtāśasah* RV. ApŚ. 3.12.1. 10.25; KB. 26.6.

mārtasu RV. 7.4.4, 10.45.7, = *mārtyeṣu* VS. 12. TS. 4.2.2.2. 24; MS. 2.7.9 86.13

For *mārya* cp. P. 3.1.123.

mārtā belongs to "Older Words", Arnold, KZ. 34, p. 306.

67. *vrśabhā*, this designates a god.

List accurate, *vrśabhā* 18, *rsabhā* 23.

devatākhyānam = *devatābhiddhānam* Nir. 1.20.

Formation: the IE. secondary suffix —*bho* is employed extensively in Skt. and Greek for the formation of names of animals. Thus *vrśabhā* or *rsabhā* "bull", *śarabhā* 'a fabulous animal', *gardabhā* and *rśabhā* 'ass', *śerabhā* 'snake' etc. W. 1199a, Bloomfield, AJP. 1891, p. 24; Brugmann, Grund. II, p. 204, Prellwitz, Beitrage zur Kunde der indg. Sprachen 1897, pp. 99-100

Meaning: *vrśabhā* refers to Indra, at least, in some RV. hymns: Bloomfield, ZDMG. 48, pp. 563, 572, *vrśabhā* regularly denotes a 'bull' in the RV., but usually in a metaphorical sense: M. and Keith, Ved. Ind. II. p. 323. See also Pischel on *vrśabhāśya dhenōḥ* (RV. 3.38.7) Ved. Stud. I. p. 50.

iti *devatākhyānam* may be from the margin.

68. *edhi*, Vas. imperative sec. sing.

List accurate; formation: Brugmann, Kurze Vergl. Grammatik p. 146, Thurnesen, KZ. 30, 351-2; Walde, KZ. 34, 531; Bloomfield, JAOS. Oct. 1881, (Vol. II.) LXXIV-VII.

69. *ihi*, V1, imperative sec. sing.

ihi 2.25.4, 10.1.28, 12.3.1.

Confusion of *ihi* and *edhi* —

udakénéhi AV. 6.68.1 = *onaidhi* SMB. 1.6.2;

AG 1.17.6.

GG 2.9.11

Ex. 12. Confusion of *ṣi* with other letters. W's note on AV. 2.12.7, 4.12.3 and my note on 107

70. (*parastāt* occurs in these passages); elsewhere *purastāt* Abridgment omits passages. List accurate, *purastāt* 27.

parastāt = *purastāt* —

pūsā parastāt RV. 6.54.10 = *pūsā purastāt* AV. 7.9.4.

71 (These) end in *as* (in the Pada), (these) have *ābādha* with —*ā*.

ābādha = similarity of *as* with *ā* on account of the *samdhi* in the *Samhitā*.

Abridgment omits passages.

samdhi —

RPr. 2.25. 129 changes *as*, *au* into *ā*, (2.27 181, *e* and *o* into *a*);

RPr. 2.31. 135 adds that after *a* and *ā* (129) *a* *v* is inserted before a labial vowel.

TPr. 1.11-14. —

ekāro'yam 'okāro'yam' 'aikāra'āyam 'aikāra'āyam || The four letters have been rehearsed, and so does

Kātantra 12.12-15.

VPr. 4.48. *samdhyaksaram ayavāyāvam* |

CA. 3.40: *samdhyakṣarānām ayavāyāvaḥ* |

RT. 111: *samdhyam ayavāyāvam* |

Four rules of the TPr. pressed into one RT. *samdhyam* = *samdhya*saram, abbreviation of the Parībhāṣā.

P. 6.1.78 *eco'yavāyāvaḥ* |

samdhyam replaced by *ec*, but terminology is no sure test for chronology.

TPr., VPr., CA, RT, and P. convert diphthongs, in the same situation into *ay*, *av*, *āy*, and *āv* adding further rules for the dropping of *y* and *v*.

72. Forms ending in *m*, having *ā* as penultimate, are fem acc. sing., those with *a* as penultimate, masc. acc. sing.

All the mss. read *ākāropā* for which cp *ramām*; but the comm. understands *ūkāropā*, see examples, also under 3g.

striyaika° = *striyāh*+*eka*; *samdhi* irregular, cp. Wa. I. § 316-317, M. pp. 64-65, Michelson, JAOS. 25, 99-102; A. Furst, KZ. XLVII. pp. 7-8.

73. (These) end in *visarjantya* (in the Pada), these have *ābādha* with those ending in *a* vowel.

All the Prātisākhya give *varpasamāmnāya* and define *ūśman* (cp. RPr. 1.9-10: 1-3, 1.10.1.1; TPr. 1.1-10, VPr. 8.1-81, RT. 1.2), which is wanting in CA., and APr., hence it is difficult to decide as to how many spirants these two Prātisākhya acknowledge, and in what order they would assume them to stand.

seems void of point unless the reference be to the rare feminine stems in $-ā$, such as $viā-s$, $gnā-s$, $jmā-s$ etc., which distinctively belong to "A" group of declension (L p 440), a metier that may not be easily allowed to this Prātisākhya. Besides, the remark does not apply to any of the words registered below, the form $gnā-s$ of solitary occurrence at AV 7 49 2 being nom pl, instead of sing. The remark may be an intrusion from the margin. It does not, in any way, restrict the operation of the main rule.

17 When there is doubt on account of the elision (of $visarjanīya$), the form is (to be taken as) ablative or gen. sing. (of fem. stems in $-ā$, i , u , or $ā$).

Examples 3, 13, 21 and 58 etc.

The MS reading yat is an error for tat , which is implied in the translation.

Stems in $-i$ and $-ī$ L pp 384-385, $-u$, p 410, $-ā$, p 411, W 356, 357.

18a Also, when there is doubt of instrumental, the form is (to be taken) from a stem in $-s$ (= as) masc and fem., nom. sing.

In other words, forms like $viśvāvacyā(h)$, which look like instrumental, are really nom. sing. of $viśvāvacyas$, the final s being elided in $samdhī$.

Stems in $-as$ W. 414-415 with his note on $āsām$, $vedhām$, $suadhās$ and $ānāgās$, which he explains as contractions from $-as$, L pp 545-566. On p 553 he registers 341 masc from 110 stems and 86 fem. from 24 stems, in nom. sing.

Mixture of stems in $-as$ and $-ā$ Wa, II § 149, pp 283-286, change with $-a$ stems (nom. sing. masc. fem.) Wa II § 150, pp 287-288.

18b Also from a stem, containing a verb, ending in a nasal, which has been converted into $ā$, and the suffix elided.

In other words, forms like $go-sā-lh$ (= $go + san$ $viṭ = o$) have $visarjanīya$ in nom. sing., which is dropped in $samdhī$.

The suffix vit P 3 2 67, vit is elided piecemeal and the nasal is changed into $ā$ according to P 6 4 41. P 6 4 67 rightly registers the four verbals corresponding to roots with nasals, i.e. $-khā$, $/khan$, $-gā$, $/gam$, $-jā$, $/jan$, $-sū$, $/san$. L pp. 442 seq., W. 351, 354a, Wa III § 65 b, c, pp 127-128.

19 Also from a stem containing a verb ending in $ā$, with the suffix elided.

That is to say forms like $ātmadā(h)$ nom. sing. and in $visarjanīya$, which is dropped in $samdhī$.

Suffix vic P 3 2 74 + 3 2 73. Treatment of stems in radical $-ā$ (and $ā$) L. pp 434 et seq., where he rightly divides the mass of kindred forms into "A" and "B" classes, the first being represented by $-pā$ ($-pās$, $-pāi$, $-pās*$) and the second by forms coinciding with those of the stems ending in suffixal $ā$ or $ā$ $-gatāh$, $gatā$, $gatām$ etc., also Wa, Wurzelhafte a stamme, III § 65a, pp 125-130.

It is, indeed, creditable for the AP₁ that it has made an attempt to record the radical $-ā$ stems that were fast shifting to other modes of inflection (viz. the $ā$ shortened to a for a masc. and neut. stem or declined like a stem of the derivative $ā$ class as fem.) in the later Vedic age, and we know that in the nom. sing. masc. the Rk forms with long $ā$ are more than ten times as numerous as the Rk forms with short $ā$, and five times as numerous as the Atharvan forms with long $ā$, on the other hand the Atharvan stems with short $ā$ are almost as numerous as the Atharvan stems with long $ā$, and considerably more numerous than the Rk forms with short $ā$. Moreover, the Atharvan has no masc. forms from stems in long $-ā$ in the oblique cases. It would seem, too, that the verses in which the forms with short $ā$ occur belong, in general, to the younger parts of the RV.

The later Samhitās, as compared with the earlier, show a decided tendency to give up the old radical $ā$ forms and embrace the new $ā$ forms. Thus, in place of the RV $nāma-dhā-s$ (10.82 3) the AV reads $nāma-dhā-s$ (2 1 3). In the RV we find $prathama-jā-s$ and $carsani-prā-s$ (nom. sing. masc.) and $soma-pā-s$ (voc. sing. masc.), in the AV we have $prathama-jā-s$ (4 4 5, nom. sing. masc., beside $prathama-jā-s$) and $carsani-prā-s$ (4 24 3, nom. sing. masc.) and $soma-pā$ (Mānu 11 149, voc.).

Moreover, if we look at the later literature we see that stems in radical $ā$ generally take the place of those in radical $ā$. In the Veda, we have the masc. stem $suprajā$ but in Sanskrit $suprajā$ —In contrast with the Vedic masc. $-ā$ stems $sāma-gā$, $aga-jā$, $ab-jā$, $giri-jā$, $rta-jā$, $vāso-dā$, $paśu-pā$, $pathi-ṣṭhā$, we find in the later language the $ā$ forms as $sāmagasya$, $agrajam$, $ab-jesu$, $giri-jāya$, $dharma-jāam$, $vāso-das$, $paśu-pānam$, and $pathi-ṣṭhas$ (L. p 435).

The transfer from $ā$ to $ā$ had already begun in the RV period, it became increasingly prominent in the AV and virtually ousted the $ā$ forms in the later Vedic literature. The transfer from $ā$ to $ā$ is a fact of great historical importance, and we can, to a certain extent, settle the age of the various Vedic works on the basis of this transfer. It is, therefore, a matter of credit to the AP₁, that it has tried to record this phenomenon, although the attempt is, necessarily, abortive and far from being scientific.

20a A verbal form only from a root ending in g ($=j$).

That is to say aorist indicative of roots ending in g (original j), ends in $visarjanīya$ in second and third person sing. and the $visarjanīya$ is elided in $samdhī$.

The only example occurring in the AV is $srāḥ$ 'srāk or *srās-s = *asrāk from $/srj$, (although RV twice records $ayāḥ$ from $/yaj$), the genetic series

would be —yāḥ-s = yāḥ-s = yāḥ-s = yā-s L p 463), W 890, M p 378, n 3

TS pada (4 6 8 2) ā-vayāḥ (so RVPp, √yā + aṇa) is wrong Weber, Ind Stud 13, p 55, probably from aṇa + √yā W. 406a, Wa III § 127b c p 232

In āyā yamāṣya (ex 6) the root is √i with doubled subjunctive (W 560e) or its secondary root form √yā, Śaṅkara taking it from √yā

20b Also aorist second person sing

In other words forms like amukthā(h) end in visarjanīya, which is dropped in samdhi The rule has, perhaps, double function to perform —

a It restricts the operation of rule 20a to aorist forms, (b) and lays down the analysis (of samdhi) for verbals like amukthā(h) formed from roots other than those ending in g

adyatani = lun Kātyāyana on P 3 2 102, 6 4 114 He also uses bhavanti, bhaviṣyanti, and āvānti for lat, lrṇ, and lut Kielhorn, Ind Ant 15, p 207

The division 20a and 20b is meant to show the connection between the two rules In grand numbering the two rules have been taken as independent

20c The construction is ambiguous The remark may be analysed as follows —

a Both the following and the preceding are plural

This may refer to "vāsā hi satyā vārunasya." the first example on the list, where both vāsāḥ and satyāḥ end in visarjanīya

The phrase "parapūrvam" if correct, is singular.

b Also nom plural from stems in —a

Cp example 9

c Those everywhere,

i.e. these end in visarjanīya everywhere.

It is doubtful whether tāni refers to stems in —a (nom. pl) or to all the āsmānta words, occurring in the list, whose visarjanīya is intended to be dropped in samdhi If it refers to the latter, we get, in conclusion, a remark corresponding, in its scope, to the opening rule But preferably it goes with 'akārāntaḥ'

6. Analysis of examples —

16a —Applies to all the examples

16b —No example recorded, the rule of doubtful validity

17 3, 5, 7, 13, 15, 16, 21, 31, 34, 35, 37, 38, 51, 52, 54, 57, 58, 59, 60, 61, 62, 87, 88, 89, 90, 91, 102, 113 =

18a. 8, 12, 18, 22, 24, 28, 29, 47, 55, 65, 95, 99, 104, 109, 110 =

18b. 2, 10, 26, 41, 64, 103 (plural) =

19 43, 92, 93, 94, 96, 97, 98, 111, 114, 115, 116 =

20a. 44, 45 =

20b a Aorist 69, 70, 74, 76, 77, 78, 81, 83, 84, 86 = 10

b Imperfect 71, 72, 73, 75, 80, 82, 85 = 7

c Subjunctive 6, 112 = 2

d Precative 79 = 1

20c a 1, 9, 14, 17, 20, 25, 30, 32, 33, 39, 40, 42, 46, 49, 50, 53, 63, 107, 108 = 19

b Stems in ā, nom pl 4, 43, 56, 105, 106 = 5

c Stems in ā acc pl 11, 19, 23, 27, 36, 63, 66, 67, 100, 101 = 10

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For the uncertainty as to whether forms like patthāḥ (√pad), amukthāḥ, aprkthāḥ, ayukthāḥ, chitthāḥ sec and third person sing are to be taken as root aorist or s aorist cp. W 834c,d., JAOS 11, Oct. 1884, pp CCXVIII-CCXX; Wa KZ. 1914, pp 278-274; Oertel, Festgabe Jacobi, p 23

It may be noted that b, c, and d, tabulated under rule 20b, have been placed there only for the sake of convenience, no explicit provision being made for them in the rules, unless we adopt the device of 'yogavibhāga' for rule 20b, and read 'anadyatanyām' (= imperfect) instead of 'adyatanyām' (aorist), construing:—

a bhūte madhyamaṣyaikavacanam |

This may cover the aorist forms

b anadyatanyā madhyamaṣyaikavacanam |

This may cover imperfect forms.

But both the device of 'yogavibhāga' and the emendation require corroboration and even if both are granted, e still remains unprovided. The same may be said about b and c under 20c If by 'savarnasamjña' akāra stands for ā, we provide for b, but c still remains unaccounted, because no mention has been made of acc plural in the rules.

This again strengthens the hypothesis that the list of examples registered here have not been collected after the sūtras, but the sūtras have been formulated on the basis of these passages

7 Samdhi in other treatises —

RPr. 2 24 : 128. —

visarjanīyo'riphito dīrghapūrvāḥ svarodayaḥ |
ākāram ||

Visarjanīya, not subject to conversion into r, when preceded by ā and followed by a vowel, is converted into ā (āḥ = ā) Cp yā śadadhī RV 10 97 18

RPr 4 24 243 —

visarjanīya ākāram arephī ghosavat-paraḥ |

Visarjanīya, not subject to conversion into r,

when followed by a sonant consonant, is changed into *ā* "

Ex. punānā yanti (RV 7 49 1)

The RPr. directly changes *āh* into *ā*, without converting it into *y* or *s*

TPr 9 10 atha svaiparo yakāram !

Visarjanīya (if preceded by *a*-vowel), when followed by a vowel, becomes *y* = RPr 128

The *y* is elided by TPr 10 19

TPr 9 9 avarnapūrvas tu lupyate !

Visarjanīya, when preceded by *a*-vowel, is omitted = RPr 243

The TPr changes visarjanīya into *y* before a vowel, but before a sonant consonant it drops it directly

Rule 9 9 can cover both

With this treatment agrees VPr 4 36 —

kanthyapūvo yakāram arpitah !

Visarjanīya, not subject to conversion into *r*, when preceded by *ā* is converted into *y* = RPr 128, TPr 9 10

VPr 4 37 lopo dhau !

Visarjanīya is elided before sonant consonants = RPr 243, TPr 9 9

Leave out the implication "svaipare" in rule 36, and the two rules are easily boiled down to one, making the treatment uniform

CA makes an advance on both the TPr and the VPr —

CA 2 41 svaie yakārah !

Before a vowel, visarjanīya becomes *y*

The *y* is dropped by CA. 2 21

CA. 2 43. ghosavati ca !

Visarjanīya becomes *y*, also before a sonant consonant Visarjanīya has been reduced to *y* alike before vowels and sonant consonants, and the uniformity of treatment achieved, although the rules are still two

RT makes further advance —

RT 117 asthād yam !

Visarjanīya, when preceded by *ā*, becomes *y*

The *y* is dropped by 158

The two rules of the Prātisākhya have been reduced to one and the uniformity of treatment maintained

The same stage is found in P —

8 3 17 bho-bhago-aghō-apūrvasya yo'si !

"Visarjanīya is converted into *y*, when preceded by bho, bhago, agho and *a*-vowel and followed by *as* (= vowels and sonant consonants) The *y* is elided according to P 8 3 19

All this is insufficient to fix the chronological order of these works

8 Notable examples.—

	APr	Sāyana	W
1	vāsā(h) hī satyā(h)	vaśā-vaśāni, satyā- satyāni, so. SPP in Pada	
3	punarbhū - vāh	punarbhavā-punah sanghībhūtā	So W in Index
8	susādā(h)		emends to susādām
9	prathamā(h)	prathamā - prathamāni All the Pada mss, save one of SPP's read -ptā, and all save W's Bp read prathamāh and this is confirmed by APr	W implies -tā and -mā
19	yā visvā(h) ni v ā t a h (so W)	visvā-visvāni, all the Pada mss have visvāh and yāh,	
27	usnīhā(h) vṛtīśya	(Pada reads usnīhā, as if usnīhau, so is SPP)	
30	prathamā(h)	prathamā-prathamāni	
42	avitā(h)	avitā-rakṣitā, so SPP in Pada, the interpretation of Tārāpāda is nega- tived. JBORS XVII, 34-36	
58,	vilpṛtā(h)		" — t y ā h seems inad- missible " (op how- ever, Wa. KZ. 1914, p 270).
66	svadhā(h)	svadhā-annam yāh	
91	hetyā(h)	hetyā-hananena	
114	bhuvanest- hā(h)		W suggests -sthām

Thus Sāyana differs from the APr. in 9 passages out of 116 Other variants may be seen on the margin W proposes emendation, in his translation, in three passages, with regard to 19 he is doubtful SPP's variants have not been shown, because they are numerous in the text, as a whole, and generally, have been adopted haphazardly

In 51, 52 the confusion of *r* and *ar* Oertel, Syntax, p 241, confusion of *r* and *ar* Oertel, Festgabe Jacobi, p 25, Wa. I § 285c, p. 339

102 *ān-āgas* is Vedic and post-Vedic. The stem *ān-āga-* is doubtful. L 551. RV 7.60.1 *ān-āgā-h* is a contraction of *ān-āgas*. Oldenberg, RV Noten, II 47, different view. Wa. II p 286.

Note the numbering of rules 4, 5 and 6 in the APr. Number 4 precedes the rules, number 5 is given just after them and number 6 comes with example 68. The rules have not been treated in the treatise as a separate body.

79 Unaccented *enā(h)* ends in *visarjanīya* *enāh*, acc pl of fem *ena* (= *idam* in *anvādeśa* P. 2.4.34) ends in *visarjanīya*, which is dropped in *samdhī*. Instrumental *enā* is accented on the final, it does not end in *visarjanīya*, cp 26.

The rule has been placed in the middle of the examples and not treated separately. The passage connected with this rule happened to come in the middle of the series and the rule has been affixed to that. Compare the order of the passages 6.27.2, 6.61.1 and so on.

80 (These) words have *visarjanīya* as final (in the pada),
a before the initial *s* (of the following word),
b also before *s*, standing at the beginning of a conjunct consonant.

In the sūtra 'paratah' seems redundant, it may be from the margin.

The rule implies that in the accompanying list of passages words like *ni* read *nih* and so on in the Pada, the *visarjanīya* being dropped in *Samhitā*.

No example is cited to *a*, supply *bhigubhiḥ saśośāḥ* (4.14.5) etc., but there can be little doubt about *visarjanīya* in such cases, hence their omission.

To *b* may be added:—

arusrāṇam (2.3.3, Pada *aruḥ* + *sr*—).

vivratā sthāna (3.8.5 — *tāḥ sth*—).

durgā(h) srotvāḥ (10.1.16, ed — *gāḥ*, APr. implies omission before *s*, followed alike by soft and sonant consonants).

a The AV mss, except in a few sporadic cases, do not convert *visarjanīya* into a sibilant before *s*. The editors of the AV also are not uniform in their practice. Cp. W. CA 2.40 note. See Keith, AA p 162.

b AV mss are discordant on this point. Some mss prefer to retain *visarjanīya* in this situation, others convert it into a sibilant, while the majority drop it according to the sanction of RPr, TPr. and VPr. and the implication of the APr. Here, again, the editors are not uniform, cp 5.13.5, where they retain *visarjanīya* against all rules. For detailed variants cp. BLE II. 456-57.

APr does not notice this *samdhī* before *ś* (for *ś* cp. 81), nor does it say anything about *jihvāmūliya* and *upadhmanīya* (+*k*=*h̥k*, +*p*=*hp*) as is done by

other treatises, and this, coupled with its non-reference to these terms may show that these were rejected by the AV School, presumably on account of their indefinite nature. Besides, in none of the AV mss, excepting a few (cp. 201) is any attempt made to distinguish the *jihvāmūliya* and *upadhmanīya* from the *visarjanīya*.

That the *visarjanīya* was an indefinite sound, and its exposition no less so, becomes clear from a review of the parallel rules in different treatises. The RPr devotes six rules to the *samdhī* of *visarjanīya* —

RPr. 4.31.250 —

aghose rephī arephī cosmānam sparśa uttaraḥ |

tat sasthānam anūsmāpare |

a *Visarjanīya*, whether *anūsmīta* or *riphīta*, followed by a sord mute, becomes of like nature with it, *h* but not, when the following mute is succeeded by a sibilant, as in *mahāḥ ksonāsya* RV 1.11.73.

The rule is general and is found in TPr, RT and P.

RPr 4.32.251 —

tam evosmānam ūsmani |

It becomes the same sibilant, before a (*surā*) sibilant, as in *vaś śivātamaḥ* RV 10.9.2.

This is common to all the Prātisākhya and P, but is not uniformly observed by mss.

RPr 4.33.252 —

prathamottamavargīye sparśe vā |

Before a sord mute belonging to the first or the last series, the change (of *visarjanīya*) is optional.

This partially annuls rule 31. The option is noted in TPr, VPr and P.

RPr 4.34.253 —

ūsmāni cānate |

Also before a sord sibilant (leave out *h*), non-product of cerebralisation (the change of *visarjanīya* is optional).

This annuls rule 32 and is noted by TPr, VPr and P. A Prātisākhya, in the strict sense of the word, has no right to prescribe option, and the rules enjoining option or quoting various authorities indicate that the extant Prātisākhya apply to the various Śākhās of their respective *Samhitās* and not to the one single Śākhā in whose and for whose *parat* they were originally written. They are, thus, the product of the spirit of accommodation and compromise, which gained ground towards the end of the Vedic period, possibly later than P.

RPr 4.36.255:—

ūsmāny aghoṣodaye lupyate pare nate'pi |

Visarjanīya is elided before a (*surā*) sibilant, even (if it be) a product of cerebralisation, if it (sibilant) is followed by a sord mute.

This rule is noted by VPr., TPr. and Kātyāyana, the author of Vārtikas, and is implied (also before *s*, followed by sonant consonants) by the APr, but is wanting in CA. and P

RPr 4.38·257 —

avyāpatih kakhapaphesu vrttiḥ ||

When *k*, *kh*, *p* and *ph* follow, the usage is the negation of change (of visarjanīya into jhivāmūliya and upadhmanīya).

This partially annuls rule 31 and is a direct negation of rule 33. It is hard to believe that rules 33 and 38 were written by the same author. Rule 33 is found in VPr. and TPr and is noted by P, up to whose time the use of jhivāmūliya and upadhmanīya was optional. The two terms were rejected by the AV. School and are not observed by the later mss in general. It is just possible that rule 38 was added at a time, when the phenomena of jhivāmūliya and upadhmanīya had completely fallen out of use, by those Vedicists, who wanted to give their practice (of using visarjanīya in place of the two) the sanction of a Prātisākhya rule (cp VPr 3.11); or it may be a reference to the usage seen in one of the RV. śākhās.

The VPr. is more precise and direct, it devotes 7 rules to this samdhi:—

VPr. 3.7 —

cachayoh sam |

Visarjanīya is changed into *ś* before *c* and *ch*. = RPr 250 (cp Kātantra 1.5.1-6)

It may be noted that while the Prātisākhya directly change visarjanīya into *ś* before *c*, P. first changes it into *s* (S 3.34) and then into *ś* (S 4.40).

VPr. 3.8 —

tathayoh sam |

Into *s* before *t* and *th* = RPr 250.

Of the hypothetical case of cerebrals VPr. takes no notice.

VPr. 3.9. —

pratyayasavarnam mudi śakatāyanaḥ |

According to Śakatāyana, before a sibilant, visarjanīya becomes of like position with it ("śakatāyana itī kanvācāryasya nāmāntaram" Gelpake, Anantabhatta's Padārthaprakāśa, p. 30)

pratyaya = para, in P suffix.

For Śakatāyana's prescription cp author's note to RT. 177

VPr. 3.9 can cover 7-8, as is done by RPr., TPr., (9.3), RT. (177) and CA. (2.40), the rehearsing of letters should not indicate its priority over other Prātisākhya. Cp. however, its treatment of tvē under APr. 59

VPr. 3.10. —

avikāram śakalyah śasasesu |

According to Śakalya, visarjanīya remains unchanged, before *ś*, *s* and *ś*

The view attributed to Śakalya is not found in the RPr, the original authorship of which is ascribed to Śakalya.

The use of *mudi* for śasasesu may be noted.

VPr 3.11 —

prakrtyā kakhayoh paphayoś ca |

Also before *k*, *kh*, *p* and *ph*, visarjanīya remains unchanged = RPr 257

If Śakalya held this view, why has he contradicted it in RPr?

The available RPr must, therefore, be taken as a mixture of views held by different authorities

VPr. 3.12 —

jhivāmūlyopadhmanīyau śakatāyanaḥ |

Visarjanīya is changed into jhivāmūliya and upadhmanīya (before *k* and *p*), according to Śakatāyana.

RT does not contain such a prescription; it is not mentioned in RPr. and TPr

VPr 3.13:—

luṇ mudi jitpare |

Visarjanīya is dropped before *ś*, *s* and *ś*, when followed by *k*, *kh*, *c*, *ch*, *t*, *th*, *p* and *ph* = RPr 255.

More precise and direct than the RPr it is, by no means more decisive on the point, it does not define its own attitude towards the conflicting views, attributed to Śakalya and Śakatāyana

The TPr devotes 6 rules to this samdhi and is more indecisive than either of the two, shown above

TPr 9.1 —

ūmaparo'ghosapare lupyate kādamāyanasya |

Visarjanīya, when followed by a spirant, having a surd after it, is dropped, according to Kādamāyana = RPr. 255

The prescription, which is general in RPr. and VPr., is here ascribed to an individual, the Prātisākhya not stating its own view in the matter, though the sanction is observed in the TS-edition and is generally followed by the mss

TPr. 9.2 —

aghosaparas tasya sasthanam ūsmānam |

Followed by a surd letter, it becomes the spirant of like position with it (i.e. surd).

Whether the prescription is general, or only the view of Kādamāyana, is not certain, and the editor has not raised the point, although mss., according to his statement, do not uniformly follow its implications before certain letters, rejecting them altogether before some = RPr. 250

TPr. 9.3 —

na ksaparah |

But not, when followed by *ks*.

That is visarjanīya before *ks* remains unchanged, the preceding rule implying its conversion into jhivāmūliya being annulled = RPr. 250; RT. 151.

TPr. 9 4.—

kapavargaparaś cāgniveśyavālmīkyoḥ ।

Nor, when followed by a guttural or a labial mute, according to Āgaveśya and Vālmīki, the two teachers rejecting jīhvāmūliya and upadhmanīya altogether = RPr. 252, 257

The same view is ascribed to Śākalya by VPr 3.11. Whether the mention of these names is simply honorific, or they actually held these views is hard to decide. Again, we do not know, if the authorities appealed to by a particular Prātiśākhya, belonged to its own school, or to a different school of its Samhitā, or to an altogether different Samhitā.

TPR. 9 5 —

śmapara evaikesām ācāryānām ।

According to some authorities, not, when followed by a spirant (visarjanīya is not changed) and only then (that is before *k, kh, p, ph* it is changed into jīhvāmūliya and upadhmanīya)

Rules 4 and 5 together make the change of visarjanīya optional before *k, kh, p, ph, ś, ṣ* and *s, a*, a roundabout way of stating the same thing, the Prātiśākhya, again, withholding its view in the matter. = RPr 252, 257.

TPR 9 6.—

na plāksi plāksāyanayoḥ ।

Not according, however, to Plāksi and Plāksāyana.

What is denied by the two teachers is not known, the commentator and the editor being at variance, the former implying the negation of the rule 2, and the latter of 3-4. To be sure, the commentator did not inherit the unbroken Prāt — tradition and it is doubtful, if the redactors of the Prāt themselves realized as to what they meant by such a mixture of contradictory rules, expounded by different authorities, belonging, perhaps, to different Śākhās of a Samhitā.

The above lengthy exposition has been pressed into one rule by CA 2 40 —

visarjanīyasya parasasthānoḥ/ghose ।

Visarjanīya before a sord consonant, becomes of like position with the following sound.

The two dubious terms, i.e. jīhvāmūliya and upadhmanīya have been abandoned and the option before *ś, ṣ* and *s* has been definitely rejected, although the sanction has not been uniformly adopted by the mss. The dropping of the visarjanīya before sibilants, followed by sord mutes, prescribed alike by RPr, VPr, and TPr. and implied by APr. has not been mentioned at all.

With this treatment agrees that of RT. 151 :—

nosmapare ।

Visarjanīya is not changed before *k* and *p*, when they are followed by a sibilant.

P. devotes four rules to this samdhi (6 3.34-37) —

P 8 3 34. visarjanīyasya śaḥ ।

Visarjanīya is changed into *s* before *khar* (sord mutes and sibilants) = RPr 280

P 8 3 35 śarpāre visarjanīyaḥ ।

Visarjanīya remains unchanged before sord mutes, when they are followed by *ś, s* and *s* = RPr. 250b.

P. 8 3 36. vā śari ।

Visarjanīya is optionally retained before *ś, s* and *s*. = RPr 253

P 8 3 37 kupvoh hkaḥpau ca ।

visarjanīya is optionally changed into jīhvāmūliya and upadhmanīya before *k, (kh etc)* and *p (ph)*. = RPr. 252.

The following points emerge from the above.—

a The visarjanīya sound was of indefinite nature before sord consonants and opinions differed about its treatment in such a situation. Its conversion into jīhvāmūliya and upadhmanīya is made optional with contradictions in RPr, VPr, and TPr and the same view is held by P.; this has been probably rejected by APr and CA., which nowhere mention the two terms, the position of RT. being rather doubtful in the matter.

b RPr., VPr. and APr drop visarjanīya before sibilants. TPr. ascribes the view to a single authority. The rule is not found in CA, RT. and P. It is first noted by Kātyāyana, who subjoins the vārttika (śarpāre khari vā lopo vaktavyah) to P. 8 3 36. It is just possible that the practice of dropping visarjanīya in such a situation prevailed before P's time, was discontinued by him, but was, again, favoured in Kātyāyana's time. This much, however, is certain that while the APrŚ. dropped the visarjanīya, the followers of the Śaunaka śākhā made it parasasthāna, and because the AV. mss., prevalingly, follow the former practice, they belong to the Śākhā to which the APr. belongs and not to the Śaunakīyā, which is represented by CA.

The diffuse wording of the APr. is no guarantee that it is earlier than either CA. or P.

Notable examples —

	APr.	Sāyana	W.	
2.	—bhrajaḥ(h) stanāyan	—vrajaḥ sta—	—bhrajaḥ —jaḥ.	or
6.	—bhya(h) stāritave	—bhyas tar—		
7.	yā(h) stāyan	yas tāyan		
10.	stāmānam		—sthām— srāmānam	or

- 11 sārāsvatī(h) —ti sva— on the
svā— authority of RV
1 1108
- 13 W not uniform
in omitting
visarjanīya
- 14 na(h) śtāyād nas tā—
'antahitam',
so SPP

Sāyana differs from APr on 4 out of 19 In 3 passages W proposes emendations

Reference. Wa I § 287 b, c, p 342, nature and sthāna of visarjanīya Kirste, Die Aussprache des Visarga, Sitzungsber der Kais Akademie der Wissenschaften in Wien, band CXXI, treatment of visarjanīya in Vedic mss before consonants and sibilants Roth, ZDMG. 48, 103-104, Vedic variants regarding this BIE II, 455-469, treatment of pihvāmūliya and upadhmanīya in Kāva VS Gelpake, Anantabhatta's Padāthaprakāśa, 22, 28 ff.

Śākalya was the originator of the RPr Muller, RPr Intr pp 7-8, the view is criticised by Skold in Papers on Pāṇini, 42-46

Śākalya's identification and age Keith, AA 339-340, his date Keith, AA Intr p 71.

81 Also before a conjunct consonant, having s at the beginning

Cp. note on 80 CA has one rule for the two In vyathī śrāvah (6 33 2) Sāyana wrongly reads vyathī On confusion of the two cp Keith, AA 2 36 (n 2), 5 1.1, 2 1, Wa (on śāva iti, śāva — oder śāvas— Nir 2 1) KZ 61, p 198

80 (In the accompanying passages) vīśvā(h) ends in visarjanīya (in the Pada)

(1) MSS are unanimous on visarjanīyāntāḥ and the pl. may be due to the numerous occurrences of the word, yet —ntāḥ is more correct For a similar case cp. P 5 468, where all the printed texts read 'samāsāntāḥ', but some of the MBh mss, as well as three of the Kaśikā, both in the rule and the commentary, and the mss of Astādhyāyī read 'samāsāntāḥ', which is vouched by MBh II 438 23-25, and is, no doubt, correct Cp Kielhorn, Ind Ant 1887, p 179

(2) The rule is empirical and has no correspondence in RPr, TPr, CA and RT The corresponding VPr (4.26) records 16 cases of the occurrences of vīśvā(h) in VS., the word being fem. nom or acc pl. and visarjanīya being elided before a vowel or a sonant by usual sandhi Cp. note on 73 Uvata rightly objects to this type of rule in the VPr. on the basis of 'svatasamskārayoś chandasi niyamah' (VPr 1 1). His answer 'padānam sandhityamānānāp nīscayo naiva doṣya' carries no conviction

(3) Note the peculiar method of citing passages by quoting the opening word or words of the stanza in which the passage occurs The sixth example is quoted by 'dāmūnāḥ' the second word in the stanza

(4) vīśvāḥ Sāyana vīśvā = vīśvāni The stanza is obscure

83 (The accompanying) words have a vowel as final, they have ābādha with those that have visarjanīya as final

Correspondence VPr. 4 27-32.

Weber has pointed out numerous errors in TS arising from this type of sandhi Ind Stud 13, p 101

Visarjanīyāntas wrongly read without visarjanīya Wa I § 31, M. p 64 n 15, W on AV 6 33 2, Keith, AA n on 2 36

Notable examples —

	APr	Sāyana	W
1	sūśā		pūśā proposed
2	rīśāśā (=rīśāśā, so Paipp)		rīśāśā(h) W and SPP.
10.	talāśā	palāśāḥ	
13	viṣṭhā (instr)	vīṣṭhāḥ	
15	suhāvā	suhāvām (cp L p 397, Wa III, 41a, p 91)	
18	devātā	devatāḥ	devātā(h)
Cp	devatā apyeti, AA 2 24, BrU 4 12, AB 4 24 5		
	For /śp with devatāḥ cp KS 10 1 195 20, PB 17 11.3, 22 7 4, TS. 1 8 7 1, AB 4 13 7; GB 2 1 11 25 naistā, nudisthāḥ, (SPP. naristhā).		
30-31	Note that the MS confuses the two, 10 nman = rīnan, naha = ahā, similar cases Wa. I § 280, II I. § 128, M 58-59, Bloomfield, PAOS April, 1893, p. XXXV, AJP 17, 416-418, Keith, AA 2.4 3, p 231, n 12		
33	The citation is puzzling The intended reading seems to be 'isitā havayavāhāḥ', which is also read by Sāyana with four mss But the APrM, following the current AV version, reads isitō— hav— which is accepted by W and SPP The text of the AV may, however, be corrected into isitā.		
	For stems in radical —ā (go-pā-s etc) cp note on 76		
APrM.	rśādā for rī—, confusion of r and ṛ is not infrequent W on AV. 1 13 4, 5 14 3, Wa 1 § 29, p 33, BIE. II. 308-311. and note to ex 51-52 under APr 73		
84	enā, when accented on the final, ends in a vowel enā instr svarānta L 331 ff, M. 256, Wa III. 541a, pp 91-92.		

enāḥ acc pl rule 79

85 (The accompanying) words have a vowel as final (in the Pada) before s, also when it stands at the beginning of a conjunct consonant

In the first two examples the preposition is *ni* and not *nih*. In 'nisvarām' *ni* has privative force ŚB 11.5.3.12, Wa. II. 1.110 b, c, p. 283. Besides, the phonetic change of *nih* into *ni* under certain conditions, (Wa. I, §287 a, b, p. 342) the use of *ni* in words like *nīmanyu* (AV. 3.25.4, 'one who is without wrath') may have contributed to the privative force of *ni*. Reuter, KZ 31, p. 598 on *nivātā*. To the instances, quoted by Wa. may be added our *nisvarām* (Pada *nī* = *sva*—, so RVp. 7.17, Oldenberg, RV. Noten II, p. 4), also KS *stri niviryā* 27.9.149.17, 28.8.163.1, Oertel, Syntax, p. 301.

In 8.4.5 *Sāyana* has *niḥ* *sva*—.

86 Also before a conjunct consonant beginning with *s*

87 *gopā* is (nom. acc) dual in 'gopā me *stam*' and 'abhi-*tam* me *gopā*.'

88 *gopā*(h) sing and pl end in *visarjanīya*

gopā-s (sing) 3.8.4, 5.3.2; 6.77.2, 7.20.5, 53.2, 9.9.22, 12.1.57, 3.11, 16.2.3, 18.2.54

Plural: 7.81.6, 10.8.9.

89, *pā* ends in *visarjanīya*, excepting in *prapā*, *krpā*, and *devāgopā*.

RV 10.4.1 *prapā* *asi*=*Pada* *pra-pā*, but there is no *saṁdhi* here and the form may, well, have been *prapā*(h): Wa. I. § 65c., II p. 138

90. *bhūdrdhārā*, *śatādhārā* and *mādhudhārā* (*dhārā*) are (fem nom) sing

List accurate. *dhārā*h in 4.11.4, 34.5-7, 7.82.1, 10.7.1; 9.5.16, 12.1.45, 3.41

91. Fem. (nom) pl end in *visarjanīya*

Cp above.

92 *vrstyā* is instr. in *stanāyann* etc. *vrstyā*, *parjanya* *vrstyā* and *abhiṣatō vrstyā*, elsewhere *vrstyā*(h) ends in *visarjanīya*

W. registers *vrstyā*h in 5.24.5.

93 *grāhyā* is instr. in *grāhyāmantrān*, *grāhyā* *grhā*, and *grāhyānam* *vidhyāmi*, elsewhere *grāhyā*(h) ends in *visarjanīya* *grāhyā*h 2.9.1, 10.6.8, 6.112.1, 2, 16.5.18.1.

94. *prthivīyā* is instr. in *enā* *prthivīyā*, *prthivyōrāsā*, *prthivyā* *prthivyā* and *divā* *prthivīyā*; elsewhere *prthivīyā*(h) ends in *visarjanīya*

List accurate *prthivīyā*h 37 times. Cp VPr. 4.27.

For confusion of —*vyā* and —*vyā*h cp Mantra parallels —

prthivīyā *sām* *bahhūva* VS = —*vyā*h MS. 1.2.14.4.13, 5.43; TS 1.3.6.1, 23.8; 2.13.1 153.4; KS. 3.9, 26.3, ŚB 22.21, the correct reading is —*vyā*. KŚ 7.4.38

sārasvatīyā *supippalā* VS —*tyā*h TB. 2.6.14.5. 21.56; —*lā* MS 3.11.5 * 147.16.

95 *tā* is neut pl. in *tā* *vo* *nāmān*, *tā* *viśvā*, *tā* *viśvāt*, *ā* *ghā* *tā* *gachān* and *tā* *yamā* *ārpitā*

*tā*h about 80 times

Cp. corresponding VPr. 4.30.

- 95b a (The verbal) may be in subjunctive, (hence without augment),
b elsewhere, also in the past (the augment may be dropped), according to (the rule) "bahulam";
c thus, the forms in *let* (and past) become alike (i.e. augmentless);
d excepting such cases, (the augment) exists;
e distinction between augmented and unaugmented forms is the object (of the list of passages mentioned below).

The case is typical. It illustrates the defective nature of the text. It shows how far the nefarious hand of the successive redactors has gone to dismember the text, many links of which have disappeared for good. The list of passages, which stood in the original Apr., and sounded as a fine Prātisākhya sūtra, has been relegated to the position of comment, what has been supplied, instead, is a very poor substitute, indeed.

a *naigamī*=*let*, cp *adyatani*=*aorist*, *anadyatani*=*imperfect* etc.=*tāsām* *svasamjñābhiḥ* *kālavīśessā*, *Kātantra* 3.1.16, where such terms are defined; also 3.1.22, 23, 28, 4.4.15, where such terms are used (*adyatani*, *hyastani*).

b Imperfect and aorist lose their augment in certain conditions.

bahulam. bahulam chandasy amāñyoge'pi, P. 6.4.75.

c Thus the forms in subjunctive and past become equally augmentless, such forms are, then, outside the scope of the *saṁdhi*, shown in rules 97-100.

d Excepting cases implied by c, a verbal, in the past, takes augment, and thus falls within the purview of rules 97-100.

e The list registers forms without augment.

John Avery (JAOS. Proceedings, May, 1884, p. CXCVI) studies unaugmented verb forms in RV. and AV.

96 Where *pra* is seen with a long *ā*, the following verbal begins with *a* (—augment), before a consonant it is nowhere long, except in the two cases of *prā* *vocam*

Rule 96 does not, in any way, break the continuity of the examples, falling under 95b Compare note on 97 and 196. These passages are not examples, they are, in fact, original sūtras relegated to the position of comment.

prā (short) 7.2.1, 5.5, 78.9, 73.7, 9.9.18; 18.1.7. Notable examples —

Apr.	Sāyana	W.
5. navanta, √nu,	namanta = na-	namanta 'the-
inj. = 'shall	mantām 'lod-	dawns submit

	resound'.	arthe lan'.	themselves'	being of frequent occurrence and legible throughout.
		so SPP	with a query,	VN. reads <i>onga</i> , while Ben is a counterpart of the
			no variant	APrM.
6	ā yavan, √yu,	āyavam āpnotu,		<i>anga</i> P. 13 13.
	subj	'chāndase lin.'		<i>ābādha</i> =similarity on account of samdhī
7.	gāt, subj		'went'.	<i>tatprayoganam</i> =the utility of augment is clear in
	(may go)			examples like <i>yénāvapāt</i> 6 68.1, where <i>ā</i> = <i>ā</i> + <i>ā</i> , or it
8.	navanta, inj.		'both re-	may refer to the list of passages given below
	(shall resound)		sound'.	The utility of the list is seen in those cases, where
9.	ā gamat, subj.		'hath come'	samdhī has taken place Cp "tadartham pathito
	(may come)		takes <i>agamat</i> ,	ganah" below
			so SPP.	98 Where the final <i>a</i> of a prefix is seen long, the following
13	datta, augment-		'give', impera-	word (=verbal) begins with <i>a</i> (=augment), and the case is,
	less imperfect,		emendation of	indeed, of a simple vowel, with one of like quality becoming
	op. sōmo dadat,		āpāḥ into āpāḥ	long
	'gave'		voe	prefix <i>prā</i> op 96
				<i>savarnadīrgha</i> cp. <i>ā</i> below Examples are not
16	dipsat, so SPP	dipsāt = 'him-	So W. to agree	recorded. Cp. <i>āvātīrat</i> 5.18 11 etc
	with all his	situm icet'	with 4.36 1	98b (When) a word, ending in <i>a</i> , is followed by the initial
	authorities		'whoso shall	<i>a</i> of the following verbal (the <i>ah</i> becomes <i>o</i>), if it be followed by
			seek.'	a soft consonant, the word is not read like that (i.e. <i>ah</i> does not
21	gan, inj., √gam	āgan = āgamat,	'hath come',	become <i>o</i>)
	(shall come)	lun	the trans im-	The first half is ambiguous The translation follows
			plies <i>agan</i> , on	the clue offered by "aghosah", which unmistakably
			13.1.2 he right-	refers to the absence of <i>o</i> samdhī before soft con-
			ly takes <i>gan</i>	sonants, implying thereby its presence before sonant
				consonants
23.	duḥ, inj.	aduḥ = 'datta-		The suggestion is confirmed by the examples
		vantaḥ'		attached herewith, which may, however, together with
27.	dadat, sub		'gave' with	'tasyodāharanāni' be an intrusion from the margin The
			HGS adadāt	phrase is rare in the text; and the examples have no
			(1.20.2).	singularity to stand separate from those given below
36	dhāt, sub	vayodhāḥ 'va-		99. (In) <i>eśa(h)</i> and <i>syā(h)</i> , (<i>visarjanīya</i>) is elided before
		yasām dhātā		consonants, before vowels, vowel-combination (takes place);
				(in those cases) where <i>o</i> is seen, the following word begins with <i>a</i>
41.	mā dhāt (not		"our text prob-	Compare the first half of 98b
	mā dhāt = mā		ably ought to	100 <i>a</i> Doubt arises with regard to (the words) ending in
	+ā + dhāt)		read mā = mā	long <i>ā</i> , when in Samhitā, there is substitution of one for two
			+ā."	(i.e. when <i>ā</i> + <i>ā</i> = <i>ā</i>).

The variants offered by Śāyana are insignificant, they are mainly due to orthography (in 6 by anusvāra, in 36 by the confusion of *c* and *ś*), W's proposed emendation in 41 is negated. In 7,8,9,16,21,27 his rendering doubtful. In 5, APr. is solitary in its reading, but probably correct. Cp No. 8.

97 (Now, with regard to those passages) where the initial *a* (augment) of the root in past is preceded by the final *a* (of a prefix or some other word), because we see, in the sacred text, both (forms, i.e. augmented and unaugmented); the purpose (of the augment) is seen in substitution (of one vowel for two).

Rules 95-96 have dealt with augmentless forms, rules 97-101 deal with augmented forms, the chief aim of both is the elucidation of the Pada.

The construction of the rule is faulty and the translation, of course, provisional The reading *angasya* is not clear in the APrM. It is neither *āa* nor *nga*, both

being of frequent occurrence and legible throughout. VN. reads *onga*, while Ben is a counterpart of the APrM.

anga P. 13 13.

ābādha=similarity on account of samdhī

tatprayoganam=the utility of augment is clear in examples like *yénāvapāt* 6 68.1, where *ā*=*ā*+*ā*, or it may refer to the list of passages given below

The utility of the list is seen in those cases, where samdhī has taken place Cp "tadartham pathito ganah" below

98 Where the final *a* of a prefix is seen long, the following word (=verbal) begins with *a* (=augment), and the case is, indeed, of a simple vowel, with one of like quality becoming long

prefix *prā* op 96

savarnadīrgha cp. *ā* below Examples are not recorded. Cp. *āvātīrat* 5.18 11 etc

98b (When) a word, ending in *a*, is followed by the initial *a* of the following verbal (the *ah* becomes *o*), if it be followed by a soft consonant, the word is not read like that (i.e. *ah* does not become *o*)

The first half is ambiguous The translation follows the clue offered by "aghosah", which unmistakably refers to the absence of *o* samdhī before soft consonants, implying thereby its presence before sonant consonants

The suggestion is confirmed by the examples attached herewith, which may, however, together with 'tasyodāharanāni' be an intrusion from the margin The phrase is rare in the text; and the examples have no singularity to stand separate from those given below

99. (In) *eśa(h)* and *syā(h)*, (*visarjanīya*) is elided before consonants, before vowels, vowel-combination (takes place); (in those cases) where *o* is seen, the following word begins with *a*

Compare the first half of 98b

100 *a* Doubt arises with regard to (the words) ending in long *ā*, when in Samhitā, there is substitution of one for two (i.e. when *ā*+*ā*=*ā*).

Cp 98a.

b It has been taught (that the abhinibhita samdhī) 'is optional in the sacred text', for that purpose the list is read

Compare "tat prayoganam" in 97.

99-100 taken together deal with the following five samdhīs —

1 Visarjanīya of *eśāḥ* and *syāḥ* is dropped before consonants, +

2 (when a vowel is) followed by another vowel, vowel-combinations take place

3 *aḥ*+*a* = *o*+*a*, irrespective of *eśāḥ*, *syāḥ* and other words

4 *ā*+*ā*=*ā*, *savarnadīrgha* samdhī

5 *o*+*a*=*o*, *abhinibhita* samdhī

This table agrees, in order, with that found in RPr. differing altogether from that of other treatises and a scrutiny of the same may yield historical results:—

(1) RPr 2.81 12:—

esā syā sā ca svarāḥ ca pūrvam bhavanti
vyañjanam uttaram yadaibhyaḥ |
te'nvaksarasamdhayo'nulomāḥ |

When esā(h), syā(h) and sā(h) or vowels precede and what follows is a consonant, the samdhi (taking place) is called "anvaksāra-samdhi anuloma" This is connected with —

RPr 2.11: 115 —

ūṣmā parilupyate trayānām |

Visarjanīya of the three is dropped. The two rules may be tabulated as follows —

a esāh + consonant, h dropped, cp. TPr 5.15,
VPr 3.14-16, CA 2.57, RT 156, P 6.1.132-
133. APr as above.

Kātantra 1.5.15. —

eṣasaparo vyañjane lopyaḥ |

(2) "svaresu svarasamdhayaḥ" may be split into two —

(1) esāh + vowel = o before a, h dropped before others. = RPr. 2.33. 137 and 2.27: 131

(2) Vowel + vowel, (cp. Uvata on RPr. 1.12) savarnadīrgha, guna and vrddhi etc. take place. For savarnadīrgha cp. RPr. 2.15.119, TPr. 10.2, VPr. 4.50, CA 3.42, RT. 93, P. 6.1.101. (guna and vrddhi RPr 2.15.119, 2.50.154)

(3) o = aḥ + a. RPr 2.33. 137, VPr 4.42, TPr 9.7; CA. 2.53, RT 119, P 6.1.113

(4) In examples like yēnāvapat (yēna + āva- 19) the savarnadīrgha is clear, it is not so obvious in examples like parāpatat (= parā + āpa-), where the final ā is followed by the initial a and the resultant also is ā, here comes the utility of the following list. Note that the chief aim of the Prātisākhya is the elucidation of the Pada instead of Samhitā.

(5) o + a = o RPr. 2.34-49. 138-153, VPr 4.58-77; TPr. 11.1 (loss of a instead of ekādeśa), CA. 3.53, RT. 83, P 6.1.109

Restriction of abhinidhāna. RPr 2.50.154, VPr 4.78-82; TPr. II. 2-18, CA. 3.54, P. 6.1.115-121, RT., Author's Intr. pp. 74-77.

Like 98b 5 is ambiguous The abhinidhāna samdhi is not directly mentioned Yet the reference is to this samdhi, as is shown by the examples registered in the list and by the context in the RPr.

The citation 'bahulap chandasi' is not from P

The above table shows that the APr., in its treatment of the chief samdhis, follows the order of the RPr. and not that of other Prātisākhyas

Detailed review of initial a after final o. BLE. II, 419-432

To return once more to 1. Indian grammarians have been unanimous in prescribing the loss of h of esāḥ, sāḥ and syāḥ. Cp. W. Gr. 176a. But Rapson has shown (BSOS. 8, p. 709-710) that like hā and has (cit) in Avestan, and ō and ōs in Greek, sā and sāḥ are alternative and independent forms of the demonstrative pronoun, and that in the Veda there is no such rigid distinction observable in the employment of the two forms, as is ordained by the grammarians for classical Sanskrit, sā is, no doubt normally used before a consonant, but it is also frequently used before a vowel, while sāḥ is always used in pausa and normally before a vowel; but there are a few undoubted instances of the occurrence of sāḥ followed by a consonant, particularly by t and p

Analysis —

(1) AV. 2.36.4, 3.1.1

(2) Applicable to all examples coming under a, d, e. But cp 13.19.33 and 65, which are not covered by d

(3) 24, 31, 32, 37, 39, 40, 43, 48, 49, 50, 51, 52, 56, 57, 58, 59, 66, 70, 71, 72 = 20.

(4) 1, 2, 3, 5, 6, 7, 8, 9, 11, 12, 14, 15, 16, 17, 18, 21, 22, 23, 28, 30, 34, 35, 36, 38, 41, 42, 44, 46, 47, 53, 54, 55, 60, 62, 63, 64 = 36.

(5) a e + a = e. 4, 10, 20, 25, 27, 29, 45, 61, 67, 68 = 10

b o + a = o: 24, 31, 32, 37, 39, 40, 43, 48, 49, 50, 51, 52, 56, 57, 58, 59, 66, 69, 70, 71 = 20

No rule is applicable to 26 in its available form No 2 should go under rule 101, because it as a complete word

101 When ā, forming an entire word, is followed by a verbal in the past, the verbal in all cases begins with a (augment); the at is not taught in connection with mā

at = augment P. 6.4.71

Note the wrong samdhi in MS

an for an under the assimilative influence of mān 'tasyodāharanāni' is from the margin.

103 enā ehā etc. remain unchanged

Cp. CA. 3.33. —

praghyās ca prakṛtyā |

CA. 3.34. —

enā ehā ādayas ca |

APr. has no corresponding rule to CA. 3.33. Cp.

W's note on CA 3.34.

prthivī utā dyauḥ RV. 1.94.16 is recorded by RPr. 2.74. 178.

104 Those have praghyā in the middle

A typical puzzle of the present APr. The division into a, b, c is convenient. The abridgment 'te praghyamadye' puts away the passages, ignoring altogether the function of te.

Cp. note on 196.

c, as a whole, forms the proper rule.

b comprises four passages implying (r samdhi) in them

a registers certain passages, without assigning anything to them

Between 103 and 104, a and b have no direct role, and they may be later additions

a, b, c in converse order :—

c. Each passage contains two words, i.e. one praghya (dual), another seemingly praghya; the rule states that the former occurs in the middle and not towards the end. 23 and 27 have no praghya at all, but only the latter. On śisite cp. MBh. III. 14 on P 6.1.9.

b 19-22. rules 141-142 (= CA. 2.47-48) have been negated and the samdhi, nowhere mentioned in the APr, but prescribed by RPr. 4 28-29 247-248, TPr. 8.16-17; VPr. 4.34, CA. 2.19, 3.20, RT. 170 (dirghatva dropped out from the available text), P 8.3.14, 6.3.111, is implied.

tvastā rāyāḥ: cp. praetā rājan RV. 1.24.14, = praeto rājan TS. 1.5.11.3 Wa I § 285b p. 338.

a contains 18 passages, 14th untraced and is probably a slip of the pen.

(I) In ex 1-3 vyōma is contrasted with vyōman (loc) in 5.17.6, 6.123.1,2, 7.5.3, 8.9.8, 9.10.18, 12.1.8; 13.1.44, 17.6-19.24, 18.3.58, 4.30. Book 19th omitted

(II) 7-13 have āśū in various forms, contrasted with amśū

9. āsumāt = quick extension of āśū. Wa Indo-Iranica, KZ. 1910, p. 281 n. 1, occurring only here in AV. For amśumāt cp. 8.1.2, 13.2.7

10. APr gāsthām, so SPP. and Ppp. Sāyana glāsthām = glānaḥ san yatra tiṣṭhātī sā glāsthā gantavyāvadhiḥ W. kāsthām, but cp. 6.3.3, where Sāyana has kayasya and W. gāyasya Confusion of k and g. cp. ut krnatti (RV 10.130.2) = AV. ūd grnatti 10.7.43, which shows AV's leaning towards g instead of k, and the MS. gāsthām may be right. Cp. Roth, ZDMG. 48, p. 110

Very noteworthy is the confusion of c and g as in *negare* for *neare*. AJP. 1891, p. 223, review of Bonnet's *Le Latin de Gregoire de tours*, Paris, 1890.

(III) 15,16,18 (pīpānaḥ, pīpānam) are exceptional forms, occurring only in these passages. W. "truculent"; regarding them as a special development of root √pā to drink (Roots etc. p. 96, Brugmann, Grund. II. p. 923). Bloomfield thinks (AJP. 12, 441-443) that the connection of pībā— and pīpt— with the

word for 'to drink' is due to popular etymology and it is either an independent root, or may, possibly, be connected with √pi 'to swell, fatten', he renders pīpānaḥ at 13.1.31 by 'inflated' at 5.20.7 by 'with swelling sound'. M. connects the forms with √pā to drink.

17. arpipam √r, red aorist. Bartholomæ compares āpayati, āpipat with arpayati, ārpipat in ZDMG. 50, p. 684, n. 3, the form occurs in AV. only once. For āpitam, which also is found only once, cp. 9.9.12 = RV. 1.164.12. MS —tan a ship, cp. under 147i.

No such empirical rule is found in RPr., TPr., CA and RT VPr 4.149-150 record ten words having two y letters, 151-155 those with one y. Uvata questions the function of such rules (cp. on 4.26) on the basis of "svara-samskārayoś chandasi niyamah" (VPr. 1.1) The practice is given preference in the APr. It attains maturity in works like Siddhāntasikṣā, and Bhāradvajasikṣā, which have nothing whatever to do with the classification and pronunciation of letters, nor with the manner of reciting or accentuating the Vedic texts, but lay down empirical rules by which to distinguish and to employ, in their proper places, words of similar sound or form. They teach, e.g. where to read *vrjma* and where *vrjama*, where *sustuta* and where *sustuti* and so on. The object of these Śikṣās seems to be no more than to keep their respective Samhitās free from wrong readings. Details · Kielhorn, Ind. Ant. 1876, p. 195

105 pāti, as a second member in a compound with bhūtā etc. is accented on the first syllable

Cp. rule 4. See Oswald Richter, IF. 9, p. 218; On the reason for difference in accentuation in cases like jāspati (RV. 7.38.6) and jāspāti (RV. 1.485.8). l. c. pp. 12, 216-219, M. p. 95

No context of accentuation, the rule seems out of place.

106 (The accompanying) words have two y letters

Words containing two yakāras have been thrown into comment. VPr. 4.50 registers such passages in the sūtra

udāyām (so Paipp. in b) is read by SPP with all his authorities, W. udāpyām followed by Land. unwarranted

Confusion of hrdaya and hrdaya Oertel, Connecticut Ac. of Arts and Sciences 15, 172-173, Syntax, 113-114; Wa. I. p. 71.

Confusion of *yya* and *pya*. Muller, Preface to the Sixth Vol. of the first Ed. p. CXX.

Confusion of *y* and *y*: Oertel, Syntax, p. 196

On *āyya*: Bartholomæ, KZ. 1907, 321-328.

There is some confusion in VPr. in 4.149-150. VPr. 4.149 "dviyakāram" is explained by Uvata as an

"adhikārasūtra", but there is only one rule (150) coming under this adhikāra. Either some rules have fallen out, or the original rule has been wrongly split into two.

107 majā and rājū contain two *j* letters

Abi "dvijakāre" intolerable

Correspondence VPr 4 158

In 4 12 3 both Sāyana and SPP correctly read majñā (instr., formation Keith, AA p 294), but in 2 12 7 Sāyana has manyas ("dhamanyas"), and SPP follows him. Our treatise implies majñā (with one *j*, as rājv against rajj—) in 4 12 3 and majñās in 2 12 7. See W on 2.12.7 and APrM 69 on samīāny edhi for —ñy—, a trace of Prakritism.

Irregular abbreviation VPr. 627 ksatrá for ksat +trá. Roth, ZDMG 48, 102, 710, Wa I § 98, p 113, Muller, Pref. to the sixth Vol of the first ed p CXVI, W 232, M p 21, Luders, Epigr Beitrage (majñsam = -ññ- etc), Sitzungsber 1912, p 807, Skold, Nir p 180, Oertel, Festgabe Jacobn, p 20, BIE II, 201-203.

Formation of rājju √srj, Nir 2 1, Wa I § 139a, Skold, Nir p 180 n 3, Liebh, DhP p 33, Ün 1 16, MBh on P 3 1 123, Walde, KZ. 34, 514

rājjuh, nom. with two *j* letters, but rājvā 3 11 8 and rājvām 6 121 2 with one *j* in all the mss., as implied by "cavargasamyoge savakārah"

Confusion of *jj* and *jjh* ujjitya PBr 18 6 10, -jjh- Bibl Ind ed wrong

jj of bhrj ist Prakritismus fur *jjh* Bartholomæ, Zur Kenntnis d. Mitteliranischen Mundarten (Sitzungsber. d. Heidelberger Ak. d. Wiss. Phil. Hist. Klasse) 1925, p 34, cp bhrjāti RV. 4 24 7, also Kātanta 4 4 10 — bhrjah svarāt svare dvih !

babhrje etc "ādyavyākaranamatam etat", Durgasamha.

jñā = *jā*: Oertel, Syntax p. 274

vijññānān an error for —gyā— (√ji W 809) Keith, AA 294-295; correct accent in Keith

jñā = *gya* Woolner, Ling Soc of Ind Vol. II, I pp. 89-93

Mārkaṇḍeya gives both *jj* and *nn* for *jñā* (9 46), Āsvaghosa replaces *jñ* by *ññ*, Bhāsa substitutes both *ññ* and *nn* with equal frequency.

jñ paleography Kapadia, ABORI 1936, 289-296
cavargasamyoge, in rājvā etc, mss generally write with one *j*, which is confirmed by the APr

108 In ksullakā iva, ksullakāḥ has two *l* letters

Older *ksud* Luders, Zu den Upanisads, Sitzungsber 1916, 283-284

109, pippalī, pippalam and pippalāḥ etc have two *p* letters

Last accurate, the mss. of Samhitā and Pāda vary in -spa- and -pp- Cp MS 1. 2. 2. 11.7 supippalāḥ

with supispalā fi su²isp- in the Pāda in footnote, also MS 1 2 14 23 14 f n., n 7 Devārāja Yayvā, (Nighantu, p 102) from √plu or √pr

ādmi superfluous

Not a case of doubling Verma, Critical Studies, pp 101-102

110 vittā, vittā and ūmatta etc have two *t* letters

VPr 6 26 records 20 words of similar character

vittā, vinnā MBh III 411 1-2

111 āna, chinmā, —vinnām etc have two *n* letters

VPr 6 26 registers nisanna, svinnā, āna and saunā Cp 111c

APrM reading—minvām (= RV. 1 164 10, Reuter, KZ 31, p 506, Oldenberg, Prolegomena pp 323-324, āvisvaminvām = āvisvām + inva Weber, Ind Stud 13, p 35, Nir 8 10) is a blunder

In rule 182 all mss agree in a blunder.

111b Where the suffix —na (=ta) is preceded by a verb ending in —ā, the ā of the latter is changed into n in all cases, avapannam is an illustrative example

avapannam unhaced in the AV and the Kāikā may be an intrusion from the margin. Such an analysis is outside the scope of a Prātisākhya.

111c Exception to this nuttā, vittā, mattā and nisatta Cp 190

Confusion of —tta and —nna —

āvitta VS 10 9, MS 2 6 9 69 4 = āvinna 75 18 12 2

āvitta VS 10 9, ŚB 5 3 5 6 = āvinna TS 18 12 2

Ex 4: nisattah, cp 190, P 8 2 61, confusion

of nisattāḥ and nā sattāḥ MS 2 10 3 187 4, KS 18 1

112 (The accompanying) words end in e, these have ābhāda with those ending in a

ābhāda = similarity arising from samdhi

APrM ākāvābādhe may be corrected into ākū—, confusion of mātṛis common Muller, Preface to the sixth Vol. of the first ed CXXXIX, Oertel, Syntax p 28

Treatment of the samdhi note on 71.

Confusion of this samdhi in TS Weber, Ind Stud 13, p 96 on devā ā 1 1 14 4, where the Pāda reads devāḥ in place of devā after the RVpp. devāḥ 8 11 1.

In 18 2 37 APr prescribes rāyē which is read by the Pāda Sāyana, followed by W, understands rāyāḥ, acc pl

In MS unaccented final e is changed into ā before the following accented vowels Schroeder, ZDMG 33, pp 182-185

113 Separate words looking like single ones.

False divisions and patch-words Weber, Ind Stud 13, p 60, W. JAOS 1887, p CXXXVII; BIE II, pp 366-394, Wa I § 82b, p 193, II I. § 14a, p 37 (on śamyū RV. 10 143. 6), general discussion II 1 § 13b-14, pp 36-37, Oertel, Syntax p. 24, Caland, on tē nā for tēna PBr. 17 11, Gelpake, Ananta-bhatta's Padārthaprakāśa, ein Kāva Kommentar zum

VPr p 23 on *śimanāḥ* Correct R Simon (Ved. Schulen p 71) yugānte tarhi tām into -ntentarhitām

114 Reduplication does not take place in abhivāra, jāgarat and pravivāmsam

Correct jāgarat into jāgrat or jāgāra, noted as example.

Abridgment 'abhyāsasya' intolerable.

abhivāra much discussed W correctly takes abhivāvāra on the authority of Paipp (abhivāvrdhe TB 37103, AP 9142) Sāyanā reads -vārah (ghañanta), offering three alternative explanations, all equally foolish and futile

jāgāra from √jāgr (√gr 'wake' and not √jr 'waste away', 'grow old' as claimed by Minor Pet Lex, Wa KZ 1907, pp 307-308, Gonda, Acta Or 14, 199-200), F Specht, KZ 62, pp 55-56, Hirt, IF XVII, 279 f, MBh III 1 12

pravivāmsam KS (22 15 715) pravivānam, a blunder, TS (4 7 15 1) and MS (3 16 5 1907) pravivivāmsam

The absence of reduplication is, doubtless, due to the oft-repeated syllable *vi* or *vis* W 803a, Geldner, Die Wortsapologie im RV, Festgabe Kaegi, 102-106

No corresponding rule in P Paipp reads abhivāvāra, and P certainly gave preference to Paipp, which he knew as current in his native province

Kātyāyana "liti dvirvācane jāgater vā vacanam" (on P 618) notes jāgāra and jāgāra (also MBh III. 1-2 under P 611) but adds —

abhyāsapratishedhānathakam ca chandasī vā vacanāt |

Cp Pat on it MBh III, 12-13

Our "chandasī veti vacanāt" seems an intrusion from MBh

116 Single words looking like two

Notable examples —

vedarūpyam 11.10.2, Pada, veda+ṛā- = vedas + ṛā-, elision of *s* 199

Sāyanā takes *veda* as an independent word, rendering it as third sing., This samdhī supplied as subject, and taking the enemies as addressed by *vas* in a. SPP and W also take *veda* as independent, rendering "your mastery I know (your) kingdom" W remarks "all the Pada mss treat the word as a comp. veda + ṛā—" The reading of the Pada is confirmed by the APr and it is not wholly untranslatable, "mastery over (you has gained) the kingdom of possession (vedās)" Cp 11.9.25, where *iśām* occurs three times, but *caṇuḥ* only once (being understood with each). The same √kr may be connected with *iśām* here as well

yathāparī (18.4.52) W remarks "oparī is an emendation all the mss gave -purī" Cp. AV. 9.5.4 and Lanman's note on 18.4.52 Sāyanā "pauśabdhal

paravavāci"

Elision of *s* of parīs 199

115 Verbs ending in a vowel are imperative second person singular

prasaṇi = imperative *srjā* (=srja) imperative, but *srjāt* subj In all the examples the imperative is followed by the initial *t* of the following word, hence possibility of confusion

mādayā (5.8.1) is not followed by *t*, its citation doubtful

116 (The same) having ābādha with one (ending) in *t*, is subjunctive

srjā (=srja) imperative, *srjāt* subj

117 Words ending in a circumflex, when euphonicaly combined with (the initial) acute (of the following word) . on the substitution of one for two, (one of them being) acute

Laouca requires "becomes itself acute" This illustrates the defective nature of the text

The terms udātta etc have not been defined

Correspondence —

RPr 3 11 197 —

udāttaṭavaty ekibhāva udāttam samdhyam aksaram |

Also 12-13 198-199

TPr 10 10 —

udāttam udāttavati |

TPr. 12 10 udātte cānudātta udāttam |

VPr. 4 131 —

udāttavān udāttaḥ |

(4.130 svaritavān svaritaḥ with Weber)

CA 3 54 —

ekādeśa udātenodāttaḥ |

(3 55-56 record exceptions)

P 8 25 —

ekādeśa udātenodāttaḥ + 8 2 6

RT. 53 —

vānt samdhiḥ |

The treatment of accentuation is meagre in the APr., the several varieties of svarita have been properly omitted.

118 *mā* is acute in the sense of negation, as a substitute for *asmāt* it is grave

Parallel *mā* ca VPr 2 4

118b A grave, when combined with acute ... on the substitution of one for two, (one of them being) acute

Supply "itself becomes acute"

Correspondence . cp above

119 In (the accompanying) words, separation is made with *n*

him + √kr W 1079, Keith, AA 131 note hinkārena untraced

120 In (the accompanying) words separation is made with *n*, this remains unchanged

The samdhī negated by this rule is nowhere prescribed by the APr Cp 3d Rule 195 is confined to *n*+vowel The prakṛtibhāva prescribed by 197 is restricted to *n* at the end of a pāda

The practice of writing anusvāra for *n*, *n* and *m* is early, hence utility of such rules. Details Author's note on RT 178

121 In (the accompanying) words, separation is made with *m* sām ahām has *vi*graha and not *avag*raha; citation doubtful

samūde=sam-ūde. AV 8 1 15 "samūde ist druckfehler für sam-m" Wa. II, I § 30 p 74, note

122 In (the accompanying) words, separation is made with *su* preposition

123 In (the accompanying) words, separation is made with *sva*

svādhitam (18 2 35) ambiguous It can be taken as noun actionist to svadhā "the giving of svadhā" a false formation Sāyana reads svadhītam = "svair hitam yaññam"

123b *pra* long

See 96. Rule ambiguous

Example untraded It has nothing to do with *prā* Both seem intrusion

123c Now the word *te* as grave, in the sacred text it is named both (as acute and grave), we shall teach (it as grave), when (it is) a substitute for *yusmad*, occurring seven times in the Veda. Elsewhere one should know it, when pronoun, as acute In the sense of *thine*, it is spoken of as grave, here and there A word should be explained according to sense, wherever, in whatever manner

chandasi = in sacred literature Thieme, Pāṇini pp 67-72, pre-classical language Liebh, Pāṇini pp 23ff

ṇigada=pāṭha Kātyāna on MBh 1.1.1, Durga on Nir. 1.17, in a different sense BD 8 104, Śabara on Mīmāṃsā 2 1.42,45, Bhattoji, Kaustubha on P 3 3 64, Winternitz, Gesch. der ind Latt I, 142 note, Keith, AA on 2.3.6 n 7.

Better *ṇigama*=sacred tradition

MS. *śrutān*=*śrūtān* (or *stu*-)

Confusion of sibilants Bloomfield, JAOS May, 1886, LXVII-CXXII, BIE II, pp 144-145, the pronunciation was identical as early as Yaska's time Skold, Nir. pp 129-130

Omission of anusvāra ep sāhitam for sām— 214c, BIE II, pp 155-158, sāhitabhāstam for sāmha-karmavibhanga, 14 12 Cp however "samo hitatatayor vā lopo vaktavyah" MBh. III. 95. 4 Conversely, śomdāsa for sodāsa. Luders, Sitzungsber May, 1913, p. 415.

vācyam=nirvācyam = should be explained Cp. nairuktāḥ "die erklærer" Roth, Skold, Nir pp 108-109. *ariham āṛṣṭvā* arthanityah parikṣeta, Nir 2.1 with Durga, BD. 2 99, 117

124 (The accompanying forms are) from the root *vād*

RPr 4 98 317 registers words containing *d*, the rule has no business to stand there in a work dealing with sandhis alone. Such empirical rules are rare in

RPr, TPr and CA They are found in a fairly large number in VPr

For $\sqrt{dā} = \sqrt{dhā}$ cp Mantra parallels —

dehi	SV. 199, 2911.	dhehi	RV. 179 4
"	VS 43, ŚB 81.3 15	"	KS 2.1, KSA. 5 15.
dehi	SB 2 10.	dhehi	ApŚ 10.8.1
"	KS 17.	"	TA 4 2.5
"	TS. 7.5.24 1	"	MU 6.35
	KSA 1 1		
dadātu	MS 275 80 10	dadhātu	VS 11.56, TS 4.15 3.
"	ApMB 2 4 5	"	SMB 1.6 9.
"	ŚŚ 9 28 3	"	AV 7.47 2, TS 3 8 11.5
datta	AŚ. 2.7 12, MS. 1 12 33.	dhatta	ApŚ 1 9 12
dattām	RV 10 84 7	dhattām	AV 4.31.7
dāh	MŚ 7 2 6	dhāh	TS 3 8 5.1
dehi	KS. 6 9	dhāh	MS 1.5 2 68 7
dāh	MS 4 2 7 28 14	dhehi	AV. 19.31. 12
"	MS 4 9 3 124 4	"	TA 4 2.5
pradāpaya	TA 4 8 2, 5 7 3	pradhāpa-	MS 4 9 7. 127 8
adhi dātre	VS 6 33, TS. 1.4 1 12	adhi dhā-	MS 1 3 3 31.4
varcodāh	VS. 2 26, ŚB. 1 9 3 16.	varcodhāh	KS. 3.10 AV 2.11 4
			TS 1 2.1 1, MS 1 2.1 10.4
			KS 2.1, JB. 1.78
adaduh	RV. 10 17 2.	adadhuh	AV. 18.2.33.
dehi	KS 1 7	dhehi	TA. 4.2 5
dadātu	TB 2 5 7.4.	dadhātu	ŚB. 11.4. 3 14.
dāh	AV. 2 17.2	dhehi	VS. 19 9, TB 2 6 1.5.
dadātu	TB. 2.5 7.3	dadhātu	ŚB 11 4.3 9, KS. 5 13.1
varcodāh	AŚ. 5.19.5	varcodhāh	MS. 4.7 1 95.

125. (vāso dadāti bhāratve sa) in sāravadhātuka from Vāśa Abridgment "iti sāravadhātuke" is nonsense.

sārva- P. 3 4.113.

126 rayīm dāh is acorist (from Vdā), 'of acorist' is to be understood in all cases (where dāh occurs).

dāh = augmentedless acorist.

127 a The substitutes for *adam*, in all genders, in the instrumental and other cases are grave in the mentioning afresh; but acute on the final in the first mention.

b Standing at the beginning in sense, or of a pāda, they are acute on the final, also when a word in the same case follows or precedes them

c (They are acute on the final) agreeing with another word in the same case (samānādhikarane) denoting the same object, even when intervened by other words

d Also (they are acute on the final) in *asmāś śātām* etc

a=*idam* P 2 4 32

anvādeśa Pat on P 2 4 32

Correspondence Nū 4 25 —

asyā iti *cāsyēti* *codāttam* *prathamādeśe* | *anudāttam* *anvādeśe* || Also VPr 2 7 *pūrvavān* *anvādeśah* |

Note VPr *anvādeśah* for *anvādeśah*

128 a Separation by *avagraha* is made with what remains after elision,

b also substitution for the original (remains unrestored in the Pāda)

The rule is a sort of *adhikāra* implied in 129-131

a goes with 130-131, where separation is made with *brāhma*-and *dirghāyū*, instead of *brāhma*-man and *dirghāyus*

b concerns 129, *prakṛtyādeśa* (i.e. *pād, śāśn, udān* etc according to P 6 1 63) is retained in the Pāda and not restored to the original. The restoration (prescribed by CA 4 74-93) of the original in the Pāda, has, nowhere been prescribed by the APr, and yet its negation is mentioned

129 This applies to *pāda, dānta, nāsikā* (?) (—) *sahā, samānāś, rātri* (?), *jyā, dhru, māsa*, (—) *pūmsī, śe* (?) *krochrā* (?), *māvad* and *gambhīrā*

Three things may be noted —

a There is discordance between the *sūtra* and the Comment

b The reading is corrupt, although vouched by all the mss

c The rule clears an ambiguity

a Examples 7, 8, 11 and 15 have no provision in the rule, while *e, h, m* and *n* have no correspondence in the Comment, this begets suspicion about the authenticity of the reading

b (1) *a-d* go with 1-6. *e* has no scope in the AV We have *nasā* (*nāsikāyā*, L 494) at 2 27 2 and 5 14 1, but the rule dealing, as it does, with the Pāda, has no application to it. *nasvāti* at 10 1 2 is not divided in the Pāda, hence out of question *nāsikā* in the rule is, therefore, redundant and may be an intrusion from the scholium. Cp P 6 1 63. The original reading may have been—*hrdayoda-kāśyāsahā*—, with *āsyā* correspond 7 and 8

(2) *g* goes with 10 *h* has no example, while 11 has no provision in the rule Delete *rā* (of *rātri*) and we get *trayodāśām* (= *trayah-dāśām* in Pāda) for *ti*: The addition *rā* is a

patent blunder The word *rātri* is irrelevant to the point

(3) *k=14, 15* has no provision in the rule The case is interesting It illustrates how corruptions, arising from flexible orthography have crept in the Vedic texts Cp note to 175 The original reading should have been—*māsāpūmsī*— (= *māsa + āp + pūmsī*) We know that *visarjanīya* before *p* (*upadh-mānīya*) was generally written with double *pp*, cp MS reading for examples 5-11 under 201 But mss have never been unanimous on such points. Under the same rule 1 and 2 are written with *visarjanīya*, instead of double *p* Now the double *pp* of *māsāpūmsī*, was, in course of time, mistaken for *upadh-mānīya*, and when, later on, this supposed *upadh-mānīya* was written as *visarjanīya*, the reading naturally became '*māsāpūmsī*', which is actually found in mss. Al, M and P.

The suspected reading '*māsāpūmsī*' well provides for 11.

(4) *l* goes with 16 The reason why *pūmsī* alone should be in locative is not clear The APrM. generally writes *pūmsī* (III 76h), *pūmsāh* (196), *himsāh* (146) and *śimsūmārāh* III 76 f

(5) *m=—*, vouched by all the mss, have no examples in the Comment The word *krochrā* does not occur in the AV At RV 6 75 9 and 10 52.4 it is not divided in the Pāda, hence irrelevant For the word *krochrā* in the Atharvan tradition cp Kautsavyaniruktam-gāntu in the *Parīśistas* of the AV p 309, for its formation see Un 2 23 (Madras ed), *Svaramāñjarī* 2 21, Kielhorn, Phil p 17, note (√*krp*, -*ps* - >-och -) Schefelowitz, Indologie u. Iran. 6, p 98fb and Author's Intr to RT p 6, n.b.3

The word *śe* has no sense, while the division of *krochrāmāvad* both as *krochrām + āvad* and *krochrā + māvad* is wrong (*māvat* = *anatsadrāh* "vatupprakarane yusmadāśmadhyām chandasi sādṛśya upasamkhyānam" Kāt on P' 5 2 39, MBh II 379, 434 5-6) The correct reading should have been *śākrō chamāvad* (= *śākr + śamā*) which affords a clue to the much discussed word *śavartā* in 17, and with this we pass on to *c*.

c (1) *śavartā* W reports (in Trans) that mss are divided between *śavartā* and *śvavartā*, four have *śvaśavartā* and one *śāśvartā* W adopts *śavartā* on the authority of *śavartā* in the corresponding TS 5 7 23 1, occurring, there also, in connection with *śābhya*.

The meaning is obscure Roth conjectured śavartā = śāvavarta "being in corpse", while W leaves it untranslated, saying "it implies a combination of the two recognizable independent words *śavan* and *varta* 'occurring in dogs' or something of the sort." But if *śavart* of this rule be read as śākrt, the point becomes clear (śa (= śāka = śākan, metrical abbreviation note to 114, cp Pat on P.6 1.9 MBh III, p 14, and ārvantam for ārvanvantam at RV 5.54.14, Luders, Acta O. XIII, 101-102) stands for śākrt and śavartā equates with śākrtvartā "being in excitement", adjective of kītēbhyaḥ and the verse may be rendered "the contents of the bowels they maintained for the worms, living in excitement", an idea quite in keeping with the general trend of the AV tradition and particularly suitable to the passage, śavartā worms = viśthākṛmis or kītas are known in literature

(2) MSS are unanimous on o, and the Comment takes śmivataḥ back to śāmā Nir. (5.12, 4.25, Roth) explains the word —

"śmīti karmanāna śamayater vā śamnāter vā |
Sāyana on RV 1.155.2 as "śimāvato'istapā-dānādikarmavataḥ", on 2.25.3 "śmīti karmanāna", on 10.8.2 "śimivān havivahanadevāhvānādikarmavān". Compare it with Sāyaṇa on AV 18.16 "śmīti karmanāna | chāndasam itvam", where he connects śmī with śamī, which is, in a way, supported by Nir 5.12 "śamayater vā". Roth gives śmī as "nebenform von śamī" (TS. 5.2.12.4, and so Wa 1.15, p 18, Geldner, Ved Stud III, p 150) but the APr. takes śmivataḥ back to śāmā, the word śāmā is not quotable from available Sanskrit literature

Luders discusses śama- in KZ 56, pp. 282-287, śimā-śīman, Schoettlowitz, OLZ. 36, p. 447
pāda-pāt, P 6.1.63, W 396-398

It is suggestive that while P records ādeśas, the APr. registers ādeśyas, thus showing that the main purpose of the available APr. is to elucidate Pada instead of Samhitā

Vedic stem pād- transition to pāda L p. 471, W 399 pad-ghoṣā, P 6.3.56, Wa II.1 § 23d, p 57
dānt (√ad or √dam-) transition to dānta L pp 505-506

Stem hīd supplemented by hīdaya L p. 471, Wa. II.1 § 23d, p 57.

udakā-udān. Wa III § 161b, pp 316-317, udā, as first member in a compound l.c. II.1 § 23a, pp 55-56

āsyā-āsān, root word ās (Av āh-, Lat ās-, or-is) l.c. III § 161, c, a, p 317, W 398b.

sa-salā P 6.3.82, sa=samānā. P. 6.3.84, sa- first member in a compound, Wa II.1 § 30 pp. 73-77
dāmpatī +jampatī śana to P 2.2.31, Kāś, Wa

II.1 § 99 e, a, p 249 "dāmpatī has nothing to do with the word for home", Pischel, Ved Stud II, 93ff, 307ff, Oswald Richter, IF. 9, p 13, dāmpatī elliptical dual. Wa. II.1 § 65a p 155.

Origin and development of the elliptical dual and Dvandva compound, Edgerton, KZ. XLIII, (1910), 110-120.

dāru-dru Wa II.1 § 22a, p 63.

mās-māsa L pp. 498-497, Wa. III § 162, h, a, p 332, Kātyāyana on P 7.4.48 considers mād bh- as purely Vedic

āp-āp L pp. 482-481.

Stem pums- regular W 394, pumsāḥ (= pumān like pānthāḥ, pāthāḥ + pāthah L p 493, Thieme, OLZ. 34, p 1079), first member in a compound Wa. II.1 § 22a, p. 53, pums-a, first member l.c. § 25b, p. 63.

śāka-śākt L p. 466, Wa. II.1 § 28d, p 57.

gabhi (√ga) -gambhīrā Wa II.1 § 24 b-c, p 6

130 Also, when n of a word is elided

Better padasya.

brāhmabhiḥ is not restored to brāhman-bhiḥ in the Pada.

prakṛti = negation of samāpatti (= restoration of the original form in the Pada) W. on CA. 2.27, 4.74.

The restoration has not been prescribed in the APr, but is presumed from CA, cp. 3d. The use of prakṛtyādeśa in this sense is novel

Elision of n P 8.2.7, W. 256.

samāpatti RPr. 13.31 739.

131 Also in dirghāyutvāya etc

Corresponding CA. (4.100) negatives the restoration in the Pada. Loss of s rule 199 dealing with seven cases, the same may be implied here by ādi.

Both APr. and CA. represent the second stage of the development of the Prāt.-rules. Both have formed the gana on the u-APr. passage-list.

132 (The accompanying) forms are of the causative Vpat, with its penultimate lengthened

sampātināu (7.70.3) and papāta (7.43.1) are not causative. They are included just to show that they are from √pat and not from √pad.

133 (The accompanying) forms are from Vpad.

Causative pad pādāyāmi 10.5.36, 11.1.12, 21, 16.8.1-27; pādāyāti 10.3.3, pādāyathāḥ 9.2.9, pādāya 10.1.17, pādāya 9.2.1, 13.1.31, pādāyasva 6.83.3, pādāyantam 11.2.18 etc

134 āptām apṭyānām, pātyamānā, n papatyāt, pātyete (are from Vpat)

āptām, apṭyānām are from √āp and not from √pat. prāpat (AB. 7.14.8 for prāpa) and ānāpat (TA. 2.9.1 for ānaroha) are due to dittography.

134b Others from Vpad

Confusion of √pat and √pad in TS.. Weber, Ind Stud 13, p. 107.

t=d BLE. II, pp. 35-4

Abridgment omits 134b

135. (In these cases) *tyam* is used in the sense of *tām*.

List accurate, *tām* about 300

sá- and tá,- also syá- and tyá- (si+o and ti+o).

F. Specht, KZ 62, p. 222.

Presence or absence of *y* BIE II, pp. 162-164, F Specht, KZ 62, pp. 216-235.

Confusion of *tyád* and *tád*:-

tyád MS 9.16.5 192 9, = *tád* TS 4.7.15 7,

KS 2 15 MB 1 8 3.

135 A word having the radical *V* as final member, in nom. sing., becomes twofold (i.e. its final optionally becomes nasal) according to "nasals before nasals", *avān mādhye*, *pāraṇmanāḥ* are illustrative examples

136b Elsewhere (i.e. followed by any other mute but nasal) the ac-ending word should be spoken, according to the usual *samdhī* rules, (operating) before a vowel or a consonant, one should divide (such) a word accordingly.

137. In -*yan* m-, and *yaṇnāma* the two words end in *t*, when *t* is followed by the initial *j* of the following word, (the *samdhī* is like) *īaj ya at*

Correspondence:-

RPr. 4.3.232— *uttamān uttamesūdayesu* !

TPr. 8 2— *uttamapara uttamam savargiyam* !

VPr. 4.120— *pañicame pañicamam* !

CA 2.5. *uttamā uttamesu* !

RT. 178 *antye* !

P 8.4.45. *yaṛo'nunāsike'nunāsiko vā* !

Kātantra 1.3.2. *pañicame pañicamāms trītyān vā* !

APr quotes here the RPr. rule in the light of P, it adds *vā* from P. to the RPr rule, allowing thus either the unaspirated sonant or the nasal before a nasal, while ms usage is, almost, if not quite invariably, in favour of the nasal. We have here an unmistakable case, where the Kārikā, in its available form, later than the APr., is mixing up the original APr.-rule with that of P., thus showing that the Kārikās, in the present form, did not form part of the ur-APr., but are a later attempt to fill up the blanks in the disjointed APr

avān mādhye untraced, commentators on P have *avān mukhaḥ* Wa II. 1 § 22d. p 55

136b. Correct *vākyam* into *vācyam*.

Correct *sāhitam* of 214c into *sāmhitam* according to -*samhitam* of this rule.

137. *t+j=jj* RPr. 4.2.221, TPr. 8.3, VPr. 4.117, CA.2.2, RT. 178, P 8.2.39

138 These end in *n*, these have ābādha with those that end in *m*.

In Middle Indian *m*, *n* and *t*, when changed into *n*, were all alike converted into *anusvāra* in all positions and were, thus, likely to be confused, hence the utility of such rules.

The usage of *anusvāra* goes back to the earliest Vedic mss: Muller's Ed. of the RV, see Wa I. § 280. a, p.331.

139 These end in *m*, these have ābādha with those that end in *n*.

Sāyana confuses *m* and *n* in 5 and 12 For such a confusion cp Keith on *śdmnyase* AA. p. 263, JRAS. 1907, p 224 I suspect the twofold development of *asrgram* and *asrgan* due to the twofold analysis of *anusvāra*, cp. note on *tām nah* 140c See however, Pisani, KZ. 60, pp 213-215

Sometimes the *anusvāra* was elided and *samdhī* followed Wa. 1 § 283a, p. 333.

Confusion of *m* and *n* Wa. III § 54. p.108, BIE pp. 94,95.

140 These end in *n* these have ābādha with those that end in *m*.

Before *n*, *m* is changed into *n*, hence possibility of confusion. Sāyana reads *m* in 1 and 3, while W's mss. do so in 7.

gavyān (nakārānta.) assumed by the APr. and W. rightly adopts this reading.

Formation of *gavyān* Brugmann, Grund. II. § 986, p 617.

Samdhī Wa. I. § 283 b,a, p. 333

Confusion M. p 62, Keith, AA. p.206.

140b These end in *t* these have ābādha with those that end in *n*

Ex. 4 establishes the Pada *tam nah* for the AV. The Śaunakas analyse it as *tāt nah*, cp. APr. 3g. All the authorities of SPP. read *tām*, while all those of W. go with *tāt*, this shows that the mss. of the two AV. Śākhās have been mixed and confused

Note the MS. reading *n* for *m* and *anusvāra*.

III

141. Now, words, which are repeated with *r* *pari dhān a*=repetition in Krama W on CA. 4 74.117.

141b. (In these words, *visarjanīya*) represents an original *r*, before a sonant consonant or a vowel.

Correct -*tā* into -*tar*, adjective of *visarjanīya* according to RT 116

Note that the Krama is nowhere mentioned in the work and *visarjanīya*, which is qualified by *repha-* has not been named here

This rule and the following one treat those words, whose final *visarjanīya* represents an original *r* and not *s*, and in which, accordingly, the *r* is liable to reappear before a sonant initial, even though *a* or *ā* precede

The examples given here are those coming under CA. 2 44-46 and the word *iti* has been added on the authority of the Commentator on CA. This is in accordance with the usage of the Pada-text of the RV. and not with that of the AV, which, in no single instance performs *parihāra* of a word, ending in a *viphala* *visarjanīya*, and we may, accordingly, take the repetition as taken from the Kṛama text, which would give such a form to the words in question, as standing at the end of a line, cp also Luders, Vyāsaś. p. 24

The examples are scattered in the rules of other treatises, hence detailed comparison useless. Cp however, RPr 1.76-103, 77-104, 4.27: 246, TPr 8.8-15, VPr. 1.160-168, RT 116, CA 2 44-46, P. 8.2.70-71

Kaegle discusses Vedic aorists āvar, var, āvaḥ, vaḥ in Festgruss an Roth, 159-166

Ex 3 āvaḥ "padaśya pauroseyatvād āva iti padakāle'tam eva prayujyate" Nārāyaṇa in Samdhyopanisat, Bibl Ind. vol p 130

148 Also indeclinables

The indeclinables antāḥ, pūnāḥ, prātāḥ, and sanātāḥ, to which the rule applies, and which have been named in CA 2 48, have been omitted here, and the rule, as it stands, has no definite scope

148 Votive -o remains unchanged before a non-Vedic *iti* *anāṁṣa* literally means "not coming from rsi" or authors of hymns, and is opposed to *āṅṣi* *Samhitā* mentioned in RPr. 166. The vocatives in -o, coming from themes in -u, are not, in a single case, treated as *praghyā* in the *Samhitā* of the Atharvan, but are always euphonically combined with the following vowel. In the Pada-text, however, these are invariably written, as 'if, they were *praghyas*, with the usual *iti* annexed. The object of the present rule, then, is to prescribe that vocative -o is exempt from change only before *iti*, while in other situations it is to be treated, according to general rules of sandhi, and this is exactly what is meant by the Comm., who says "praghyāṇām prakṛtibhāvasyāpavādaḥ"

Treatment of the vocative -o Wa. I p 326

The APr. has, nowhere defined the term *praghyā*.

The vocative -o is treated by all the Prātisākhyas and P. It forms a sort of connecting link in the history of Vedic grammar, hence it will be good to enter into certain details:—

RPr 69-71 —

okāra āmanūṣitajāḥ *praghyāḥ* padam cānyo'pūva-padāntagaś ca |

a O, originated from vocative, is *praghyā*,

b also one, that forms an entire word,

c also that, which does not stand at the end of the first member of a compound (as in *eso'iti* RT 1.46.1)

Likewise, RPr. devotes three rules to the unchange-

ability of the *praghyā* words:—

RPr 155-157 —

prakṛtyekāranādaū *praghyāḥ* svare cārsyaṁ prathamam yathoktam |

a A *praghyā*, followed by a word beginning with *iti* remains unchanged. This is general, and covers all the *praghyas* ending in *i*, *ā*, *e* and *o*.

b In the first *Samhitā*, the *praghyā* remains unchanged before a vowel. This is also general for *i*, *ā*, *e*, *o*, but does not apply to *o* in the vocative

c The first *pragraha* (i.e. -o, voc.) is, as said before, (i.e. it is changed before vowels in the *Samhitā*)

The latter three rules of the RPr. can be easily reduced to two, if we adopt —

prakṛtyā *praghyāḥ* prathamam itikāranādaū |

Or, better —

itau, *itikāranādaū* being unnecessarily long and awkward, and this has been actually done by other Prātisākhyas and P

VPr 1.94 —

okāraś cāpadānta'navagrahaḥ |

Also *o* at the end of a word is called *praghyā*, but not at the end of a separable word. This is general and covers RPr 69-71. The counter-example "gāvīta iti gó-istau", given by Anantabhaṭṭa under the rule, may be compared with "gāvīstaye — gó-istaye" (RV. 8.75.11), given by Muller as a counter-example under RPr. 71

The present rule prescribes *praghyatva* for *o*, its unchangeability is prescribed by —

VPr 4.93 —

okāraś ca |

Also *o* (is unchanged), when followed by *iti* (from 4.93) There is no mention of vocative in the rule, but according to RPr 155-157, CA 1.81 and APr, the rule seems to be limited to vocative -o, and implies that the vocative -o remains unchanged only before *iti*, in other situations it undergoes euphonic combination, and taken together with VPr. 4.88 (*praghyam* *svare* = a *praghyā* remains unchanged before a vowel) it easily covers RPr. 155-157. The *abhimūṣita* sandhi in "ādhyarō ādribhiḥ" is negated by VPr. 4.82, while "trāyō asya pādāḥ" (VS. 17.91) can be covered by VPr 1.94 and 4.93. If this interpretation of VPr 1.94 and 4.93 is accepted, we can easily explain the inconsistency seen in them by W. under CA 1.81, otherwise not.

TPr. 4.6. —

okāro'samhito'kārayaṇjanaparaḥ |

Also an *o* (is *praghyā*), which is not the product

of euphonic combination, if followed by *a* or a consonant

This treatment, though brief, is somewhat awkward and has been criticised by Whitney, also by Luders, in Vyāsaś p 37 The rule equates with RPr 71.

TPr 47 —

samahadathapitpūrvāś ca |

Also, when preceded by *s, m, h, d, th* and *pit* = RPr 71, cp. W's comment

TPr 1024 —

na plutapragrhyau |

Exempt from the rules of combination are protracted and pragrahya vowels, a general rule, negatives change of all the vowels called pragraha. Thus TPr 4, 6, 7, 1024 cover the six rules of the RPr (i.e. RPr 69-71 155-157.)

CA 180. —

okāśāś ca |

Also one ending in *o* (is pragrahya) = RPr 70-71

= VPr 1.94

CA. 181 —

āmantritam cetāṃ anāśe = RPr 155, 157 = VPr 493

CA 181 is nīyamārtha, and together with CA 3.33 (praghyāś ca prakṛtyā) it covers RPr 155-157

It is clear from the above that all the Prātisākhya base their statements on the RPr, and try to effect improvement on it, thus indicating their posteriority to it. In the treatment of *o*, APr and CA stand more closely related to RPr than to the other two Prātisākhya, which are rather confused on the point, but this, in itself, does not prove anything about their chronology

P 1.116 —

sambuddhau śākalyasyetāṃ anāśe |

Vocative *-o* is pragrahya before a non-Vedic *itr*, according to Śākalya.

The rule, in its scope and effect, corresponds to the APr and CA (181). But unlike the two, it specifies "according to Śākalya" and uses sambuddhi for āmantrita, a term not occurring in the Prātisākhya. P 1.116 partially covers RPr 69, 155 and 157

The interpretation "when Śākalya's non-Vedic *itr* follows" (Ghosh, IJQ. 10, pp 666-70, Linguistic Intr to Skt p 60) implies a serious departure from the usual method of P. who refers to older authorities only to signify that the rule in question is optional, (so in the Prātisākhya. Gelpake, Anantabhatta's Padārthaprakāśa pp. 31 seq.) hence not acceptable

Now, there is a clear similarity between the rule of RPr and that of P and the latter also mentions Śākalya; and on this basis it has been argued (Müller, RPr. Intr. p. 11) that P. has drawn upon the RPr. and

is, accordingly later than the author of the RPr. But this is not conclusive. His acquaintance with the RV Pada, composed by Śākalya (Scheftelowitz, Apokryphen 5, 16) does not necessarily imply his knowledge of the RPr, ascribed, in its present form to Saunaka, an author, about whose date we know nothing definite. Moreover, we know that the Prātisākhya have undergone excessive rehandlings (Luders, Vyāsaś p 17 ff) at various times and are far from being what they were in their original form. It is maintained that the RPr. was originally written by Śākalya on the mere presumption that because Śākalya composed RVp he should also have prescribed rules, in order to convert the Pada into the Samhitā. But even granting that Śākalya did prescribe such rules, how does it follow that the extant RPr was written by him or even that it contains rules that were acceptable, in their entirety, to him. The occasional reference to Śākalya in the RPr need mean no more than this, that on these particular points Śākalya agreed with RPr, implying that on certain other points he disagreed with it. Thus, it being yet undecided that the RPr. is a work of Śākalya, direct or otherwise, or even that its contents were, in toto, acceptable to him, we cannot infer from the similarity between the two rules and the mention of Śākalya in P that the latter borrowed his rule from RPr.

One thing more. If P 1.116 teaches that the final *o* of a singular vocative is pragrahya according to Śākalya, it follows that other scholars did not share this view and the practical result would be that we are permitted to say 'bhāno iti' as well as 'bhānav iti'. But no Pada-text of any Samhitā allows this and the mention of Śākalya in P remains yet an enigma. It is just possible that in P's time opinions were divided between 'bhāno iti' and 'bhānav iti' and that gradually Śākalya's opinion prevailed upon the other, eliminating it altogether in the end.

To conclude. All the Prātisākhya are posterior to the RPr. P. may be or may not, the evidence of this particular rule being non-decisive

143b. Vocative *o* remains unchanged before the initial of the following word, in some cases substitution of one for two takes place, as in *-no'vi*, elsewhere one should teach it as unchanged

Cp. note on *e* under 100

144. In the accompanying passages the root is $\sqrt{dhā} + \text{āpi}$
pi = āpi W 1087a, Wa. II. 1.529 p 71

Last accurate āpa + $\sqrt{dhā}$ 645 2

abhi + $\sqrt{dhā}$, 15 times

145. (Exception) to the iterative compound

Abridgment *apavādah* has no sense

amredita = words repeated in an emphatic or distinctive sense VPr 1.146, P. 8.1.2 CūA 2.63, W. under CA. 4.40.

Iteratives accent the first member only (VPr 6 3), the two words being separated by avagāha in the Pada-text, like the members of other compounds, e.g. āhar-ahar 'day by day'. This rule is negated so far as these examples are concerned, in these both words are independently accented and separation is made by vigraha.

145b When both are accented, separation by vigraha is made from the latter:

durbha- may be emended to *dmu-*

Sāyana is wrong on 1 and 3.

145c When a verb is repeated, the first loses its accent, the second, (which is) accented, is separated by vigraha (from the first), *dhatta dhatta* is an illustrative example.

The second half does not scan.

146 Non-iteratives, which resemble iteratives.

147 (Exceptions) to the restoration (in the Pada) of *s* into *ṣ*, *n* (into *n*), *s* (into *visarjanīya*) and lengthening.

Abridgment omits *apavādah*, which reduces the rule to nonsense *

upācāna = conversion of *visarjanīya* into *s* before *k* or *p* by CA. 2.62, RPr 4 41 260, 13, 31 739 Kātyāyana uses *upācāna* in the *vārttika* to P. 1.1.41, cp. Bhattoji, Kaustubha.

samāpatti = restoration of the original form in the Pada, cp. note to 130.

23 examples may be analysed as follows —

satva 2.4, 19, 20.

natva 13-15.

Lengthening 1, 5-12, 16-18, 21-23.

6 repeated in 18.

No example for *upācāna*

3 irrelevant.

1, 2, 4, 5, 7 not covered by CA.

samāpatti has, nowhere been prescribed, but exceptions to it have been registered, no rule occurs for *natva* in the text, but its restoration has been negated.

A comparison with CA. will be useful —

CA

APr

4 74 *satvanatvopācāna-dīrghatutvalopānpadānām carcāparihārayoh samāpattiḥ* !

In the Pada and Krama texts, are restored (to the original form) *s*, *n*, *s*, lengthening, *ṭva*, elision (of *n*) and *ām* etc. The rule lays down restoration in general. 75-93 prescribe restoration of particular words. The whole statement is logical.

94-100 negative restora-

147 negatives restoration of *s*, *n*, *s* and lengthening, without laying down a rule for *samāpatti*. No example for *upācāna*, for *loṇa* cp. 130.

The defective nature of the treatment is evident. It seems, as if the 3rd chapter were to record exceptions to general rules of CA.

CA 94-96 = 8-23, the order is exactly the same 97-100 have been omitted

tion, a process quite logical

without any reason 147e-147h have nothing to do with *samāpatti*, they, instead, negative *satva* and *natva*, which have nowhere been prescribed.

147h registers 60 passages without specifying anything about them.

Ex 56 is followed by a passage, itself detached from some ancient grammatical work, with two examples, not traced in the AV, both the passage and the examples seem from the margin 147 records two exceptions to *samāpatti*, a clear connection exists between 147 and 147i, 147e-147i, which have nothing to do with *samāpatti*, seem to be, in their present form, later addition.

147e. Exceptions to the change of *visarjanīya* into *s* before *h* or *p*.

For the change of *visarjanīya* into *s* cp. 202.

147f. Exceptions to the change of *s* into *ṣ*.

The change is nowhere prescribed Cp. however 204-205.

147g. Also (is not changed into *s*) a *s*, followed by *r*, or of *ṣap*, *ṣaj*, *ṣaprs*, *ṣsprh*, *ṣsphūr*, *ṣvā* and *ṣam*.

Cp. CA 202 and P. 8.3 110.

rapana applies to words like *usā*, which are outside the scope of the *Prātisākhya*, it is not included in the CA rule. The quotation, therefore, is evidently from P and not from CA.

147h. Exceptions to *n*.

natva is nowhere prescribed in the APr Cp. 8d.

In 65, the APr prescribes *nā*, which is reported as a variant by SPP, while editions read *nā*. The fact is, that while APrS reads *tinā*, the followers of the Śaunaka school preferred *tinā*. The two Śakhās have been confused and mixed up in the mss. Cp. note on 148.

147i. Sixty passages have been registered without specifying anything about them.

Analysis. —

I implies that *bāl* is not *bāl* * *bād* * *bāt*, but has original *l*; it has been noted with *l* in the AV Pada and TS 3.3.10.2 For converse cp. *bād* *āditya* AV. 13 2.29, RV. 8 101 11 = *bal* VSK. 32 39.

Skt *l*, not coming from *r* (W. 53), comes from

which goes back to *d*. Luders, 'ali und āla' (ali 'ah 'adi 'rjīl), Aufsätze Kuhn, pp 313-325

ǣ = *l*, *āh* = *lh* between two vowels in RV : RPr 1 52, Wa. 1 § 222

In VS *l* and *lh* were changed into *l* and *lh* VPr. 4.143, 8.45, Wa. I. § 194 221-222, Luders, Anādonon p. 296; BIE. II. pp. 140-141

In AV. all those words which appear with *lh* elsewhere, have *l*, *l* is entirely foreign to AV. Luders, Ant. pp. 299 seq

d = *l* common in Middle Indian, Pali knows it Geiger, p. 55. *l* must have been present "in fast allen altpraktischen Dialecten" Luders, Ant. p. 294, Skold, Nir. p. 126, also in Papers on Pāṇini pp. 42-46.

Dravidische *l* = Skt. *l* Kützel, Festg an Roth 21-24.

2. *asya* with its final lengthened and not *asyāh*, ep. 244b, CCA 479.

3. *ādhāse* : W 199d, Wa. I. § 285b. p. 337, CA. 2.60.

4. *ā rechatu* : CA. 3 48, the only case of this type of *saṁdhi* in AV.

5. Cp. 201b. Śaunakiyas implied *pumsās* p-, while APr negatives *sato*va The difference between two Śākhas may be noted.

6 *vā te* and not *vāte*, as read by Śāyana

7 *yayūh* : nom. sing. and not from *√yā* in perfect

8. *suprāvā* : CA. 4.11, RV. 1.34 4 has *suprāvye*, formation Reuter, KZ. 31, pp. 528-24.

9 *svarāṣṭh* *r* is original, W 169a, Wa. I. § 284c p 335.

10. *hina* : voc. is meant, W. hī nā two words

11. *tuyiṣṭamaḥ* CA. 3.96; "tuyis, neben tuyi" Wa. II 1 § 24d. p. 61, Śāyana *tuyittamaḥ*.

12 *vrksāṁ vānām* CA 2 28, *anunāśika*, Śāyana *vrksav-*.

13. *achāvādāmasi* and not *achāva-* as read in 7.38.8, nor *acha va-* as read by Śāyana.

14 *jānitvam* one word and not *jani + tvām* with *tvā* suffix, cp. CA. 4.26. Cp *mahi tvām*, two words under 58, see Luders, Acta Or. XIII. p. 98

15. *onyōh* : anomalous form, CA. 3.61, TS. 1 2.6 1 *onyōh* : Weber, Ind. Stud. 13, p. 102.

16. *amātiḥ* : one word from *√am* and not *ā-matiḥ* with privative *a*, Nir. 6.12; Skold, p 195, Ved. Concordances "yasyām atirbhāḥ" wrong.

17. *sā ca tvā* three words and not *sacatu*, contrast AV. 7.56. 3 *nir hyayāmasi*

18 *sāvisthā* dual; not *sācissthā* as read by TB. 2.8.4.5, nor *yāvisthā* or *yāvisthā* (yu-yu, Weber, Festgruss an Roth 137) For *sāvistham* and *yāvistham* cp. RV. 6.22.2 and 6.5.1. Omission of *y* may also be implied; cp. note to 64.

19. *vī cayat* : *cayat*, subj. of *√ci* and not *ca yāt* two words as in 7.89.3.

20 *sās padīsta* CA 2 53. Rule 99 negated, cp RV. 3 58 21 + RPr 4.20 58

21. *yāvayā* = *yavayāh* and not *yāvaya*, with its final lengthened, as under 211

22 *devātā* sing and not *devātāh* as taken by Śāyana and W, cp. rule 83 with note. *devātās* 10 times

23 *naktābhīh* formed after *āhabhīh*, Wa. II 1. § 28b. p 234, § 62c p 320 The word for night exhibits the *-r* stem in *nuktor*, Lat *noctur-nu-s*, Zend. *nuktare* in *naktourīsu*; the *-n* stem in the solitary Vedic *naktābhīh*, RV 7 104 8 = AV 8.4.18, identified by John Schmidt (KZ XXVI, 18, and Pluralbildungen p. 212) with Goth *naktam* (*-n* stem), *naktābhīh* 'by night' might be the analogical opposite of *āhabhīh* 'by day', but the difference in the accent renders it unlikely Bloomfield, AJP. 1891, pp 19, 22.

patāyanti "neben vielen causative formen auf *ā* in der Wurzel silbe" Nagelein, Zm Sprachgeschichte des Veda p 45

24 *yātumāvāt* "yātumat hīmsakam rakṣaḥ" Śāyana, formation. CA 4 8

25. *kṛṣṭārādhiḥ* : only once, for *rādhiḥ* cp 10 2.10, contrast can also be implied with *rāḥ*, confusion of dentals and palatals is not infrequent.

26 *hastinīva* : fem. sing and not dual, hence *saṁdhi*. Notice of accent can also be implied, cp ex. 29 under rule 37.

27 *ārpitam* and not *arpipam* as in 12 1 35, cp. ex 17 under 104, where APrM. reads *āpitam* On *sādāse* cp Skold, Nir p. 126

28 *tāj jāryā* : not *jarāyā* as in 3 11 7, cp. rule 137

29 *yuksva* *√yuj*, imperative, not *yukṣva* Confusion —

yuksva RV. 6.16 43 = *yunkṣvā* SV 1 25

30 *dikṣū* : and not *vikṣū*, confusion of *v* and *d* —

vikṣū RV. 10.12 2 with *dikṣū* AV 18 1 46

VS., TS and MS.

vikṣū VS. 4.31, TS 1 2. *dikṣū* MS 1 2 6 15 10

8.1, KS. 2.6 12 16

viśāḥ RV. 1.35.5 *diśāḥ* TB 2 8 6 2

vrṣṭyā KS 2 6 : 12 8. *drṣṭyā* PG. 3.2.14

samvīk KS. 18.1 265 5. *saṁdīk* RV 10 82 2

vidyūt MS 2 4.7 44 4. *dīdyūt* TS 2.4 7.2

See Oertel, Syntax p. 195

32 *cikṣipaḥ* : aor. red. inj., cp. L. in Trans

33. *rṣṣākām* : APrM *rṣṣākām*, faulty insertion of *v* Oertel, Syntax p. 316. *rksa*. Nir 3 20, *rksāḥ* in AV. 12.1.49.

34. *ayāt* : *√i*, *suṇj* and not *ayāt*, as in 12 5 64

35. *asmāksaḥ* : Wa. II. § 49a, pp 100-102, cp note to rule 61.

36. *aparpadyate* not *arapadyate*. √pād + ava at 6136 3

37. *paryaiti* assured by APr and read by SPP with the majority of his authorities *paryaiti* for the Saunakīyas is secured by CCA. 4 81; this is adopted by W, the two Śākhas have been confused and mixed Note however 156b

Confusion of *e* and *ai* Weber, Ind. Stud 3, p. 463, 9, p. 249. Wa. I. § 269b p 318. Oertel, Syntax p 41. BLE II. pp 321-326

38. *visyānām* and not *visvānām* as read by Paipp APrM *visyānām* ?

39. *vānyāya* : 'to woody' and not *vandyāya*

40. *akāṣam* and not *akāśam* as in MS 1 3 9

33 7 Confusion of *-gam* and *-sam* —

akāṣam VS. 2 28, *akāśam* MS 4 1 26
TS. 1 6 6 3 138 5

mā sam TS. 1 12 1 *māsam* MS 4 1 2 3 10

tāmsat RV 1 25.12, *tārsat* KauS 117 4

AV 2 4 6

41. *prā vocat* and not *pā vo-*, see rule 96

42. *sutapau* = *suta* + *pau* and not *su* + *tapan*, also not like *gopā*

43-44. *ṛṣan* not *arṣan* as read by Śāyana, see W. JAOS. Oct 1887, CCXXVII

45. *vidvānah*, 'vidusah', anomalous, corresponding RV. 1 164 6 has *vidmāne*

46. *esu* not *egh*, cp 127

47. *udaplūtām* and not *-pṛa* as in 6 22 3, 18 2 22, cp RV 4 45 4 with Wa. I § 193a. p. 220

48. *sāmsitam* not *samsitam*; cp also 3 19 1, 6.104.2; 7 16 1.

49. *sāmridhe* not *sāmridhe*, confusion of *r* and *l* Oertel, Syntax p 316. *sām* indhe in 7 82 6

50. *ānge* and not *anga*

51. *sukitām* from *sukit* and not *sūkrītām*, pp. 1 as in *sūkrītaś careyam* 17.1 27, cp 11 1 18 *sukitām* eta lokām, where mss vary between *etu* and *eti*, *aitu* about 16.

52. *adhvayo* 'voc' and not *-yoh*, gen

53. *deva sēnābhyaḥ* two words, *devasonāḥ* at 5.21.12, cp. rule 113

55. *āpaḥ* acc., cp W 393a, L p. 483, Aufrecht, AB. p 428, Oertel, Syntax p 236 Nom. pl in 7 57 2. 18 1.2. *abhi sāp viś-* is not a compound.

56. *abhi sām svajasya* not a compound, in such a construction *abhi* is accented only here, cp. 3 3 4, 6 69 2; 8 5.20-21.

And (it is a) *gana*, having *pāṣ* as its initial word The teacher, knowing the sacred text, that is to be taught, directs the course (nature) of speech, in accordance with the sacred text.

Cp "chandasā dṛṣṭānuvīthiḥ" Pat. MBh. I. 55 3, 25, 121.21, II. 20 15, 24.11, III. 11.14, 53 24, 54.16 etc. Quotation untraced* It is not from

P and by *ācārya* some other grammarian is meant (An preceded by) a conjunct consonant, having *h* as the first, coming in between two vowels, is not lengthened before the initial *y* of the following

What are the examples?

paridvayate, *visvayante* — either of the two may be used

The quotation, with its examples untraced The voiding *varṇasthah* gives sense of antiquity.

āmnāṭavya- *āmnāna* = *āgama* = grammatical tradition, cp Vākyapadiya II 486, where the word *śākhā* (*bahuśākhavām*) also is used in connection with grammar

147. Exception to the restoration of the lengthening See rule 211

148. Before *krnotu* *visarjanīya* is not changed into *s* in three cases

Visarjanīya has not been mentioned till now, but it is implied here, cp 3d

The case is interesting CA. 2 65 prescribes the change of *visarjanīya* into *s* before *krnotu* in general This is not followed by the mss The Commentator thereon restricts the operation of the rule to three cases by —

krnotv ityatra tiddhāv iti vaktavyam

Under *krnotu* it should have been noted that the change occurs only in the three cases, and he cites there exactly these three passages as examples of *saiva*, where this is negated by our treatise In all these passages the mss read, without dissent, *visarjanīya* before *h*, and W. has followed their authority, except in 6.106 3, where by an oversight, *s* has been introduced, and allowed to stand by Lindeman

Other instances, in which *krnotu* has an unaltered *visarjanīya* before it are:—

6 40 1,2 *saṁtāḥ naḥ krnotu*, correct Concordance *karotu* into *krnotu*

6 53 3 *vāriyaḥ krnotu* TS. 1.4 44 1 *vāriyaḥ kr-*, but cp — *vāriyaḥ krnotu* in VS 5 37, MS. 1 3. 37 43 14.

6 73 3 *āpatham vaḥ krnotu*.

6 83.1 *sūriyaḥ krnotu*
6 104.3 *amitabhyah kr-*

(7.32 1, 93.1) *āyuh kr-* = *āyuh karati* RV. 10 18.6).

7 51 1 *vāriyaḥ kr-* = RV. 10 42.11 *vāriyaḥ kr-*
7 91 1 *ābhayam naḥ kr-* = RV 6.47.12 omits *naḥ*

8 8 4 *parasūbhyaḥ kr-*

9 2 7 *ugrāḥ kr-*, the Pada ends with *ugrāḥ*.

11.1 6 *balibhāḥ kr-* = MS 4.14.11.

12.1 43 *naḥ kr-*

Thus *krnotu* (42 times) is preceded by *visarjanīya* 14 times. In no case, out of the 14, is *visarjanīya* preceded by an alterant vowel, and hence there is no *ṣatvapṛāpti*, and "nowhere among them does a single

codex reads *s* or *s'* W.

From the above we get the following points —

1. At the time, when CA. was originally composed, *satva* or *satva* was read before *knōtu* in all cases, in the Śākha of the Śaunaka, cp. Pat MBh III 66 "śadhis krdhi" etc
2. In the time of CCA the operation of the rule became restricted to the three passages mentioned above
3. The practice of changing *visarjanīya* into *s* in such situations, favoured by all Vedic schools but TS, prevailed in the Śaunaka school of the AV.
4. But no ms shows *s* in these passages, hence the available mss. cannot belong to the Śaunaka school of the AV
5. The APr prescribes *satvābhāva* in these passages and the injunction is carried out by all the AV mss. The mss., therefore, belong to that school of the AV, to which the APr. belongs. Cp note to 3g, and note examples 35-36 under 14

149 A vowel is short before *matup*

The two passages, relegated to the position of comment here, must form part of the rule, otherwise rule 209 has no value

In these two passages rule 209 is negated

150 *visarjanīya* is elided in Samhitā

The scope of the rule is unlimited, unless we assume that the two passages form part of the rule Cp. CA 2 56 with W's note

The Abridgment omits *lopah*, thus reducing the rule to nonsense

150 and 200 can be well combined into one, omitting *saptadhānu* from the latter.

śépa = śépas, in later inscriptions śépha = śéphas Zubaty, KZ. 81, p 16 n 1, cp L 557.

151 The final (member alone) is accented

The rule, in its available form means nothing, *sūryacandrāmāsā* must form part of it

In copulative compounds each name has regularly and usually the dual form, and its own accent This has been excepted in the case of *sūryā*— Details W's Trans. and Gr 1255d, Oswald Richter, IF. 9, pp. 44-45.

152. A vowel is short before the second member

Examples are a part of the rule For *ūrṇa*— and *ūrṇā*— cp —

ūrṇamradasam VS. 2.2.5; = *ūrṇām*—TS. 1.1 11.1 KS. 1.11, ŚB 1.3.3.11. TB. 3.6 7, ApŚ. 2.9 2

Ex 1. The division *ūrṇam*mr*— found in so many Pāda mss. is a blunder growing out of equivalence in grammatical theory of *m* and *mmr*. The practice

of using a redundant anusvāra before a nasal is not infrequent

153 The first vowel is elongated

Passages form part of the original rule

153b In strong cases, *cāksusam* has elongation

153c *Prasārana* takes place in *dipsate*, the fourth (*bh*) is negated (replaced) by the first (*p*)

dipsati base -'dambh- ('dhambh-) Bartholomae, IF 7, p. 87

prasārana = contraction (*p* for *bh*) cp CCA 4 37 *prasārana* (or *piā* √sr, in *prasāya* etc) in the sense of *anprasārana* in Pat MBh. about 30 times

For *bh* = *p* in reduplication cp P 8 4 51, elsewhere 8 4 53, 55

154 A vowel is optionally lengthened before a word beginning with *y*

154b Lengthening does not take place in *arātyāt*, *janīyānti*, *putrīyānti* and *mugayīh* etc

Exactly the same wording occurs under CA 3 18, where *prabhītānu* is correctly taken by W for -*īnu*. For *pra*— cp. su-ksetriyā, su-gītuyā AV 4 33 2, cp Ws. I §41, p 45

155 In *gāvistau* and *gavesānah* the *v* is not elided—

The elision has nowhere been prescribed in the text

For *gāvisti* and *gāisti* cp Mantra parallels —

gāvistau RV 3 47 4 = *gāis*— VSK. 32 63

gāvistau RV 1 91 23, VS 34 23 = *gāis*— VSK 33.16

gāvistaye RV. 8 75 11, SV 2 999 = *gāis*— MS 4 11 6

175 16, KS. 7.17

156 In *śapatheyām* and *sahasēyyāya* the *y* is preceded by *e*

Better *yynkāśah*

156b. *jāyam* *upaṭi* and *tād* *upaṭi* have *a*

This does not occur in the Abridgment Cp ex 37 under 147e.

Note ex. 37 under 147i

157 (In *paṭitādyam* etc) the final (of the first member) and the initial (of the second member) are short

Abridgment "pūrvyānuva hīnāvau" is mere nonsense.

Ex 1 SPP *ādyam* wrong RB conjecture *paṭitāgham* which is unnecessary, although W. hesitatingly approves of it on the ground of the similarity between *āya* and *gha* for which cp —

aghāyāvaḥ AG 28.16 = *adyā*— HG 2 11.12. TB 2 8 3 3 *kēvalādyo* may be corrected into —*gho*, according to RV X. 117 6, cp. BIE II pp 405-406.

Ex 2 for *anna-āda* cp Weber, Ind Stud. 13, p. 55 n 1, Keith on AA. 1.1.2, Śāyana *anna ādyā* wrong., see Bhattoji, Śabdakaustubha on P 3 2 68 "tena annāda ity ātra *anna ada* ity a v a g r a h a h sidhyati".

Read *annādyam* and —*sasṭhe* in the rule

158. (In *āpavān* and *śyōtismān*) the augment *a* and *t* are affixed to the first member

Cp. *āmavān* RV 4 4 1 = *amātāvān* Nir 6 12.

The Abridgment omits the two passages, thus reducing the rule to nonsense. Śāyana has *apūpavān* for *āpavān*.

159 In "samarāvyaṇa haviṣā juhomi" and "samānāna vo haviṣā juhomi" *haviṣā* is followed by *juhomi*.

159b Elsewhere it is followed by *vidhema*.

The Abridgment omits *a*, retaining *b*, which means practically nothing. Last accurate.

160 *nu* is preceded by a word ending in *a*.

The rule means nothing, unless passages form part of it.

161 Also by a word ending in *e*.

Passages must go with the rule.

162 Also by one ending in *o*.

Passages must go with the rule.

163 *Vhrs* is preceded by *ut*.

The rule means nothing in the absence of the three passages.

ūt + √dhrs does not occur in the AV.

Treatment of this *sandhi*. RPr 45 221, VPr 4 121, TPr 5.38-40, CA 27, RT 176, P 8462. Kātantra *tebhya eva hakārah pūrvacatuttham na vā* 144.

164 In *mahr* *kāmam*, *mahr* *śakabhāyat*, and *mahr* *rōdhakre*, *mahr* is dual.

The rule is omitted in Abridgment.

164b Elsewhere (*mahr*) is sing.

Detached from *a*, *b* signifies nothing, because the Abr. omits *Mahs* as well.

165 (These) have *t* as final, these have *ābādha* with those ending in *ā*.

No such rule occurs in any grammatical work. This refers to the practice of writing one *t* for two, even where they are etymologically correct. For the usage cf. Roth, ZDMG 48, pp. 103, 710, Muller, Preface to the sixth Vol. of the first Ed p. CXVI, W. 232a, Schroeder, MS 1 p. xliii, M 304a, Oertel, Festgabe Jacobi p. 20; Wā I. § 98b pp. 113-114, RV 10 80 4 *dād drāvinsam* = TS 2.2 12 6 *dā drā-*.

166. *su* is (not) optionally elided after a theme ending in *-nt* (*-t*) or a *krt* suffix.

Comm does not give example for *krdanta*, cp *prakrñh* 4 7 6, *śrñh* 11 7 3, *dhñh* 18.1 21.

Confusion of *-i* and *-ih* not infrequent, cp *sārasvatī svāpasah* RV. 10 110 8 = *tih svāpasah* AV 5 12 8, where W. calls *-tih* form a blunder. Details BIE. II p. 196. In fact the option between *-i* and *-ih* reflects a historical fact of importance in it and *L* has rightly tabulated the varying mass of *-i* forms into three divisions, i.e. A, B, C. He has shown, in detail, as to why B includes *-i* forms, and C those of *-ih*, and it goes to the credit of the APr. that it has faithfully recorded this division of great philological importance, as it has done in case of forms ending in *-ā* at rule 73. Cp L pp. 365-377.

In the Comm. note *tantrī*, a favourite word with Patañjali (and Kāśikā), cp on P. 1.2 48, 54.159, Wā II. 1 837B p. 89, this shows that the citation comes from the margin.

166b Also after a theme ending in *-i* in the sense of possession.

The example *rathāh*—occurs at RV 8.4 9, and the citation, because it is not from AV is, no doubt, from the margin.

Suffix *-i* *chandasivanipau ca vaktavyau*, Kātyāyana on P. 5 2 122.

167 (In *pratyūdat* etc.) the root *√i* has *ā* in the aorist.

ant imperfect, while *hyastant* should mean aorist.

168 (In *préam* etc.) separation by *virāha* is made between verb and preposition.

Abridgment omits passages.

169. (In *piéto yantu* etc.) separation by *virāha* is between a preposition and undecidable.

170 In a conjunct consonant, doubling takes place according to the rules of grammar.

Read *kramah sam-* for *kramasam*—

With this rule our treatise makes short shift of a subject, which occupies long passages of the other Prātisākhya and has cost their authors a vast deal of labour. The saving is made, however, at the expense of its reputation and value as an authority for the readings of its text, for it does not say anything specific regarding the frequent and important phenomenon of the doubling.

Doubling RPr 6 1-6 378-383, VPr 4 97-100, TPr 14 1-13, CA 3.26-28, RT 269-271, P. 8.4 46-52, W. 227-230, Wā I §96-98, pp. 110-114, M. p. 21, S Varma, Critical Studies pp. 99-126.

It is difficult to fix as to what rules are acceptable to our treatise, for CA, with which the APr is most closely connected, is in direct contravention with the doctrine of other treatises, cp. W. on CA. 3.26.

According to W the authors of the CA recognised the duplicated methods of pronunciation as of force only in the Samhitā text, and not in the utterance of the Pada text, and this is supported, in a way, by the fact that both RPr. (6.14 390) and P. (8.4.51) attribute to Śākala or Śākalya, the teacher, to whom the invention of the Pada text is generally ascribed, a denial of all duplicated utterance.

It has been frequently shown that the APr is chiefly meant to elucidate the Pada rather than Samhitā, and it may be on this account, that it passes over the phenomenon of doubling in silence, or more probably it may be reflecting in it the period, when a strong reaction against the practice of doubling had taken place and the usage of writing one consonant for two, even where the two were etymologically justified, had gained common approval. Cp note on 165 with

my note on RT 270.

172 (In vārtam etc.) the *t* is in between two *r* letters

The Abr. omits passages

Confusion between *ritra* and *reca*. Schroeder, MS. II. 85 109 n 6, where ms P reads *vastrah* for *varcah*

173 (In prasārānam *s* is in between two *r* letters

173b. In *asthāh*, *s*, *th*, and *n* are conjunct, *yama* takes place according to position

MS *asthānyasya* a blunder.

This treatment of *yama* is extremely meagre. Yamas are transitional sounds, assumed to intervene between non-nasal and the following nasal as a kind of nasal counterpart of the non-nasal, and therefore called its *yama* or twin, cp —

RPr. 6. 32-33 408-409, TPi. 21. 12-13; VPr 4 160, OA. 1 99 with W's long note, Bhatṭoji, Kaustubha 1.1.4 143-144; Wa I §98b, p. 114, detailed treatment S Varma, Critical Studies pp 79-81. For combinations of consonants resulting from syncope of forms like *astham* cp. L p. 524

173 In *√khyā* *k* and *s* are conjunct, in *śusugdhi* (?) of *√śuc*, *b*(?) is followed by *dha* (=h)

A. The reading is corrupt MSS vary in *śvayau*, *śkayau*, *khyāu*, *śrayau*, and *khyayau*, all equally unacceptable Confusion of *ś* and *y* is known —

anaśyatah ĀpŚ. 16 6 4 = -śśa- KS. 38 12, TA 6 5 2 yudhé TB 2 4 4 3 = śubhé RV 5 57 3

yau in the mss, therefore may stand for *śau*.

Omit *ś* of *śk-* and we get *kaśau*, which makes sense and is vouched by Prātiśākyas and P, cp —

RPr. 6 55 431 kśātau khakārayakārā n eke

With Muller's note

VPr. 4 164 khyāteh khayau kaśau gārgyah sakhyokhyamukhyavarjan

With Weber

P. 2.4.54 caksinah khyāñ (√caks Wiedemann, KZ 33, p 162) together with 8.2 57, where, according to Kātyāyana (on P 2 4 54) √khyā is redundant

kśā→kśā→khyā: Kātyāyana maintains *kśā* as the original form of *khyā* (MBh I pp. 486-487), VPr 4 164 repudiates this Keith, Veda of Black Yajus p cixxi

Paleography of *ks* Kapadia, ARORI. 1986, 289-296

Change of *kśā* with *kśā* Weber, IST 4, p 273.

Interchange between *kḥ* and *s* Wa I. § 118 136-137, Skold, Nir pp 131,225

√khyā "see", regularly in MS., and once in KS is spelt *kśā*. Schroeder, Monatsberichte d Akad d Wiss. Berlin, 1879, pp. 687-90, MS. pp xi, xini, ZDMG. 33, p. 191, Gelpake, Anantabhatta's Padārthaprakāśa pp. 28,54

khy in variation with *ks* (and *kś*) —

anukhyātre GB 2 2 19, -kśā- KS. 26 12

Vait 18 15 ĀpŚ 20 1 17

(Immediately preceded by two parallel forms written -khyā)

vyākhyān RV. 10 189 2, -kś- MS. 1.6.1 85.12

AV 6.31 2,

SV. 2.727,

VS 3 7,

TS. 1.5 3 1,

KS. 7 13,

SB. 2.1.4 29.

pāri khyān RV. 1 162 1, -kś- MS. 3.16 1 181. 7.

VS 25 24,

TS 4 6 8 1,

KSA 6 4,

Nir 9 3.

akhyāt AV 7 82.4, -kś- MS 1 8 9 128 11

18.1.27, 3.1.4 5 1; 19.3,

VS 11 17, ŚB. 6.3 3 6, TB.

TS. 4.1 2.2, 1.2.1.23, ĀpŚ.

5 1 2 5, 9 1.1, MS. 3.3 6,

KS. 16 2, 6 1.1.

vikhyāya VS 11 20, -kś- MS 2 7 2 75.16,

TS 4 1 2 3, 3.1.4 5 6

KS. 16 2,

ŚB 6.3 3.12

khyesam TS. 3.2.5.1 -kśe- MS. 2.4 1 34.

The reverse readings with *khy* are secondary to *ks* in —

ākṣat RV. 10.11 7 -khy- AV 18.1 24 with W on it. akhyāt = "has seen".

viśvāksam TA 10 1 -khy- MahānU. 11 1, viśvāksam "having eyes all over" original, viśvā-khya felt as a synonym of "all-seeing".

praksyatah TB 2 1 1 2 -khy- ŚŚ 4.12 10.

Dialectic *khy* for *ks*. Weber, Ind Stud. 4, 273, Keith, AA. p. 231 n 11; BLE II. p 22

ks = *kṣy*, BLE. II. pp 169-170, W Trans. 4 3 3, 5 4 10, also APrM 58 on iyaksamānāh (written -kṣy-)

with Pat MBh III p 14 on P 6 1.9

ks = *kḥ* Turner, BSOS. IV, part II, p 369, Varma, Critical Studies p 102

ks = *kḥ* in Aśoka inscriptions, Michelson, JAOS. 1910, p. 88 n 3.

ks = *ch*. Zubaty, Die altindische Tenuis aspirata palatalis. KZ. 31, 9-22

ks = *kḥ* & *ch* Turner, Skt ākṣeti and Pali āchati

in modern Indo-Aryan, BSOS 1936, 795-812

ks = *gyh*, *ddh* in Prakrit Bloomfield, Antidoron pp 224-225, JAOS. XL, pp. 343 seq, Wa. I. § 239, Fischel, Gr. 223, 326, Tedesco, OLZ 35, pp. 526, 535
kh in modern Indian Aryan vernaculars Gierston, ZDMG 50, p. 42.

B (1) MSS. vary in *bādhnu* and *bodhnu*, *bādhau* = *bodhau*, confusion of *mātrās* on account of the system of *prsthāmātrās* Muller, Preface to the sixth Vol. of the first Ed p. cxxxvii.

(2) MSS vary in *śūsrus*, *śūsrukhi*, and *śūsruravi*, all equally worthless

ś = śr —

śāvasā RV 7 23 1 = śāśā - SV. 1 330

śāvasah RV. 7 27.1 = śāśā - SV 1 318

The actual reading of the APrM., and *śūsrus* of the other mss, may be *śūśu*. If the upper left hook of *dh* (ॡ) is dropped, it becomes *v*, *dh* = *v* —

dhārah VS. 19 33 = vī - KS. 38.3.

śātadhārah Pat. on = śātavārah AV. 19.36 5
Vārtt. to P. 6 1 115.

If a slight down stroke is added to half *g* (ॡ) it becomes *r* (ॢ), confusion of *r* + *v*, and *kh* (ॣ = ॡ) is common, thus the mss *śūsruravi* and *śūsrukhi* may be *śūsugdhi* (-ॣॣ), which does occur at AV. 4.33 1 = RV. 1.97.1, and is from $\sqrt{\text{śuc}}$

(*dh* = *kh* Oertel, GGA. 196, p. 189).

But how to reconcile mss. *bo dhau* (*bah* + *dhaui*, which requires *śūsudbhi*), with *śūsugdhi*, the actual reading of the AV text?

The parallel TA (6 10 1) reads *śūsudhyā* = *śūsudhyā*, (*ddh* = *dh*. note on 107), which stands for *śūsugdhyā*, indicating that there was confusion of $\sqrt{\text{śuc}}$ and $\sqrt{\text{śudh}}$.

In the following passages AV. presents a free interchange of $\sqrt{\text{śudh}}$ and $\sqrt{\text{śubh}}$, whose conjugations are parallel —

śundhati RV 10.85.35. = śumbhati AV 14 1.28

śundhantu VS 20.20. = śumbhantu AV 18 3 56
KS 38.5,

ŚB. 12.9.2 7,

TB 2.6 6 4

śundhantām VS. 5 26. = śumbhantām AV 18
6 1, MS. 4 67.

1.2.11. 20 14,

KS. 2 12,

3 3, 25. 10,

26 5, ŚB,

3.6 1 13, 7 1 6,

MS 1 8 2 7

1 *d* = *g*, Weber, Ind Stud 13, 107 ff, Wa. I.

* § 277b, p 328, II. 180b, p 312, M. p 25,
BLE. II. p. 21.

2 Confusion of *dh* - *bh* Oertel, Syntax p 280,
W Trans 12 3.36, 18 3 40, BLE II. pp
90-92

3 Gutturals = labials Weber, Ind Stud. 8, 40,
54, 13, 109 ff, W 151 d, e, Wa. I. § 117b,
p 136, M. p 25, Keith, Black Yajus
xxviii, BLE II pp. 79 82, Thomas,
JRAS 1915, pp 99-106, with Michelson,
JAOS 31, (1911) p. 244 The above equation gives *śūsugdhi* = *śūśu*(*dh*)*dhi* = *śūsudbhi* (not reported by AV mss) and we get —

(1) *śuc* (RV 1 97 1) =

śudh (TA 6 10 1) = —

śubh (AV according

to APr.) = —

> *śūsudbhi*.

(2) *g* = *h* = —

The form is not quotable from the available Vedic literature and necessarily implies the emendation of *śucēh* into *śubhēh* in the APr

If *b* can give us *śūsudbhi* for *śūsugdhi*, it can very well give us *go dhau* for *bo dhau*, thus yielding two alternatives —

(1) *śūsudbhi* (hypothetical) + *bo dhau śubhēh*

(2) *śūsugdhi* (actual reading) + *go dhau śucēh*.

The latter saves us a lot of trouble and seems more reasonable

The APr sūtra may, therefore, now be read —

khyātau kaśau śūsugdhti go dhau śucēh.

Cp. also MS. I 5 2 68.6 *prattitigūh* = KapS. 4 8 *prattitigūh* = ApS 6.21 1 *prattitigūh* with Schroeder's note

174 (In *ānvantrayam* etc) the conjunct ends in *y*

The Abridgment, as usual, omits passages

For the retention or omission of *y* and the confusion arising therefrom cp note on 66.

In 8, *mātyavāh*, *yakānta* is assured by the APr, *mātyavāh* may belong to Śaunaka school

175 In *galhā* and *vāh* the conjunct ends in *h*.

AV 6 22 3 —

TS 3 1 11 7, 8 —

(1) *gātā glāhā kanyēva* *krōśatī gārdā kanyēva*
tunnā = *tunnā*.

(*gārdā* = *gāldā*, ApS. 8.7 16 *gālgā*)

Śāyana reads *galhā*, deriving the word from $\sqrt{\text{gall}}$ "ohide" (SPP's *gāldā* wrong), and so do four mss. of W and SPP, and this reading is assured by APr 175.

AV *galhā*, though secure, seems to be an old traditional error for *gāldā*, (Nir. 6 24) the two letters *lhā* and *ldā* being graphically similar For confusion of *d* and *h* cp *hāsyān*, *āhāsyān* in some mss for *dāsyān dā-* at 6 71.3, *dā udā* a variant of *āhritā-* at 19.2.5 and W's emendation of *nūds* to *nūds* at 2 6 5

It is plain that both W. and SPP are confusing here the readings of the AV and the Śaunakīyas

They wrongly adopt glāhā (the reading of Śaunakas) rejecting gālāhā, which is the correct reading of the AV. text

Details Fischel, Ved Stud I 81-85 Liders, Acta Orientalia XIII, pp 87-93

(2) *valhau* may be emended to *valhanu* (loc. of valhi = valhika, cp rule 182) See W's note on CA 1 46.

Kielhorn, MBh II 262.2 *bāhlāyani* may be corrected into *bālhāyani*

176 (In *tmānā* and *tmānyā*) *t* and *m* are conjunct, *yama* takes place according to position

The Abridgment omits passages *tmānā* Keith, AA p 231 n 11, where he quotes other authorities

177 (In *agme* and *agmatam*) *g* and *m* are conjunct, *yama* takes place according to position

agme and *agmatam* may be emended to *jagme* and *agmatā* Correct Vira (JRAS 1981, p 668) *jagmir-* into *jagmur-*

178 (In *kāniknatam*) *k* and *n* are conjunct, *yama* takes place according to position

kāniknatam (intensive present participle of $\sqrt{\text{kan}}$ like *pānipnatam* in 7 32 1) insured by the APr against *kanāknakam* of W. and others It may mean "bright", "glistering" qualifying *kāndāvisā*. Paipp *karikradam* may be noted with *r* on account of the similarity between *kn* and *ln*

179 (In *pānipnatam*) *p* and *n* are conjunct, *yama* takes place according to position

(In *pānipnatam*) *n* is affixed to the reduplicated, and the penultimate of $\sqrt{\text{pan}}$ is elided, the augment and elision take place according to "in the sacred text", *pānipnatam* is from $\sqrt{\text{pan}}$, intensive

chandasī untraced, better *chandasī iti* = *chandasī iti krtvā*, i.e. "because *pānipnatam* occurs in the Veda"

The *Kārikā*, teaching the formation of the word, is obviously a later addition, being out of place in a *Prātisākhya*

180 In (*pāivrtkā* and *-ātasaktā*) the conjunct begins with *k*

Confusion of *kt* and *tt* is not infrequent cp *prasatāh* RV. 5 60.1 = *prasaktāh* AV 7 50.3 = *prasaptāh* TB. 2 7.12 4

k = t Oertel, OLZ 34, p 749, BIE II pp 74-77

kakārāda = *kakārādih* cp 192, the omission of *visarjanīya*, though against the rule, is nevertheless sanctioned by the ms. usage

181. (In *anavadharyām*) the conjunct begins with *r*

The confusion of *r* and *ar* is not infrequent — *vibhratram* RV 1 95.2 = *vibhartam* TB 2 8.7.4. *pautramtyum* MG = *-matyam* SMB 1 1 14 1 19.7, Apmb 1.4 11.

Fuller list Oertel, Syntax p 60, BIE II. pp 302-304

182 *kītir dūrāni* has long *i*

Comm *krtiyāh* wrong

i = a: BIE pp 320-321

182b Elsewhere is *a:*

183 In *yó áśvyena* the conjunct ends in *y*

184 (The suffix *y*) denotes change or limb

Word-analysis is outside the scope of a *Prātisākhya* and 184 may be a later addition

áśvyah F Specht, KZ 57, p 183

184b In *vrknāh*, *k* and *n* are conjunct, it is from $\sqrt{\text{vrśe}}$, *yama* takes place according to position

This is covered by 178, *vrknām* is secure by the APr, W and SPP read *vrknām*, which may belong to Śaunaka school

vrkṣah vrknāvān Pat. MBh III p 44

184c In *yaknāh*, *k* and *n* are conjunct, *yama* takes place according to position

A later addition

185 In *hananyāh*, *n* and *y* are conjunct

See note on 174.

186 In *tāmradhūmrāh*, *m* and *r* are conjunct

m + r = m + b, a *Prakritism*.

For the correlation of *v* and *m* in Vedic and later Sanskrit cp Bloomfield, JAOS. May, 1886, pp xxvii-xxix

187 *nadyō veśantāh* has no *y*

All mss read *veśantāh* and yet *ayakāram*, a peculiarly persistent blunder *veśantāh* is correct. For *veśantāh* cp "vārtam *veśantāh* iva" AV 1 3 7 For a similar blunder cp *bo dhau* (= *go dhau*) in 178.

188 In *tvāstreva rūpām*, *tvāstā* is instr, the conjunct ends in *r*

Not *tvāsteva*

Confusion between *sta* and *stra* Schroeder, MS. 1.2 4 13 n 10, 3.4 31 n 13.

189 In *āparudhmah*, *dh* and *m* are conjunct, *yama* takes place according to position

Not *-rundhmah*

190 In *kalmālth* and *kūlmālam* *l* and *m* are conjunct

Contrast *śarmārī* AV. 20 185 11.

191 *nisattāh* is from $\sqrt{\text{sad}}$, it has two *t* letters

Better "satter *dyitakālam*", cp. 111c, P 8 2.61

192 In *ārdhastā* the conjunct begins with *r*, in *sāmante* with *n*

Some mss have *na-*, which is better The process of corruption possibly was *n = o + t = nt*. To suit this, *na-* was changed into *na-* The original *sūtra* should have had *na-*, because *na-* is registered in 195

Optional dropping of a mute etymologically required between a nasal and another consonant. W. 231; Wa I § 233a CA 2 20 prescribes such an abbreviation, VPr 6 30 requires it before a voiced mute, the other *Prātisākhyas* ignore it Details BIE II. p 213.

193. In *tiryām*, *r* and *y* are conjunct
Not *tiryām* as W suggests
194. In *ṛbhvānam* and *mātarbhvari*, *ḥ* and *v* are conjunct
Not *-uv-* according to the usage of the TS school,
or *mātarśvari* as W suggests. Insertion or expulsion
of vowels BLE II pp 347-356,
-bhv- and -bbhv- 1 c p 202 Details Vaima,
Critical Studies pp. 75-78
195. In *āntavac* oṣ *sāmanto*, *bhāndisthah*, and *trndh*,
the conjunct begins with *n*
196. The *n* is changed into *visarjanīya*

The scope of the rule, in its present form, seems unlimited, and the rule itself is a virtual negation of the following one, unless we assume that the passages cited under it as examples, once formed part of it, the rule then meaning that *visarjanīya* is substituted for *n* in the accompanying examples, leaving thus, the series of examples rehearsed under the following rule to be covered by that. The two rules, reading as they do now "nakārasya *visarjanīyah*", "nakārasya *rephah*" amount to a virtual negation of each other.

A historical fact of importance may be noted here. We see that long series of examples figure as chief feature in the RPr, TPr, and VPr. In fact a Prātisākhya, in its genuine form, is expected to be no more than a collection of Vedic passages, sorted out in a particular manner, in order to show and illustrate the *saṁdhi* phenomenon in them. And this is exactly what we find in the *saṁdhi-prakarana*s of the RPr, TPr, and to a less degree in the VPr. The word *saṁdhi-prakarana* is being advisedly used here, because it may be seriously questioned whether the remaining parts of these treatises, parts that have little bearing on the *saṁdhi* phenomenon, the sole basis of a Prātisākhya, were ever included in them by their original authors. And the suspicion is strengthened into belief, when we examine the available APr for this, and do not find in it even a single rule dealing with any other matter excepting *saṁdhi*. This suspicion may be equally maintained in regard to the phonetics department, which figures so prominently in all the Prātisākhyas, but which is conspicuous by its absence in the APr. Besides, it falls, more properly, within the range of the Śikṣās, some of which are unmistakably earlier than the Prātisākhyas.

It has often been said that Śikṣās are manuals of phonetics, but when we examine these works, we find in them something more than phonetics, indeed, much more than their professed subject matter. Rules of *saṁdhi* figure in them as prominently as they do in the Prātisākhyas, so much so that some of the Śikṣās, such as *Yyāśaikṣā*, which has been so ably compared by Luders with the TPr., should be more properly called grammatical than phonetic. And

it may not be unreasonable to postulate that a mixture of contents took place both in the Prātisākhyas as well as in the Śikṣās at some time, when the Prātisākhyas borrowed their phonetics from the Śikṣās and the latter took over the *saṁdhi* from the Prātisākhyas.

To the point now. The *saṁdhi-prakarana*s of the RPr and TPr, do reflect in them the original form of a Prātisākhya. The process of systematization — a process that aimed at brevity at the expense of everything else — is only slightly visible in them, it becomes increasingly perceptible in the VPr and attains maturity in the CA and RT. The redactors of the last two named, have modelled their work on the general grammar, and through evolving subtle points of *saṁdhi*, operating on particular sets of allied passages, have said, in single rules, what occupies so much space in the earlier Prātisākhyas. It is this systematization of the matter, which has enabled them, while including so much, to be, at the same time, so much the briefest.

The case of the APr is different. Not that its editors have not aimed at brevity, they have outdone their predecessors in this respect. But the brevity achieved in this work, is not the result of any systematization, it comes, instead, from a process of elimination, at places most injudicious, by which examples have been detached from rules and the remaining part, at places only a word, has been shown off as *sūtra*. It is thus, that the major portion of the work has been laid aside and a few catchwords, often disjointed and enigmatic have been stamped out as *sūtras*. The process has proved successful in some parts, in others it has grossly failed. To illustrate this we may take the two consecutive rules which read —

- (1) *dadāteh* !
- (2) *iti sūrvadhātuke* !

The first rule stands at the head of a Pāda according to the abridged version of the work, hence devices of *anuvṛtta* etc cannot be applied to it, although there is nothing conceivable in the preceding rule that can be, even remotely, connected with the subject matter in hand, and the rule in itself, does not throw even a hint as to what is prescribed or implied about the root *√dā*. Evidently the passages, cited under the rule, as its examples, once formed the illustrative part of the rule, but were, later on, detached from it and set down as part of the commentary, the solitary word *dadāteh* being retained and shown as the *sūtra*. And although the one word *dadāteh* is mere nonsense, it may be allowed to remain there but what about *iti sūrvadhātuke*, the next rule and how to explain the syntactic function of the

word *iti* that happens to stand at the beginning of the rule, unless we are to assume that a passage, containing a *sārvadhātuka* formation of the root $\sqrt{\text{dā}}$, stood before the rule? And our assumption is strengthened into reality, when we find that such a passage does stand before the word *iti*, only it has been detached from the rule and set aside as part of the commentary. If we only reinstate the passage to its former and legitimate position we get —

“vāso dadāti bhārtava” *iti* *sārvadhātuke*!

Thus, with a slight shift in punctuation we get sense out of nonsense and the syntactic function of *iti* becomes well-defined and its presence fully justified. A like explanation (i.e. a mere shift of punctuation) may be offered in case of all those *sūtras*, which, in their available form, happen to begin with the word *iti*, but where the passages referred to by *iti* are apparently missing, apparently because such passages do exist there, only they have been detached from the rules and set aside as part of the commentary, in other words a stop has been marked between them and the *sūtras*. In all these cases the stop may be removed and the passages joined with the *sūtras*, which so constituted would sound exactly like those occurring in the RPr, TPr, and VPr, and in some cases even better.

In fact, the portion of the text, named here commentary for the sake of convenience, contains nothing but examples. Not a word by way of explanation, nor even bare paraphrase of the rules is betrayed anywhere, a few paraphrases, of occasional occurrence have been scrupulously kept out of the body of the work and shown on the margin by the MS. And if, in spite of this fact, the dignified name *vṛkhyāna*, which, as a rule, comprises five things more besides examples, is bestowed on these series of passages, then, indeed, this has no parallel in literature and the veracity of the imputation may, on that very account, be called into question.

Besides, it is an established usage with the commentators that they give prominence to the rules they are commenting upon. They treat their rules one by one, explain and illustrate them, cite examples and counter-examples and finally point out superficial words and supply deficiencies, if there happen to be any. This has been an approved canon of explanation with all the *bhāṣyakāras* who have written commentaries on grammatical works. But this is not the case with the alleged commentary on the APr. To start with, it does not treat its rules one by one. In fact, it pays little regard to the rules. Its chief function lies in arraying passages, it collects, in its own peculiar method, sets of

passages, subject to particular *saṁdhis* and formulates and fixes rules upon them. To make the point clearer, I should refer the reader to the *saṁdhi* of *āsmānta* words. While dealing with this *saṁdhi*, all the Prātisākhyas prescribe certain rules which are, in a way, independent of one another and have been so treated and explained by the respective commentators. The APr does not do that. It collects, on the other hand, all passages, or majority of passages, containing *āsmānta* words, pertinent to the *saṁdhi* in hand, and arranges them in its own peculiar method. The series of passages, so collected and arranged, form the main objective of the work. Now, the successive redactors of the work, having these passages before them, have formulated certain rules, six in number, on their basis and have placed them at the head of the series of examples. The order, or the continuity of the examples is not violated, they run on unaffected by the *sūtras* as before. And the assumption, that these *sūtras* have been formulated on the basis of the examples already existing, and not vice versa, turns into conviction, when we notice that where a passage containing the word *enā* (unaccented) occurs in the middle of the series, a new rule, touching that sole word, is formulated and entered into the series, not, however, in any way violating the continuity of the rest of the series, coming under the purview of the six rules, placed at the head of the examples.

Thus, a peculiar importance emerges from the discussion attaching itself to the present APr. We read in it the whole history of the *sūtra* in the making. We find in the work unmistakable traces of the prototype of the Prātisākhya literature, a stage, a genuinely primitive stage, when a Prātisākhya contained nothing but Vedic passages, arranged from the point of view of *saṁdhi*. We detect, in the work, the second stage of the development, when brief *sūtras* were formulated on the basis of these passages and placed at their head, both standing together and supplementing each other. We note also the third stage—a stage not fully attained in RPr, TPr, and VPr, but developed to its logical stretch in CA., BT, and P, in which the order of contents was reversed and examples were substituted by brief rules, the former being generally dropped or committed to commentaries.

The consideration of brevity was allowed to work up to this stage and there it stopped. Pāṇini's work became a perfect model for later *sātrakāras* and they seldom exceeded his limits. And yet we find in P ponderous rules like,—

7 2 34 *grasita-skabhita-stabhit'ottabhta-^o citta-vikastā-viṣaṣṭr-ṣaṣṭr-śāṣṭr-tarūtr-tarūtr-varuṣṭr-*

varūtr-varūtrir-ujvaliti-ksariti-ksamiti-vamity-amitū
ca ||

7.2.64 babhūthātatantha-jagr̥bhma-vavar̥theti
nigame ||

7 4 62 dādharti-dardhanti-dardhaisi-bobhūtu-
tettike-larsy-āpanīphanat-sam sanisvadat-karikrat-
kamkradad-bharibhrad-davidhvatodavidyutata-
taritratat-sarisrpatam-varivrtjan-marmrjya-ganigantiti
ca ||

Instances can be multiplied, but these are enough to elucidate the point that the number of examples contained in the above sūtras is ponderous enough for a sūtra work aiming at brevity, and yet P, the consummate abbreviator, had to recite these words one by one, because they stand before the word *iti*, which does, of necessity, demand their presence before it, in order to bring out its syntactic function. Not a single rule can be found in P, Kātyāyana or any other later grāhmanian worth the name, in which words, standing before *iti* have been dropped for the sake of brevity.

This is not uncommon* in the abridged version of the APr. Here one does meet with rules like *iti sarvadhānūke*, rules that have no justification, utility or parallel whatsoever, and therefore form a group by themselves. This is the final stage, or more properly speaking, travesty of the sūtra style. This also is found in the APr, and nowhere else.

To return to the present rule. We have assumed with reason, that the examples, cited under the rule once formed part of it, or to be more correct, the rule was formulated on the basis of the examples, already existing and not vice versa. That this was so done, is strongly corroborated by the corresponding rule in the CA (2.27) —

ākāropadhasyōpabaddhānām svare |

Which forms the ūpabaddhānī-gana on the passage, standing at the head of the list and thereby dispenses with the rest of the examples.

That the present APr has not only lost much in the manner shown above, but also has suffered from wholesale subtraction of rules is shown by its meagre and extremely deficient treatment of the sandhi of *n*. To prescribe that *n* is converted into visarjanīya, or to be more precise, to say that this is so done in the accompanying examples, does not lead us to the desired Samhitā form, there yet remains a long stretch between “ūpabaddhāḥ ihā”, “ūpabaddhām ihā”, to cover which, other Prātisākhya prescribe additional rules, rules that are peculiarly wanting in the APr.

This deficiency should, of course, be supplied from either CA. or P., the reason being shown later on

The sandhi of *n* having historical data behind it, can be traced in the different Prātisākhyas and P. as follows —

RPr. 4.65 284 —

nakāra ākāropadhaḥ padyānto'pi svarodayaḥ |
lupyate ||

The *n*, preceded by *ā*, at the end of a word, even at the end of the first member of a compound, (but not at the end of a pāda) is elided, before a vowel.

The *ā* is nasalized by 4.80 299 and the accomplished form is obtained. RPr. 4.66 285 specifies the cases, nine in number, in which the *n* is omitted even at the end of a pāda, while rule 73 292 rehearses examples, eleven in number, in which the *n* is not dropped even within a pāda.

a The point, to be noted here is, that the RPr. directly omits *n*, it does not convert it into *y* or visarjanīya. The connection between this *n* and the visarjanīya is not perhaps known to the RPr.

A slight advance on this is made by TPr. and VPr., which convert the *n* into *y* (TPr. 9.20, VPr. 8.141) before its elision, both give in detail (TPr. 9.23-24, VPr. 3.145-149) the exceptional cases, in which the *n* remains unchanged.

TPr. 10.19 drops the *y* and rules 15. 1-3 complete the Samhitā form. VPr. 4.124 elides the *y*; 4.52 negatives the former combination of vowels; and 3.129 nasalizes the remaining *ā*. VPr. 4.52 has no parallel in RPr. or TPr., but has one in P.

b Both in TPr. and VPr. an effort is made to find connection between the *n* and the *s*, that generally accompanied it.

A further step is taken by CA. 2.27 —

ākāropadhasyōpabaddhānām svare |

The final *n* of ūpabaddhān etc., when preceded by *ā* and followed by a vowel, is converted into visarjanīya.

CA. 2.46 changes the visarjanīya into *y*, 2.21 drops it, 1.68 nasalizes the *ā*.

c We see here CA. taking a clear advance on the earlier Prātisākhyas by bringing in the factor of visarjanīya in the sandhi, “because, all the cases in which the loss of a final *n* occurs, are accusatives plural (Bartholomae, ZDMG. 50, p. 688; Wa. III. § 50a. and b, p. 102) or nominatives singular, which originally possessed a final *s* after the *n*, and the loss of the *n* before the sibilant, with accompanying nasalization of the preceding vowel, and then the disappearance of the sibilant itself, as in other cases after *ā* and before a vowel, are unquestionably the cause of the sandhi, as it finally presents itself”. CA. then, by bringing in the visarjanīya, as a step in the process, and treating of this combination in intimate connection with those related ones, which form the subject of rules 2.26 and 29, has a decided theoretic

advantage over either of the other Prātisākhya's

For detailed statement of the samdhi cp Carl D Buck, *AJP* 1890 "Accusative plural in Sanskrit and Avesta" pp 291-301 For the treatment of the samdhi in RT cp my note on RT 112 and 185

F 739 changes the *n* into *nu*, 832 nasalizes the preceding vowel, 8317 converts the *ru* into *ṛ*, 8319 drops the *y*, a process practically agreeing with that of CA and RT

The APr, in the treatment of the samdhi, agrees with the CA and P and its deficiency in the matter, may therefore, be supplied from either of the two

We close the discussion on the present rule with the threefold development of the samdhi of *n* in the early Sanskrit grammar

For the samdhi cp W 209a, Wa I § 279b, p 330

Note that the APrM generally writes short *anunāsika* vowel instead of long, cp examples 6, where it has *vrkām* instead of *-ām*. This practice is frequent in other Vedic mss also, and Muller has noted *stōmām* RV. I 48 14, *rudrām* 145 1, *ādityām* 145 1, *devām* 144 1, *asmām* 147 5, to cite only a few as typical examples of this practice. Sometimes the *anunāsika* vowel is not written, but according to the laws of Vedic grammar, the quantity is marked by a particular sign, details Muller, preface to the first Vol of the first Ed of the RV p xii, Roth, *Zur Literature und Geschichte des Weda* p 82 (on RV 150 6)

In MS *-ān* before a vowel is changed into *-am* Schroeder, *ZDMG* 33, p 186

197 *n* is substituted by *y*

Passages beginning with "rtūṛh utsrjate" formed the real APr-rule CA 229 "nāmyupadhasya repa rtūṛh utsrjate vaśītyevam ādinām" has formed the gana on "rtūṛh utsrjate", dispensing with the rest of the list, while the APr has dropped the list altogether

Correspondence RPr 4 69-70 · 288-289 TPr 9 20, VPr 3 140, RT 112 (with my note), P 838, W 209b, Wa I § 279b, p 330, M 77b

198 (Excepting taknams *tāṇ* etc) the *n*, having a short vowel as penultimate, remains unchanged

All mss *hrasvopadhasya*, better *-opadhah*, cp 199 Cp. W 208 and his note on CA 230

199 (In *tāṇvīn tāpasa* etc), the *n*, having a long vowel as penultimate, remains unchanged.

Add these passages to the three examples, given by W for the "samairantādi" gana under CA 230

Ex 5 and 7 are outside the scope of this samdhi

200 In seven cases, the *visarjanīya* is elided

The *sūtra* reads "saptadhātu" but examples number 13, 7 is covered by 80 and may be an intrusion from the margin 1-3 are cited under CA 259, and 4 100 in the same order, and seem to be inseparable 8-10

are cited in the same order under 114b 4-6 remain, it is not certain as to which of these was included in the intended seven examples

Ex 3 Wa I § 287a, p 342, II I § 55b, p 125, Oldenberg, *RV Noten* I 406 p 191, Arnold, *Ved Metre* p 143, Oertel, *Syntax* p 268.

Ex. 10, *pāṇ* and *pārvan* Wa II. § 161d, p 318, "parusābdah parvavāci" Śāyana, cp note on 114b 201 *a* In a compound, *visarjanīya* is changed into *s* before *k* and *p*,

b antah (etc) form exception

The rule is important —

(1) It seems, in its present form, a summary comment on CA 262 —

samāse sakārah kapayoi anantah-sadyah-śievaś-chandasām

Perhaps our "samāse sakārah kapayor anantah" is an abridgment of the fuller rule and *asyāpavādah* an intrusion from the margin. The rule, in its available form is decidedly later than CA.

(2) Majority of the Abridgment mss read *yathāpanu samāse* where *yathāpanu* has no sense, and is obviously the last word of the previous rule ignorantly affixed to the present rule. This proves that the authors of the Abridgment had before them an APr, containing both passages (now treated as comment) and rules (that were formulated on those passages), and that they were so ignorant as to allow this single passage standing at the end of the previous rule to remain in their text and to set it down at a ridiculously wrong place

Correspondence RPr 4 41 260, TPi 8 28, VPr 3 29, CA 2 62, RT 125f, P 83 46, 49

For the final *s* before the initial *k* and *p*, the Prātisākhya's give a mass of detailed prescriptions which may be summarized as follows —

In compounds *s* (or *ṣ* after non-*a* vowels) prevails, otherwise *k* or *phvāmūliya* and *upadhmanīya*. But there are numerous exceptions to both parts of the rule

Wa (1 § 286b note) detects a tendency for the ending of the first part of an *āmredita* compound to be made like that of the second part, so as to make the two exactly alike in form, where that is possible

In uncompounded words, contrary to the statements of the Prātisākhya's, *s* or *ṣ* is commoner in most texts than *k*. The Taṭtīriya school seems definitely to prefer *h*, specially after *a*-vowels, but most other schools show a preference for *s* or *ṣ* in both compound and non-compound words

Tabulated statement of the matter BIE. II p 450 pp. 449-454 for final *s* before *k* and *p* in general

202 Ablative-*visarjanīya* changed into *s* before *pāṇ*, *paratah sakārah* redundant, cp. CA 267, see note on RT. 146.

RPr 4.44 263, and VPr. 3 30 give the additional specification that the *pari* must be at the end of a pāda, or before a pause, and the addition of that restriction should make our rule, in its present form, more accurate and should obviate the necessity of the *angebhyah-pāny ādi* gana in CA 2 67. The examples, given here are exactly those coming under CA. 2 67, except "kūstho himāvatas pāri", which is registered under CA 2.67, but is not found under APr rule (202), W. regards the quotation as a slip of memory of the CCA, or as a reading of one of his *kūstha* hymns, differing from that of our text

202b Exceptions to this (i e 202)

a *tasyāpavādah* shows that the passages form the real Prātisākhya rule

b Parallel CA (2.64) forms *angebhyah pany ādi* gana on the second passage of the APr list, implying thereby that the Śaunakiyas read 3 in the initial passage (3.6 1) and not visarjanīya as prescribed by the APr. This is the only case, where CA. forms a *gana* on the second passage of a list, occurring in the APr. Either CA has omitted the passage, or APr has added it afterwards. Anyway the result is unmistakable APr *pumsāh pāri* (3 6 1), while Śaunakiyas *pumsās p—*.

c APrM. varies in visarjanīya and upadhānīya before *p*, which it writes with double *pp*, note its bearing on 129 (*k-i*).

203 Visarjanīya is changed into *s*

No more inaccurate rule can be possible. The passages are original rule, *visarjanīyasya sakārah* being mere prescription

The CA rule "rāyaspādīsu ca" (2.80) has been formed on the basis of the passage-sūtra, cp note on RT. 147

204 Exceptions to the change of *s* into *ṣ*

The rule is important —

(1) It negatives *ṣatva*, which has nowhere been prescribed

(2) "ṣatvasyāpavādah" is an ancillary to the main rule, comprising passages now thrown into comment

yugmadādeśe tais-tvām ādivajam (CA.2 84) forms tais-tvām ādi gana on the first passage of the APr.-list

The citation of ex. 14 is irrelevant, because in that the visargas stand at the pause

Final *s* after non-*a* vowels, before initial *t*, is changed into *ṣ* by —

RPr 5 31-32 : 348-349; (+ 33-39 350-356), TPr. 6.5, VPr. 3 75-76, CA 2 84, RT 284, P 83.103-104, W 100, W. 1 8 02A, pp 339-340, M. p 70.

Variants show that the schools of RV, VS, and TS follow, fairly well, the rules of the Prātisākhya to their respective Samhitās. "AV shows 4 of *ṣ* to one of *s*, and its school texts 3 to 0. VS. has 17 to 2, and other Vāj. texts 22 to 1. TS., on the other hand, is unanimous for *s* (24 cases), and so are its school texts (28 cases). This is the only school, which overwhelmingly prefers *s*, but KS. also has 14 of *s* to 8 of *ṣ*. SV itself has only one instance of *ṣ* and its school texts have two of each. MS. is as unanimous for *s* as TS for *s* (20 cases, and 16 from MS and MG)

Summarizing the schools of RV., AV, VS, and MS regularly write *ṣ*, that of TS always, and KS. usually *s*, the variants from SV are undecided" BLE II. p 439

205 *s* is changed into *ṣ*, when preceded by non-preposition.

The omission of passages makes the rule unrestricted

paramebhyo'nāpāke (CA 2.94) is formed on *parame*, the first word of the original APr. rule *paramebhyah* = *paramādibhyah*, a peculiar way of stating the gana

Ex. 5 citation doubtful, śréstha = śray-īstha (śra)īstha. Brugmann, Kuz vergl. Gr §150p, 306.), cp śīra (< *qre⁹-ro, *qreja—)

Ex 9. reading doubtful. Correct reading probably is: pāthiṣṭham 14.2 6 On *paihesṭhām* = *pathi-* (RV 10 40 13, accented as if it were a superlative) cp. Wa II. I § 23b, p. 56, § 25a, p. 62.

206 *s* is changed into *ṣ*, when preceded by a first member

The rule means nothing, unless the passages stand with it.

tryādibhyah (CA. 2.98) is formed on *tri*, the first word of the original APr rule

CCA cites under CA 2 98, only the first three passages as examples. Either the commentator did not inherit the full APr. tradition. or, more probably, the major portion of his gloss has been lost through abbreviation

Commentaries were also abridged. Fitz Edward Hall's letter to Muller, Preface to the third Vol. of the first Ed p. xlviii, my intr. to RT. p 98

206b In *idām ū at etc* the particle *ū* is lengthened

Abridgment has struck off the whole rule *ūna idām ūsv ādīṣu* (CA 3 4.) is formed on the first passage of the original APr. rule

The lengthening has not yet been mentioned, yet implied in the present rule

Cp VPr. 3 109

207 The final of a preposition is lengthened before the following member

Omission of passages makes the rule unrestricted. CA 3.12 forms *varādī* gana on the first word of the original APr rule

Par· Wa II 1. § 56b, pp 131-132

203 (In *nīhā* etc.), inseparable as well as separable words, the final of the first member is lengthened, before the second

nīhā inseparable: 3.76g

arūga = *amūga* omission or retention of *y* common.

Abridgment omits *nīhāādīsu* The available rule is based on the original APr. rule, consisting of passages, and represents the second stage of the Prātiśākhya rules

209 (The vowel) of the reduplicated is lengthened in sacred text.

chandasī denotes that the rule is taken from a work dealing with both Bhāṣā and Veda, cp note to 59

CCA cites only the first four words under CA 3.13.

210 The final of *śva* etc. is lengthened before *matuṣ*

The rule is an abridgment of the original APr, consisting of passages

211 Also in all genders and numbers

A peculiar rule, entirely inaccurate in its available form Obviously some rule or rules, connected with it, have fallen out The recorded words indicate that the rule prescribes lengthening before a suffix beginning with *y*, in a desiderative form, and corresponds, therefore, to "ichāyām ca yakārādau" CA 3.13, and APr 154, which has been set down at a wrong place

The words registered as examples stand with the rule

In TSPada, lengthening is not restored to the original Weber, Ind. Stud 13, p 33

212. The first vowel is lengthened

Examples stand in the rule

CA. 3.21 forms *nāṛakāś* gana on the original APr rule. CCA. cites only the first three examples under CA 3.21.

213 The second vowel is lengthened

Examples form part of the rule

CA. 3.22 forms *ḍīdayāś* gana on the original APr rule.

214 In *sātrasāhā* etc., the first vowel of the second member is lengthened

Exactly equates with CA. 3.23

sātrasāhādīndm shows the second stage of the abridgment of the Prātiśākhya rules

214b 1 When *nī* is elided, the final vowel of the stem is optionally shortened according to "optionally, when *nī* is elided"

2 others are long,

3. that is to be restored to the original (in the Pada)

(1) a Nom., acc., voc., pl. -ā and *ām* W 309b, L 346-347, M. p 260, Wa. III. § 26b, p. 62; origin of -ām Wa III. § 51c, p 105.

b The final long *ā* has disappeared in Greek and Latin leaving only scanty traces, in the Veda, on the other hand, there is hardly a trace of this shortening, save in forms from—*an* stems. There is reason, however, for assuming this shortening in some cases L 348, W 309b, M. p 261. This view is disputed by Wa. (III § 51a, note, p 104) "auch kurzung des -ā ist nicht anzuerkennen" Probable cases of shortening cited by L are doubtful RV 9.88.2 *vana* (*vāne* Pada), 1.42.3 *āha* (*āha* Pada) do not support shortening, all the same, APr maintains shortening

c The rule *nulope bahulam*, untraced, probably an echo of some ancient grammar.

d Elision of *nī* —

nīśabdo bahulam VPr 3.17,

śeś chandasī bahulam P 6.170.

(2) *anyeṣām* may refer to —

a Stems other than those affected by shortening, i. e. -*ān* stems, viz. *jānimā* (*jānima* in Pada), *dhārmā* (*dhārma* in Pada) etc., cp 114c. Forms like *viśvā* (= *viśvāni*) are not shortened in the Pada M p 261 top

b Forms like *asyā* (= *asya* in the Pada), ex no 1

(3) *sah* may refer to —

a Lengthening is restored to the original short (i. e. *jānimā* = *jānima*, *asyā* = *asya*)

b Shortening is restored to the original long; (hypothetical *vāna* should be *vānā* in the Pada)

The rule establishes the important fact of shortening, maintained by L

214c The final of *nāmā* is long in *nīhā* septā *nāmā*.

215 Elsewhere the final of *nāmā* is short in non-compound Abridgment omits 214c and drops *ato'nyatra* of 215 See M. p 62, Aufrecht, AB P 427, JAOS 25, p 98, Keith, AA 2.3.8 n. 9

215b Where *jānima* is seen (as *jānimā*) with its final long, it is followed by the initial *a* of the following word, one should separate the word (*jānima*) with its final short everywhere, even in non-compound.

What about 2-4 under 214b? Perhaps they are excepted Evidently a later addition.

215c A verb has no long simple vowel as final; where it is so seen, the lengthening is due to the Samhitā, one should separate the verb with its vowel shortened.

216a The forms, ending in *a* are imperative second person singular, the same having *ābūtha* with those having *i* as final, become subjunctive

kalpayā (= *kalpayā*) *impy*, sec sing.; *kalpayāt* subjunctive.

216. Of the particles and indeclinables, the vowel before another word, becomes long

Construction rather awkward

216b The final of *ādha* is lengthened before a consonant, except *tyām* and *āhīh*. It is invariably *ādha* (with short *a*) before the initial vowel of the following word, but before a consonant it is long

Emend MS *dīha* into *dāha* and put an avagraha mark between *-ne* and *hra-* (= *ne' hra*)

The Kārikā occurs under CA. 3 25 with "svaraḍa-vapi" and "*-ne hra-*" where it may be, accordingly, corrected

List accurate *adha* twice at AV 18 1 21, *ādha* 23 times, always before a consonant.

At 18.3 17 W reads:—

ādha syāma without reporting any variant, which may be, accordingly, corrected into *ādā*

216c. *evā*, this alone has long *ā* at the end, when seen at the beginning of a pāda

List accurate

217 (1) The author of the Pāda has taught separation in a compound according to (original Prātiśākhya) rules *samudrā* etc. are excepted, and so are *yuvati* etc. before a *taddhita* suffix

(2) I shall declare those cases, where separation is not made between the theme and the suffix, according to the teaching of the teachers, versed in grammar

(3) Conventional terms, also those that are specific appellations of objects, i.e. *kakubh* etc. are not divided, such words are (correct and indivisible) according to grammar, hence to be taken as put down in the rules

(4) A word is not divided on account of doubt (about etymology), elision of letter, or transposition thereof

b Not clear

(5) A One should not divide (stems ending in) *-t* and *-s* from a possessive suffix, on account of the negation of *padasamjñā*

b (Words composed of) *prā* and *āpa* not ending in *i*, *u*, *r*, and *l*, are not separated from *Vac*

(6) A Likewise forms of *vid*, when joined with a pronoun, also a suffix denoting quantity (from its stem = pronoun).

b On account of cerebralization after a proposition, likewise one should not divide *yuvati* etc

(1) Important but an ambiguous and disjointed statement. The author of the Kārikās has a fuller APr. before him and takes for granted, rules prescribing separation

Note *sāstratah* = Prātiśākhya-sūtratah Are we to assume that the Prātiśākhya preceded the Pādakāra?

samudrādinām pratiseḍḥah may refer to CA.-rule or better to the urAPr

samase' vagrahaḥ: cp VPr 5 1.

(2) See 218-219 He sets out to register only exceptions, which he has been, in fact, doing throughout the third Prapāṭhaka.

yathāmnātām a hint at the long standing Prātiśākhya tradition

vibhakti cases in Pūnarādheya, in P. case-endings Liebh, Zur Einführung II 11ff.

(3) *-śabdātha-* for *-śabdārtha-* = *śabdāḥ artha*, *samdhī* irregular, cp. 72, Caland, PB. 19 4 7

rūdhīśabdāḥ = *kakubhādāyaḥ*

samyā = *Viśvāmītrādāyaḥ*

What words are included in the gana is not clear.

śabdām neuter, a favourite idea with the text; cp *śabdāni*, thrice under 28

śāstrām cp. *naigama-rūdhībhavam* h1 *susādhu* MBh II p. 138

nīpāta —

deśyāḥ sūtra-nibaddhāḥ kriyante, deśavayāḥ sādhitvena pratipādyā iti sūtre nibaddhyante prasāngena sādhitva-pratipadānartham.

MBh II p. 413 P. 5.3.55

See also Vol I pp 52, 86, 378, II 406, III 103, 105, 123, 194, and 255 The reference may be to P, or, more probably to the long passage-sūtras, containing inseparable words, that are to follow, to which the Kārikākāra has written this preface of metrical rules

For the practice of registering *nīpātana* words cp RPr. 4. 98 317

(4) a *samdehāt* VPr. 5.37, CA 4 51

varṇalopa. VPr 5 41

vyatyayāt no correspondence in any Prāt, perhaps a reference to ur-APr

b Not clear to me

(5) a *padatva*. — *tasau matvartha* P. 1.4.19.

Details Weber, Ind. Stud. 13, p. 29, *matup* in general. I c pp. 24-30

b Better *-taḥ* Note the *ik* *pratyāhāra*

Parallels VPr 5 29, CA 4 53, see also 217, the basis of this Kārikā

b = Ind Stud 13, p. 36.

a *sarvanāmnā āśah* = VPr 5 36 (only a part), CA 4 69

idhī etc. L p. 489f, Debrunner, BSOS. 8, p. 491; P. 3 2 60 with Bhāṭṭoji in Śabdakaustubha.

Detailed treatment Weber, Ind. Stud. 13, pp. 37-38.

Suffix denoting quantity I c pp. 29-30.

b Better *-bhy' dhopanātams tu* = *bhyaḥ + adha + upanātān*.

No correspondence, but it is implied in VPr. 5 40, where Uvaṣa's explanation is needless and perhaps wrong.

217b *prānā* and *āpānā*, from *prā* and *āpa*, are excepted, on account of the doubt regarding lengthening.

MS *vedītaḥ* = *vidītaḥ* (*vā + uditāḥ*), better — *natyapodītaḥ*.

Parallel VPr 5 32 There can hardly be any doubt about this savarna-dīgha.

217c A word does never suffer separation from V ac with its suffix elided

See 217a 5 b

ha kadācana redundant and a later addition, cp

Weber, Ind Stud. 13, p 36

217d Words, whose division is nowhere favoured by (Prāt) rules on account of the uncertainty regarding the substitute and augment etc., have been registered here in entirety

Second part ambiguous

ābādha similarity on account of samdhī (contrary to general samdhī rules VPr 5 38)

iya = āgama VPr 5 43, CA 4 58-59

caivorta - entirety?, not met with elsewhere

17e samantā, having the sense of *wholly*, accented on nal, is not divided, accented on the first, in the sense of *letom*, it is divided.

Better samantām, cp CCA under 4 38 Correct 1 pūrandrtham into -rthe. Perhaps in its adverbial samantam is accented on the final meaning *illy*, but in its adjectival use on the first, citing *completion*. Explain accordingly W under 4 88

Kārikā requires division at 4 34.5, SPP does it, W. leaves it undivided

CA 4 38 may be an abridgment of the fuller APr.

a

217f samānā is divided only in samānām asmin kō devāḥ, set should never divide samānā other than the one in this sage

sarvadā na = kadāpi na

Cp CA. 4 39 with W, samāna is not divided in Pada. Weber, Ind Stud. 13, p 41

217g āvayām is divided only in āghām āvayām, elsewhere is inseparable

etīvai = this much = only here.

217h In abhūdāhāyām āśām, āśā means desire, it is divided only here Elsewhere āśā is accented on the first, in the sense of *quarter*, one should not divide it there

CA 4 72 may be an abridgment

217i a ūttarasamāt is divided only in utōttarasamāt, elsewhere it is inseparable

b Other than these, are separated

Another uttara, means quarter.

VPr 5 2 declares a word formed with *tava* and *tama* not separable, when opposed in meaning to "south", that is, when meaning "north" - this being, as we may suppose, another case of samjñā. This principle is so far followed in our text that the word is never divided, when it has the meaning "north", but it is also left without avagraha at 3 5 5, 4 22.6, 5 28 10, 6 118.3, 134 2, 8 2 15, 12 1 15 (leaving aside the cases registered in *uttarayām dāt* etc.), where it has its own proper signification 'upper', or 'superior', 'remoter' or 'later' W thinks that the true principle

which should determine the separation or nonseparation was misapplied by the constructors of our Pada text, cp his note to CA 4 16.

217j āyān, acute on the final, looking like a noun, should be divided with ā, āyān prācandimah (is an example), One should not divide it as a verb, either acute on the first or anclitic

217k Separation is not made between -māna and the base ending in a, yājamāna etc are illustrative examples

217l One should not make division between -ka and the base ending in a vowel, tūndikāh etc are illustrative examples

MS. svarānta - a slip

Better tūndikāh sing, śakāt doubtful

Detuls Weber, Ind Stud 13, pp 16-17

217m ānūdiām, udita, sasamudye (?), and udyamānam are from V ud (=vad) with piśārāna, (here the root is) V vad

MS udina a slip for -nā

prasārṇā = samprasārṇā, but at 153c piśārāna = contraction, i e bh = p

217n āstthipam, āsthasan, āpapasah, and āvavrttan are from reduplicated (V sthā, V tras, V pā, and V vrt), the first letter (ta, pa, va) belongs to the root itself it is not a preposition, (hence not separated)

Cp. L p 506

MS corrupt, read —

—āvavrttan, abhyastāt, tasya aiva, nopasagah!

217o avadyā is from V vad, (a denotes) negation, it means *anudyam*

MS corrupt, punctuate —

avadyām, vadih, pratisedhah, anudyam!

anudyam = a + vad = na vaktavyam

217p vidātha is from V vid, in the sense of *iyut* (=ana), no preposition

Etymology much discussed Bloomfield, JAOS. 19, 12ff, Foy, KZ 34, pp 226-227, Oldenberg, ZDMG 54, 608ff, Geldner, ZDMG 52, p 751; Bloomfield, JAOS 45, p 159, 48, pp. 20C-224.

* Better vedanam

217q These also from V vid, vidānāh, vidāne, vidyāḥ, no preposition

lokām = logām confusion of *l* and *g* not infrequent

vidyutam a slip for vittam

Also vittvā, videsta, vidā, and vittā

avīdā a slip.

217r In āpasprdhethām (?), ānroth, ānāsānāḥ, ājīm, āśāḥ, āyōh, ādyām, and (an +) ādyām, the first vowel is a part of the root, with penultimate lengthened, no preposition

MS. corrupt, read —

-śānā ājīm āśur āyor ādyam anādyam-

The roots are √re, √ās-√aj, √ās, √i, and √ad

-āpasprdhethām irrelevant, an intrusion from scholium, P 6 1 36 reads "āpasprdhethām ānre ur ānrur" etc

217s In āokradāt etc the root is reduplicated, no compound

MS corrupt, read —

dauidyutāt taitṛtataḥ kaikratam (?) jīyāsataḥ
saiśrpaṁ varivṛjan maīmṛśam adidyutāt—.

P 7 4.65 contains, besides others, 2, 7, 8, 12

saiśrpatam and *varivṛjan* are not found in AV, these are intrusion from P., cp 217r.

vaiivarjāyanti registered under 220

"śāsādānah śāsādyamānah" Nir 6 16, *śāsādyamānah* intrusion from Nir., cp 57b. note.

Enumeration L p 506 Negelein, Zur Sprachgeschichte des Veda p 80

218 (1) Nor in a copulative compound, made up of the names of divinities,

(2) also not after a long vowel before *bhāh*, *bhṛām*, *bhṛas*, and *ut*

MS joins both rules into one Parallel VPr. 5 12, 27 The rule is not followed in TSPada Weber, Ind Stud 13, p. 40.

Devatīdvandva, Reuter, KZ. 31, p. 172 seq

218b Separation is not made between themes, ending in letters other than long vowels, and *su*, with its *s* changed into *s*, agnisu is an illustrative example

218b-218c go together.

219 A monosyllabic (compound-) member, which has suffered change of elongation and has a vowel as final, is not divided, such is the opinion of Śākalya

Parallel VPr 5 28, CA 4 55, Weber, Ind. Stud 13, pp 39-40

The prescription is generally followed by all the Padas.

Śākalya = Padakāra, mentioned at 217a. 1, perhaps the originator of the Prātisākhya literature

220 A monosyllabic member ending in a vowel, preceded by privative *a*, is not separated, except in āprayāna etc

Parallel VPr 5 24, CA 4 56, TSPada does not follow this Weber, Ind Stud 13, p. 41

220b panispadā etc do not suffer separation

221 Or in particular letter (?), gender, accent, case, and number?

svara repeated.

Emend into *varnalīnga-* as in 222-223

Statement incomplete, predicate missing. Does it mean that all grammatical phenomena are restricted to particular letters and gender etc., or does it

imply that *avagraha* is restricted to particular letters etc?

Avagraha according to accent 217c. -217j

222. The poets have observed in the ancient (Prātisākhya or grammatical) rules, that in the sacred text, letter, gender, accent, case, and number are (liable to be) reversed

vākyaṇyatyayaḥ = *vacana-* as in 221, or reversal of the sentence-structure as in the order of preposition and verb (W. 1081 a)

Op Kārikā to P 3.1 85

223 Letter, elision, augment, short, long, protracted, middle, and active are (liable to be) reversed

varna = *samdhī*, cp note on 2 *Varna* = letter in *varnavyatyayaḥ* MBh II. 64. on P 3.1 85.

On the reversal of accent cp. Wa. II 1 § 17a, pp. 40-41

ātmanebhāṣā = *ātmanepada* *api* + *√i* = reversion

Read *ātmanebhāṣā(h)* *parasamibhāṣā(h)* from *-bhāṣa*. The words do not occur in P They are first noted by Kātyāyana under P 6 38 —

ātmanebhāṣāparasamibhāṣā *or* *upasamkhyānam* !

Compare also Bhīmasena's Dhātupāṭha MS., Cambridge Add 1402 —

śṛiganeśāya namaḥ ! *bhū* *sattāyām* *udāttaḥ* *parasamibhāṣaḥ*—

noted by Liebhich, in Kāṭhārāraṅgī p 243

Was the term evolved after P's time, or does it belong to a school different from that of P., or was it current in a part of the country different from that of P.?

223b. Out of conjecture or grammatical consideration, one should not change the traditional (sacred text), holy congregation is (traditionally) said to be its (true) grammar, we have seen, in the previous rules, both prescriptions and exceptions

Better *vidhi-vyatyayaḥ* (*sasthi-samāsa*), the treatise generally records exceptions.

223c The sacred text being unlimited, if we have missed to teach in this *Reader* (any word), which ought to have been taught, its description is holy congregation, its description holy congregation

lakṣanam *śabdo lakṣyaḥ sūtram lakṣanam*, MBh I. p. 421 also III. p. 85

The two Kārikās occur, in a mutilated form, at the end of CCA, correct them, accordingly, there.

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COMPARATIVE LIST OF INSEPARABLE WORDS.

amsadāṣm (-dhri-), 76k, amśa Nu
12 36, correct form —dhriṁ
Bloomfield, KanśS.
p xxxix
ākūpāśaḥ 76f, a+kūpa+√r Nir
4 1, VS 24 35, TS 5 5 13
1; Weber, Ind Stud 13, p
48
agnisū 77b, Nu 7 14.
aghalāḥ 76j, Nir 6 11
agharāṇih 76j
aṅkuśāḥ 76f, Nir. 5 28
aśikādat 76o, VS 38 22
ajagurāḥ 76f, VPr 5 37, VS 24
38, TS 5 5 14 1
ataskuām 76g
atitrasan 76ā
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āditiḥ 76i; Nu 4. 22, BD 2 96
āditiṣ anāgān 79
ādityutat 76o, VS 4 25
adomaḍam 76f, adoma—da L.
441, 445
ādhbhutah 76h, VS 27 34, TS 1
3 14 7; Nir. 1 6.
anavadyābhīḥ 76h, VS 33 11
ānāgamayataḥ 79
ānāgan 79, VS. 33 17
anāgāḥ 79
anāḥānan 79
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anādyām 76a
anādhrayāḥ 79, VS 5. 5, TS 1.
2 10 2
anābaya 79
anāmanāt 79
anāmayaḥ 76j
anāyatanaḥ 79
anārambhanā 79
anāvayāḥ 79
ānāvrtaṁ 79
anāvyaḍhām 79
anāviaskāḥ 79
anāsāḍvām 79
ānuditām 76z
anustāp 76e, Nih 7 12, VS 8. 47
ānukam 76g
anukyām 76g
anūsaṭa 76g, VS 20 69
āntaka(?) 76g, VS 30 7.
āntatam(?) 76h
anyodyūḥ 76h, anya Nir 1 6
anvādīcam 76o
āpapaśaḥ 76ā
āpāram 76g, VS 17 59
āpārūḥ 76g
āpau 76g
āpasprdhethām 76e,
āpāḍcam 76g.
āpāḍcaḥ 76g
āpānati 76b
āpānāḥ 76b, VS 18. 2

apāmārgāḥ 76f, VS 35 11
āpāsthāt 76g.
aprajāstām 76k
āpratittam 76g, TSPada apiati—
ittam (3 3 8. 2) is false
Weber, Ist 13, p 55, VS
apiatitā (8 5S.) not divided
aprasāśaḥ 76f, VS 18 38-43, Nir.
6 13 (five etymologies), ap—
saśa Oldenberg, Rel des Veda
251, Pischel, Ved stud I. 27,
a+prasas Weber, Ist 13,
135, Holzmann, ZDMG 33,
644. Wa, Festschrift Kuhn
159-161
abhiṣṭave 76e TS 1 2 3 1, VS
4 11, abhi+as, which never
means *to help* but *to be*
superior Bloomfield, ZDMG
48, p 572 n 1
abhiṣrunam 76g, VS 6 17
ābhīśunā 76g, TS 4 6 6 2
abhiśūt 76g
amuyā 76k.
āyah 76k
ayāsāvaḥ 76j
ayagāḥṛtesu 76h
aragāḥ 76h; VS 8 5
arāṣaki 76h, cp arāda in MŚ. 2 5
9 5a. 17 and arādi in ŚB 4
5. 5 5, also arāḥa = bent, t

- >d >1 (1): Pischel, PGr. §238
Geiger, Pali Gr. §386.
- arcanaññuḥ 76k
ārbudih 76j, TS. arbuda 4. 4. 10
4, VS. 17. 2; Nir. 3. 10
- alajēḥ 76j, VS. 21. 34.
- alasaññi 76k
aliklavāḥ 76f
alubhyatēḥ 76h.
- avadyānu 76i; VS. 6. 17; TS. 2. 3.
14. 2; Weber, Ind. Stud. 13,
p. 135. n. 1.
- avandm 76g; RV. 1. 105. 4, VS.
21. 4.
- avama 76g, RV. 3. 54. 5; VS. 17.
21
- āvaram 76g; VS. 19. 49.
- āvārī 76g.
- āvare 76g; RV. 2. 9. 3, VS. 17. 75.
- āvartih 76g, RV. 1. 104. 3; TS. 1.
5. 3. 2 (in VS. avast+it).
- avavrtman 76u, RV. 1. 161. 47, VS.
10. 19.
- avācānam 76g.
avācānam 76g.
avācānāḥ 76g, RV. 10. 18. 7.
- āsvantarāṣya 76k; āsvan. Nir. 1. 12.
- āsvantaryāḥ 76k.
- āsvatīhāḥ 76f, VPr. 5. 37; VS. 12.
49; TS. 2. 3. 1. 5, RV. 1.
135. 8.
- asṭhivāntan 76k, RV. 7. 50. 2.
- āsati 76h; RV. 5. 53. 15.
- āsepatnāḥ 79; VPr. 5. 37; VS. 9.
40, RV. 10. 171. 4
- āsahandhuḥ 79
- āsamañm 76g; RV. 10. 60. 2.
- asaścātāḥ 76k; RV. 1. 7. 6, VS. 3.
38; Nir. 5. 2; from the noun
asācāt we have the bahuvrīhi
adj. a-asācāt with regular
accent; from the participle
āscent we have the negative
compound ā-ascent with
regular accent Garbe, KZ.
22, pp. 494, 512.
- asūsvāḥ 76j.
- asmābhiyam 76k, RV. 1. 7. 6,
VS. 3. 38.
- asvakātā 76k.
- ahorātrē 76d; VPr. 5. 37, VS. 6.
21; TS. āho-rātri divided 1-
3. 11. 1, RV. 10. 190. 2,
SV. ahan=a-han.
- ākṣura 76f, VPr. 5. 37; VS. 9. 57,
RV. 9. 67. 80; TS. 1.
8. 6. 1.
- āghāḥ 76f.
- aghrpiḥ 76f, RV. 1. 23. 4, Nir. 5.
9; BD. 3. 95.
- ājīm 76c, RV. 1. 179. 3; VS. 17.
98.
- ājyam 76c; RV. 10. 90. 6, VS. 2.
8; TS. 1. 3. 4. 1.
- āndaḥ 76f, āyudā RV. 1. 104. 8,
VS. 20. 9; Nir. 6. 32.
- āndyaḥ 76f.
- āturan 76f, RV. 8. 22. 10
- ādyām 76c.
- ādhrah 76f, RV. 7. 41. 2, VS. 34.
35, Nir. 12. 14; Debrunner
BSOS. 8, p. 492
- amaśānāḥ 76c; VS. 32. 10.
- amusak 76b, RV. 1. 13. 5; TS. 1.
2. 14. 1; VS. 7. 32, Nir. 6.
14.
- amreṇ 76c, RV. 1. 19. 4.
- ābaya ānahayo 79.
- ābhūkam 76f.
- āmksā 76f, VS. 19. 21; TS. 1. 8.
2. 1.
- āyam 76w; RV. 3. 55. 8, VS. 13.
51
- āyudhan 76f, VPr. 5. 37, VS. 16.
51, RV. 2. 15. 4; TS. 4. 5.
10. 4; Nir. 10. 6.
- āyusmat 76, TS. 1. 6. 2. 4; VS.
34. 52.
- āyusmantāḥ 76.
- āyoh 76c; RV. 1. 96. 2; VS. 15.
63.
- ātīḥ 76f; TS. 1. 5. 2. 5; VS. 30. 9
(ā+rti)
- ārtvyāḥ 76f.
- ārtputam 76f; RV. 1. 164. 14.
- āryam 76f, RV. 1. 103. 3; VS. 33.
82.
- āvayaḥ 76q, RV. 8. 45. 88.
- āsānām 76c
- āsābhyaḥ 76c, RV. 2. 41. 12; VS.
1. 18; Nir. 6. 1.
- āsān 76c.
- āsāḥ 76c; RV. 1. 39. 3; Nir. 6. 1.
- āsavīḥ 76f.
- āsāḥ 76c, VS. 7. 12, RV. 4. 11. 4,
Nir. 6. 1.
- āsaktiḥ 76f, RV. 10. 85. 28.
- āsāni 76h, RV. 1. 75. 1, VS. 9. 14.
- āhanāsam 76f, RV. 10. 125. 2;
Nir. 5. 2
- āhanāḥ 76f, RV. 10. 10. 6.
- Idāvaksarāya 76h, VS. 30. 15, TS.
5. 5. 7. 3.
- Indāvarunā 77, VS. 36. 11, RV.
1. 17. 3
- Indrisounā 77, RV. 2. 30. 6; VS.
36. 11.
- istāpūrtām 76d, RV. 10. 14. 8, VS.
15. 14; TS. 3. 8. 5. (istā-
p-); discussed by Windisch
in Festgruss an Bohlingk
115-116
- Idāḥ 76, VPr. 5. 37, rūbhīśabda-
prakāraḥ Kāś. on P. 3
2. 60
- idāse 76, RV. 1. 17. 1, VS. 33. 61.
- Uccā 76k, RV. 1. 24. 10, Nir. 4.
24, SV. ut-eā.
- uccaḥ 76k, RV. 5. 32. 6.
- ūttabhita 76g, VPr. 5. 38; RV. 10.
85. 1.
- uttarām 76u, VS. 28. 52, RV. ut-
taram 1. 50. 10.
- ūtтарыmāt 76t, RV. ut-t. 10. 98,
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hrasvānta bases Weber, Ind.

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jijyāsataḥ 76o, RV. 10. 152. 5.

jimūtaḥ 76k, RV. 6. 75. 1, VS

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VS. 12. 32; TS. 1. 4 34. 1,

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Tatāmahaḥ 76h, TS. 3. 4. 5. 1;

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